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SUPPLEMENT A

ECONOMIC DISCIPLINE OF THE EAST HARLEM PROTESTANT PARISH

I. Present Philosophy of the Economic Discipline

A. Basic Assumptions

1. The observation that few men and women are able to make a long term commitment to the inner city and its ministry. Far too often, the churches resort to young men just out of seminary or to retired preachers in order to carry on some limited witness in the inner city. Many dedicated younger men, through the pressures of limited pay and growing needs of their families, are forced to accept better paying opportunities.

   Therefore, we have sought to pay adequate salaries, geared to the size of a man's family, and to provide the kind of economic stability and security which permits a family to remain in the inner city.

2. The assumption that we need here the full time and energy of the staff.

   Therefore, our staff should be paid a sufficient salary to maintain them without having to resort to any kind of income supplement. As a result, all money earned by the staff through speaking engagements, writing, and the like is turned in to the Parish. This often amounts to a substantial sum.

3. Involvement of the wife in the life of the Parish. It is clear that families of the Parish staff must live in the community and find meaning in their life here. The families are often happiest when the wife comes to feel genuinely at home in the community and takes a substantial part in the life of the Parish.

   Therefore, wives may be asked to accept responsibilities in the work of the Parish, beyond the ordinary involvement of laity. For this, they will be given household and baby sitting help commensurate with their time commitment to the Parish.

Wives are permitted to accept regular employment in the Parish or elsewhere. In this case, adjustments in size of Parish salary payments for children are made (since the present amounts are relatively high to preclude the necessity of the wife's working).

4. The assumption that in the church, it is right and necessary to find patterns of economic life that reflect our unity in Christ, and our equal value before God.

   Therefore, we have tried the experiment within the group ministry, of finding a common standard of living for the members, irrespective of education, training, longevity, etc. This means that single people receive a relatively low cash salary, while men with families receive a substantial increment for children, based on the actual cost of children in relation to their age.

5. The problem of education for children. One of the real worries for parents is the education of their children. It does not seem fair to penalize our children when this becomes in fact the case. So far, all staff children have begun in the public schools, but in several cases, it has seemed essential to place them later on in private schools and to give the parents help in making this possible. At the same time, we are personally troubled by this problem, for it may seem to separate us from the community.

   Therefore, we have developed our Schools and Colleges Committee, with its concern to offer special assistance to the children of our Parish, both staff and lay, who need and can profit by private schooling.

B. Basic Present Pattern

In the light of the purposes of the economic pattern of the Parish, a rather complicated system of remuneration has been devised. The basic features are as follows:


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1. Salary Scale:

	1st 2 Yrs.*	3 - 10 Yrs.*	11 Yrs. Onward*
Single	3,200	3,500	4,000
Married	3,800	4,000	4,500
Allowance for Children:			
0 - 4[a]	300		
5 - 9	500		
10 - 13	600		
14 thru College	750		

* Salary that applies at the beginning of a budget year will apply to the full budget year. Thus longevity increment will begin with budget year following the time when one becomes eligible for it.

[a] Full allowance for the year paid for a child born within the budget year. Also, children's allowance determined by age at end of budget year.

2. Additional Benefits provided by the Parish Salary Scale:

Housing.
Utilities.
Phone (exclusive of personal long distance calls).
Use of car (at 3¢ mile for private use outside NYC).
Blue Cross and GHI.
Pension at rate of: Single 500 year
Married 750 year
Eligible to apply for Schools and Colleges funds.
One month vacation yearly (except two weeks for those only remaining for 1 year).

3. Employed Wives

Families under the economic discipline may chose one of the two following alternatives (with freedom to switch from one plan to the other upon proper notification before the Parish budget year begins).

a. Present salary scale. Wife not permitted to earn income. However, when the wife accepts responsibilities either with the Parish or outside, she may accept sufficient funds to cover the cost of baby sitting and necessary household help. Such a plan should be reported to the Personnel Committee.

b. Wife chooses to work, either full or part time, for the sake of income. In this case, following requirements take effect:
   1) Husband continues under present obligation to turn all outside earned income over to the Parish.
   2) Wife may keep for the family all of her income.
   3) Allowances for children are changed to $300 per child, regardless of age (since the present amounts are relatively high to preclude necessity of wife's working).
   4) Family is normally not eligible for Schools and Colleges aid.

C. Additional Considerations, re taxable income

1. Rent: now considered not taxable income.
   All Group Ministry members have their rent paid for them, in most cases by check directly to the landlord. In the instance of clergy, this is clearly under law not taxable income. For the non-ordained staff members we have not considered it taxable, on the grounds that under our discipline they are required by their employer to live in the community. Most of those in this category are single women, and clearly this is a hardship imposed on them by the Parish.

2. Utilities: now considered not taxable income.
   On the same grounds as rent, the Parish reimburses all utilities bills paid by the individuals.

3. Phone: now considered not taxable income.
   A phone is provided in each apartment, since these are used extensively for business. Personal long distance calls are paid for by the staff.

4. Annuity Payments: considered not taxable income.
   The Parish now pays to the appropriate annuity fund of each staff member the amount of $750 for married staff and $500 for single. In many cases, the staff member makes additional payments on his own. These payments are made directly to the fund involved.

5. Staff Education: now considered not taxable income.
   When staff take additional schooling in order to perform their present jobs more satisfactorily, this is paid for by the Parish. They must apply for this assistance on a special form and agree to complete the course.

6. Baby Sitting: now considered not taxable income.
   Staff wives who are presently reimbursed for money paid out directly in baby sitting fees in order to undertake responsibilities in the Parish are requested on the reimbursement requisition to indicate the person to whom the money was paid and wherever possible, to get their signature.

7. Education of Staff Children: now considered not taxable income.
   The Parish has set up a Schools and Colleges Committee to assist all children of the churches we serve in getting the best possible education. A reading clinic and lending library has been started, visits are made to schools, and in many ways encouragement is given to the children. As part of this Committee's work, special money is raised each year for tuition payments for children in private schools and colleges. A regular application form must be filed by the parents. These funds, now amounting to as much as $8,000 a year, are then distributed to those who need and can profit by special schooling. Staff children apply for these same funds, and while it is clear that they have some priority, they go through the same screening process. This year, for example, we are aiding three boys in higher education and five in prep schools, of whom only two are staff children. In every case, the parents must pay some part, however small, of the total fee. The payments for tuition are made directly to the schools involved and not to the parents.

8. Use of Cars: no income involved.
   Each staff member shares the use of a Parish vehicle. The cars are all owned and operated by the Parish. When staff members use the cars for personal business outside of the city limits, they pay the Parish 3% per mile, less the cost of gas and oil.

9. Thefts.
   Since staff under the disciplines, living in tenement apartments, face considerable risk from theft and are not able to secure any form of insurance, the Parish guarantees to replace loss from burglary at the approximate actual value of the lost articles at the time of the theft if, at the time, the apartment had really been burglarproofed as adequately as possible.

SUPPLEMENT B

CHRISTIAN ACTION DISCIPLINE OF THE EAST HARLEM PROTESTANT PARISH

I. BASIC PATTERNS

The Christian Action Discipline requires that each member of the Group Ministry shall take an active part in one or more community activities or organizations working for the improvement of the East Harlem community. After the Steering Committee has selected the areas of community involvement for the Parish and the statement of our aims and goals in each of these areas has been prepared, each member will submit to the Group Ministry chairman a list of his commitments in Christian Action. The Group Ministry recognizes partisan politics as part of its members' responsibility in Christian Action. No staff member should enter into partisan politics without discussing his involvement with his local employing group.

II. GROUND RULES FOR INDIVIDUAL INVOLVEMENT

A. INDIVIDUAL STANDS ON CONTROVERSIAL MATTERS

Individual members of the Group Ministry, as individuals, have the right to speak out on political or controversial matters. They shall be under the obligation to make every effort to disassociate their opinions from those of the Parish or the Group Ministry. In the case of written documents, the individual should identify himself with the East Harlem Protestant Parish, but then go on to state that such individual or individuals are "speaking (or writing) only for himself as an individual(s) and not as a representative of the East Harlem Protestant Parish or the Group Ministry.

B. PICKETING

In the case of picketing, individuals will routinely confer with the Administrative Committee. If a matter seems relatively uncontroversial, he may use his own discretion.

C. CAMPAIGNING

In the case of campaigning for a political party or candidate, it is understood that an individual will not wear clerical garb. He will use all his ingenuity and all his integrity to disassociate himself from the Parish. Because of the difficulties inherent in campaigning, the individuals must be responsible for himself, but he is urged to take as quiet, and behind-the-scenes role as possible

D. POLITICAL CLUBS

Individuals, as individuals, are permitted to join political clubs after consultation with the local employing group. While it is preferable that he should not wear his clerical garb in a political club, practicality means that he will often have to appear in his clerical collar.

E. APPEARANCES ON POLITICAL OCCASIONS

There are real difficulties here, but any person appearing as an invited guest on political occasions shall make it clear in writing beforehand that he is coming as an individual and ask that he NOT be introduced or mentioned in connection with the East Harlem Protestant Parish.

F. CHRISTIAN ACTION CO-ORDINATOR

The Christian Action Co-ordinator has the same privileges and rights as any member of the Group Ministry, but is requested to be even more circumspect and to use even greater discretion in his involvement in the political arena.

SUPPLEMENT C

PERSONNEL PROCEDURES FOR THE EAST HARLEM PROTESTANT PARISH

The authority to employ or release from employment on the staff of the East Harlem Protestant Parish is vested jointly in the Steering Committee and the local church group with which the person will be working, with approval also necessary by the Board of Driectors. Such employment, however, implies agreement on the part of the staff person to enter fully into the Vocational-Religious disciplines of the Group Ministry. Where this is not the case, this is to be clearly stated in writing. (There are some office staff and maintenance personnel, referred to as "straight-time staff," who do not come under the disciplines.)

A. INITIAL PERIOD IN THE GROUP MINISTRY

1. All those who work in the Parish, with the exception of straight-time staff, begin in the Group Ministry with a one year commitment.

2. They are called by agreement of the Steering Committee and the local group with which they will be working on recommendation of the Personnel Committee, and with the approval of the Board of Directors.

3. The terms of their call and the specific responsibilities are placed in writing with a copy to each of the parties involved.

4. They will live under all the disciplines in order to learn if this type of disciplined life in a group is helpful and desirable as part of their Christian vocation. Exceptions will be made only by mutual agreement.

5. They are full members of the Group Ministry and are expected to recognize their position as those who are learning and to take seriously the use of the advisor system for exploring their needs and concerns.

6. At the end of one year, the Steering Committee will call for an evaluation by the person's advisor and local employing group. His work will be evaluated in terms of:
   a. His ability to do the job for which he was hired.
   b. His relation to the people with whom he works, both staff and laity.
   c. Conviction of call to this particular job.
   d. Goals and aims in his Christian vocation, especially

in relation to East Harlem and a multiple staff situation.
e. Involvement in the disciplines of the Group Ministry.

7. If in the evaluation all parties agree that it would be advisable for the person to continue this period of training and exploration, it may be extended, normally for one additional year.

8. At the completion of this initial period, after either one or two years, there are three alternatives:
   a. Continue their call as a worker in the East Harlem Protestant Parish as a member of the Group Ministry.
   b. Seek another call.
   c. Change his relationship to that of straight-time staff.

B. RESIGNATION FROM THE GROUP MINISTRY

If a person is considering changing his job, he will discuss this possibility with his advisor and bring it to the Group Ministry for their prayerful consideration. If, after such a discussion, he decides that resignation is a possibility, he may discuss this with his local church or other group and with the Steering Committee. A resignation should be submitted in writing, but under the disciplines, a person should not expect his resignation to be effective until a satisfactory replacement is available.

C. SPECIAL CATEGORIES

1. Interns. From time to time, the Parish may employ interns. While the pay scale in this category will be somewhat different than the present economic discipline, interns will be expected to share fully in the life of the Group Ministry.

2. Straight-Time Staff. On occasion, staff may be hired on a straight salary basis, other than the economic discipline, and yet wish to be part of the Group Ministry. With the agreement of all parties concerned, this may be permitted.

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DISCIPLINES

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THE EAST HARLEM GROUP MINISTRY

When men seek to respond to the gift of God's love in Jesus Christ, certain patterns of discipline or habits of the Christian life become essential if they are to grow in obedience to their new lord and become his true disciples. The particular disciplines of the Group Ministry, here set forth, reflect in large part a pattern of discipline for any Christian. At the same time, these disciplines take into account the common vocational commitment in this particular situation in which we are called to serve as clergy, staff, and wives in the common task of the ministry of God's church in East Harlem. The East Harlem Protestant Parish has sought over the years to discover the style of life which is appropriate for the church in its situation. Today the Group Ministry includes not only staff members of the East Harlem Protestant Parish, but is open to clergy and staff members of other East Harlem churches. Thus the recent name, EAST HARLEM GROUP MINISTRY. Members commit themselves to adhere to all the following disciplines:

I. LIFE IN THE CONGREGATION

A. Participation.

The local congregation in which we worship is the basic locus for our personal religious community.

1. We participate faithfully and fully in its corporate life.
2. We normally are involved in one small group each week.

B. Responsibility.

We discuss and evaluate our specific work with the church body to which we are responsible. This is usually, but not always, the governing body of the local church.

II. LIFE AS INDIVIDUALS

A. Ordered Day.

We agree to plan our day as an offering to God. This "Ordered Day" is subject to individual variations, but it implies a genuine effort, in light of the Holy Spirit, to impose a pattern upon the events and demands of the day as well as to discipline the use of our time.

B. Habits of Daily Devotion.

1. Devotional reading and study of the Bible, presumably using the Lectionary.

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B. Habits of Daily Devotion.

1. Devotional reading and study of the Bible, presumably using the Lectionary.

2. Meditation.
3. Prayer with special emphasis upon intercession.

C. Worship Center in the Home.
Each person will maintain a worship center in his home, with Bible and cross, as a focus for the worship life of the family.

III. LIFE IN THE WORLD

A. Commitment to Live in the Community.
Families of the Group Ministry live in the community and share in its common life.

B. Commitment to Act in the Community.
We are committed to participate in at least one community organization working for brotherhood or justice in our neighborhood.

IV. LIFE IN THE GROUP MINISTRY

A. Religious.
1. Bible study each week with preparation.
2. Monthly day of retreat.

B. Vocational.
We pledge ourselves annually to set forth our goals and objectives for our ministry and to state the length and nature of our vocational commitment in East Harlem. Once a month we discuss our life under the disciplines with our advisor. Major vocational decisions will be submitted to the consideration of the advisor and Group Ministry.

C. Economic.
The Group Ministry is committed to the principle of seeking a salary scale for its members insuring an income adequate to permit them to concentrate their energy in their ministry, without need to earn additional income, or to seek employment elsewhere as family size and responsibilities increase. /For details of the East Harlem Protestant Parish Economic Discipline, see Supplement A/

D. Christian Action.
We are committed to take a responsible role in Christian Action in East Harlem. /For details of the East Harlem Protestant Parish Christian Action Discipline, see Supplement B/

NEWSLETTER

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EAST HARLEM PROTESTANT PARISH, 2050 Second Avenue, New York 29, New York

EASTER AND EAST HARLEM.....

"...but we preach Christ crucified, a stumblingblock to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1st Corinthians 1:23-24

During the days of Lent, with their climax in Holy Week, we have been taking seriously the necessity of facing the scandal of the cross and the foolishness of the Gospel. By seeking in our common life as a Parish to live as though we were actually present in the events that led to the cross, we have tried to recapture the eternal contemporaneousness of Christ. Only as we share again in the pathetic, farcical scene on Palm Sunday when a king comes on a donkey, chase after him with the fickle mob, join in the Last Supper on Thursday, an experience of wonder and awe, touched with foreboding, stand with Peter as he denies our Lord, then march the long path to Golgotha and in despair watch the anguish of death on a cross--only then will the joy and power and glory of Easter break anew into our lives. In this way alone we may be driven by God's grace to recognize our own sinfulness and thus, through this path alone, be enabled to throw aside the wisdom of men and live by the foolishness of God's grace.

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MISCELLANEOUS ITEMS:

This News Letter will be the last in the present format. We hope within a few weeks to publish the first edition of a small paper designed to keep our friends up-to-date about the ministry of the Parish and yet be a witness to the community of East Harlem. The author of the main article in this Letter is the chairman of the Group Ministry of the Parish. As a seminary student, he spent a summer in the Parish and upon ordination, returned to East Harlem as a minister at Church of the Son of Man. For the past two years he has been minister of the Elmendorf Reformed Church just off 3rd Avenue at 121st Street.

* * * * * * *

WE NEED:

1. Rummage: Every two weeks one of the Parish churches holds a rummage sale for the benefit of the Parish community. All kinds of used clothing is most welcome.

2. Children's Books: There is one branch library serving the whole of East Harlem—over 200,000 people. We have been driven to open a library and within days it has been overrun with children. We can't begin to meet the demand for books for all ages. Already we have expanded the program to include remedial reading classes and a general cultural enrichment emphasis.

3. Money: for the regular budget and summer program.

* * * * * * * *

Personnel: Florence Borgmann, after two and a half years away, mostly spent in an exciting new ministry in Glasgow, Scotland, has returned to the Parish and is working with the Narcotics Program and the 100th Street Church....Wendell Elmendorf, minister of the 100th Street Church and Mary Rosado, former staff member, were married in January....Dorothy Crist has taken a leave from the Parish for graduate work at Teacher's College....Melvin Schoonover, former Parish Administrator, is now the pastor of the Baptist Church on 123rd Street in the upper end of East Harlem...

Narcotics Program: This ministry has expanded tremendously under the impact of the fantastic need for help on the part of addicts. Since January 1st, over 12 new addicts a week have come seeking help. The Narcotics Committee has been supporting several urgent bills now before the Legislature, aimed at some help for the addict.

There is in our denomination an amazing inconsistency. On the one hand we hold to the efficacious Word wherever it is preached in the purity of the Biblical faith. We claim complete dependence on the Spirit of God to transform the hearts of men as the Gospel is faithfully proclaimed through the channel of the church. Yet, it appears to me at times that we are so busy defining our position and defending our beliefs, that we miss many of our chances to put our spiritual heritage and understanding into practice.

The point of inconsistency becomes quite clear as folks ask us about our work in East Harlem. It impresses me that most of the questions are really outside the Reformed understanding of God, man, and the Way of Salvation. "How do you work in East Harlem?", or "How do you work with people of different racial background?". Do you see any place for questions like these in our understanding of man and God?

Somewhere in our Christian thinking we have been carried out in the tide of culture and social structure. As Christians we are committed to a view of man as he represents the total life of the race....either the essential nature of self-centeredness in the Adam-like man apart from God, or the essential new nature of God-centeredness in the New Head of the Race, Christ Jesus. We have used the word "essential", since here I think is the key to our understanding or misunderstanding. When we talk in terms of race, culture, social conditions in a community, or economic situations, we are not talking about that which is essentially different, but rather, that which differs only in circumstances involving a multitude of variations. And these variations do not alter the basic categories of "Man in Adam" and "Man in Christ". Therefore, these circumstantial differences do not determine what we mean by ministry....or do they? Is the ministry of our denomination being frustrated by an attitude which makes variation among men (whether in Adam or in Christ) of greater consequence than that which is really true? It is my opinion that the answer is "yes".

To substantiate this, take a glance at the frustration of a church caught in a changing community. The church totters uneasily for a few years and then goes to the highest bidder. And as these "Christian Arabs" silently "steal away", one can catch the refrain from the last stanza of "Lead On, O King Eternal". How have we fallen prey to the evil of thinking the words to the hymn, "In Christ There Is No East or West", are to be used only to create a "mission-like atmosphere" in our Ladies' Aid gatherings? How have we been dupped into the folly of thinking that only the Dutch heart can be warmed by the answer to the question, "What is thine only comfort in life and death?"? Or, are there some peculiar qualities granted to the soul of a Caucasian suburbanite that makes a ministry to him of a different nature than the ministry to any other?

The answer must be "yes", at least in minds of many. I have heard people say of those bleak masses in our big cities, "They would rather have their 'own kind' as a minister" (and what an abominable sophistication to speak in terms of "different kinds"!). Or, "They would not like the Reformed Church and our type of ministry". Yes, we stand with the Bible in one hand and our Reformed Standards in the other, a vision of the Glory of the Savior before our eyes, and at the same time doubting in our hearts that the message we proclaim and the service we render can make any impact on the lives of people who don't look exactly like ourselves! It is a ridiculous picture, but it is necessary at times to see ourselves as ridiculous in order to achieve some self-understanding.

How long will it take us to realize that a church does not minister to Negroes, Mexicans, Indians, or Puerto Ricans, but that we minister to men. And it takes no Ph.D. in psychology to know that there is a common cluster of experiences and needs shared by all men, just because they are men. And we claim to know who and what man is! For, we know who God is through His self-revelation in Christ.

The time I have spent in the inner city has not been lengthy. However, it has been time enough for me to discover something startling. And, I do not mean to be facetious, but what I have discovered is that everything the Reformed Church believes by way of her Standards, her emphasis on the all-sufficiency of Jesus Christ, her insistence on the proclamation of Scriptural teachings and use of the Sacraments, and the sure realization of the good promises of God when these tenets of faith are adhered to....what I have discovered is that it is really true! Realistically true right here! (A shock for most of us, the insipid doubter as well as the vigorous defender.)

At the beginning of our ministry here, a very direct question was posed. A man asked, "What are you trying to prove?". As if there was to be expected some quite extraordinary manifestations in our church due to the area or the people of East Harlem! And I confess, there may have been times when in my own mind I entertained such ludicrous ideas also. We must never forget that the church, wherever it may be located, is committed to proving only one thing; that She is the living reality of God's redeeming love working in the hearts of God's people and out into the world about Her. (The world which we often neglect to see as loved, wanted, and already claimed by God). There are no new discoveries! There is only the possibility of rediscovering and applying those truths already affirmed in our Faith. Would to God that all of our churches could just see the simplicity, yet revolutionary quality, of their real participation in Christ and mission to the world.

Many expect that in our situation we set us as our goals such things as proving "integration in the church", "transformation of society", "uniqueness of a city ministry", "the church's responsibility toward social welfare" or "there are neglected people in our society". As good as these goals may be in themselves, were they to be our primary goals, we would leave this place tomorrow. (And not out of disgust for the area or the people, but out of confusion as to the meaning of Church). For some this may be rather disappointing, for others it will be reassuring, but in all honesty the only thing we are trying to do is to be a faithful church of Jesus Christ. And this is our only right for being here as a church.

Why do we make our mission sophisticated? We cannot assume we are actually building integrated relationships between various groups, since these benefits are granted to a faithful ministry. It is our mission to proclaim and apply the Good News to this community. Of course, this will of necessity result in a fellowship which reflects the constituency of the community, else it would not be a faithful ministry. However, those very natural results of a faithful ministry must not be viewed as taking precedence over the primary task of the ministry.

So, there is no need to hesitate. To think that there is any essential difference between the ministry of a church in a small town and a large metropolitan area is utter nonsense. If what we stand for in our Reformed faith is really true, is it not as applicable in any situation? If the salvation which we enjoy is not looked upon as having the same meaning for every man, then what we have is less than a true understanding of salvation. The only thing that will limit our usefulness for the Glory of God is our unwillingness to put our resources to work. We should not be embarrassed by denominational littleness or cultural provincialism. If we are a part of the Universal Church, as we most certainly hold to be true, then we are engaged in something that is beyond ourselves, and in being beyond us, we thereby embrace all men, even "that guy over there", for he is Man.

Tonight, before you nestle off to sleep in the warm security of your evening devotions, recall for a moment the blessing you receive through the ministry of your church. Then ask God to help you understand His Free Grace as it is really quite apart from any qualities of merit in your own achievement, physical features, or social heritage. You are now ready to have God show you that this faith you enjoy is really the faith needed by <u>everyman</u>. If all of us could be convinced of this, the Reformed Church would enter a new era of mission and expansion. I for one refuse to believe that finances are the big barrier. Not if God will open our eyes to see that what we believe is true....I mean, it is r e a l l y t r u e!

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

247 East 104th Street, New York 29, New York February, 1957

O P E R A T I O N F A C E L I F T . . . .

East Harlem is due for a facelifting. Already 70 of the 207 city blocks that make up East Harlem have been rebuilt, are under construction, or have been definitely scheduled for housing projects in the near future. In addition, the city has said that there are an additional 108 which are "suitable for redevelopment"; it's just a matter of time before these blocks are rebuilt. This means that there are only 31 blocks (including 9 blocks of city park) which will remain as they now are during the next 10 or 15 years. This is facelifting on a gigantic scale. It means a revolution in the appearance, population, and character of a community of 215,000.

There is a newness and freshness about the projects which give life new possibilities. A new home means a new start in life. Clean, fresh surroundings provide incentive to keep things neat and comfortable. New schools mean a new opportunity for children to learn as pleasant, well-equipped surroundings for study are made available.

But there will still be families and individuals with deep personal and social needs. There will continue to be children and young people looking for friendship and a fresh vision of the future. With all the planning for new homes and new schools in a new East Harlem, there <u>can</u> be a terrible emptiness at the center of life. It is this old emptiness and purposelessness of life in a new city which is the challenge to the churches of East Harlem.

The Parish began as a storefront church on the corner of Third Avenue and 102nd Street. Much of its expansion since 1948 has been into other storefronts on other blocks. It has been the idea of storefront churches ministering to local city blocks which has caught the imagination of many of you who are our friends and supporters.

But the central thing in the Parish's ministry is the community of committed Christians who are alert and open to the needs of their immediate neighborhood. The storefront is an important means of building this kind of committed Christian community on a tenement block. It is also an important symbol of the openness of the Parish churches to the needs of the community--both group and individual needs.

With the changing scene in East Harlem reminding us each day, however, of new opportunities and responsibilities, we have to ask ourselves if a storefront church is an adequate base for ministering to a new housing project with 1500 apartments and 5700 residents. Do people who are living in new homes want to go to a storefront church on a tenement block? The challenge of the new East Harlem to the Protestant Church demands the investment of money and careful planning, the construction of new churches to fit in with the new apartment buildings, helping old congregations adjust to their new responsibilities.

THE PARISH IN THE NEW EAST HARLEM

Ascension Church has from the beginning of its association with the Parish seen its main ministry to be in East River Houses. Ascension will also be in an ideal position directly across the street from the soon-to-be-built Benjamin Franklin Houses for middle

income families.

Church of the Son of Man lost a large proportion of its members from active participation in the church when demolition began for George Washington Houses. With the opening of the first new project buildings in February, 1955, this church began directing an increasing amount of its energy to calling and evangelism in the project. This summer, a full scale survey of the first half of the project was completed.

When the second half of George Washington Houses opens this spring, several church families who formerly lived on the project site will move back into the new homes on their old blocks. At least one of these families, that of Carlos Rodriguez, Parish deacon, will be moving back so that he can give more time to evangelistic work in the project. Bill Webber, who left Union Seminary February 1st to become a full-time minister of the Parish, will also be moving into George Washington Houses with his family.

Church of Our Redeemer and 100th Street Church are both on a designated housing site and will be demolished sooner or later. This will leave a big gap in the Protestant ministry in southeastern East Harlem. Discussions are now progressing with the Congregational Christian Church and the Reformed Church in America for the construction of a new church building someplace in the general area of these two churches.

As new houses and new churches are built in East Harlem, there will continue to be pockets of tenement housing in the area for another 10 or 15 years. The Parish feels a special responsibility for the Protestant ministry on these blocks and will continue to reach out on new blocks as our old churches are replaced.

PROTESTANT FACELIFTING

But the challenge of the new East Harlem goes far beyond the area and the resources of the Parish. Recognizing this fact, Norm Eddy, Bill Webber, and John Crist of the Group Ministry began meeting more than a year ago with some of the other ministers in East Harlem and representatives of the Protestant Council and New York City Mission Society to try and develop a common Protestant strategy for ministering to East Harlem.

It soon became apparent that along with problems of overall strategy, there were questions of program and personnel which needed to be met on an area-wide basis. Realizing this, the group constituted itself as the Committee for the Protestant Cooperative Center. The Committee has continued to meet at two week intervals.

Church of the Good Neighbor offered space for the offices and meetings of the Committee. Plans are nearing completion for the employment of a full-time social worker to aid all the ministers of East Harlem with individual problems and referrals. A youth leadership training program--"Study to Serve"--for all the churches has been developed this winter in cooperation with the New York City Mission Society. A Baptist and a Reformed Church have pooled money and volunteer personnel to conduct a religious survey of a new housing project near to them.

At the same time, there has been a continuing concern to develop a united strategy for churching the new East Harlem and to help individual churches with their problems of relocation and building. Because the challenge is so great and the resources so few, it seems tremendously urgent that we work closely together in order that the Gospel may be presented to all people in the "new East Harlem."

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

247 East 104th Street, New York 29, New York

April, 1957

... LENT IN THE PARISH

Lent, for the Christian Church, is that time when we prepare for Easter by confession of our sins, penitence for them, and serious thought about the deep things of our faith.

Lent began for the Parish, this year, on the night John Crist, one of the Group Ministry, was killed in an automobile accident. It was the Monday night before Ash Wednesday. The day had been spent in meeting, worship, and a rethinking of our work with men. The morning was given to a prayerful preparation for Lent by a number of ministers and laymen all over East Harlem, members of the Cooperative Protestant Center, a movement close to John's heart. During the afternoon and early evening the staff and a group of laymen questioned Canon Wickham, an industrial chaplain in Sheffield, England, about his methods and techniques, and found him challenging and stimulating. Finally the Group Ministry met to vote Don and Jackie DeYoung as full members of the group.

The news of John's death was a stunning blow. Tuesday evening, instead of our traditional Shrove Tuesday pancake festival, we were gathered as by the hand of God, overflowing the 100th Street Church to celebrate the Spirit of Christ we knew through John, to give thanks for his life among us, and to hold together in our sorrow and terrible sense of loss.

Wednesday morning and evening we slipped quietly into the churches newly penitent about our own lives in the newly seen measure of John's life and death in Christ. Each now faced alone, as he bore the ash of penitence on his brow, his deepest questions about the mysteries of life and death. John's going ahead revealed to us our own poverty in spirit and made us long for the grace to live that our death might be, like him, a triumphant reunion with Christ

We came to the funeral service heavy with the loss of our brother as we had known him; yet his spirit, released and at peace, illumined and glorified the hearts of all of us calling us to a new unity in Christ.

During all of these days, in our thoughts and prayers and the small services we could do, we sought to comfort and sustain Dottie, John's wife. Yet we found that, then and now, we who go to comfort are instead comforted and inspired with new courage by her. "Her smiling face in the face of this calamity," said Jennie Clarke, a fellow minister in East Harlem, "is proof to us all 'that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord'." To which we all say, Amen.

So John's death has been used by God, in his mysterious way, to keep the ultimate questions of life and death before us this Lent. And not only the members of the Parish. Hardly a day goes by when we are not drawn into discussion with someone in the neighborhood who knew John or was set thinking by this event.

As we come to Holy Week, we set our hearts to follow our Master down his last lonely road to betrayal, the cross, and the open grave. This year, as we of the Parish take the Lord's Supper around the table, feel the darkness descend as the candles are snuffed during Christ's betrayal, watch together before the blackened altar during His agony, troop gladly forth at dawn to find Him risen and the stone rolled away on Easter morning, we shall feel very close to John. We have no doubt that he is close to us. For

"was adding insult to injury." Fortunately, the father was speaking in good humor, but the point here is that the 15 college students will this summer volunteer their time for nine weeks and in addition pay for their own board and room. This helps emphasize a very important fact about their role in East Harlem. These students are coming here not to do good for the poor people of East Harlem or even to make some significant contribution to the ongoing life of the Parish, but first of all to share in the life of this community. They will live in apartments rented in the tenements on the streets where they will be working. Secondly, they will be asked to share fully in the life and work of one of the four Parish churches. They come as inquirers, as fellow Christians, and as partners with our laymen in the work of the Parish. We pray that they will gain as much as they give. This attitude is important to our members, for they are asked to teach the students, work with and train them. In years past too often we have seemed to depend on students for the ongoing work of the Parish. Now they come to join us in a relationship that we hope is far more mutual in its rewards.

The college group this year comes from 12 different colleges and includes two students from Puerto Rico and one young Spanish Protestant who is studying at Illinois. An additional 12 students come from theological seminaries. We have been eager to have a wide range of denominations and seminaries represented. This summer we have students from Yale Divinity, Drew, Chicago, Andover-Newton, and a large group from Union. Three of the group have just completed their seminary training and are having a try in the inner-city before deciding on their future place of service. These students carry somewhat heavier responsibilities than the college group, but again, we are first concerned that they share fully in the life of the Parish and its community and only secondly in the role they can fulfill in our ministry. They receive board and room, expenses, and 100.00 to take back to seminary in the Fall. We still need to find about $2,000.00 to provide for these workers. Would you care to provide all or part of the services of one of these "Summer Missionaries" at about $300.00 per student? They are not overpaid.....and we need them!!!

MISCELLANY

Elmendorf Church: Don DeYoung is now the official pastor of this Reformed Church on 121st. Street, near Third Ave. He remains a full member of the Group Ministry of the Parish and will continue to be related to our work, while the Church continues as a member of the Reformed Classis. He will be joined in July by Dave Hondorp who will come for 14 months before returning to his final seminary year. Dave worked in the Parish last summer and is a Group Ministry Potential.

100th. Street Church: On June 5, Wendell Elmendorf (no relation to the Church) began his full time work as one of the two ministers of this church, filling the spot left vacant since the death of John Crist. Wendell has worked at this church for almost three years while preparing for the ministry at Union. He is a Methodist and comes under Conference appointment. This is a source of great rejoicing, for the Methodists are the only supporting denomination that has not before been represented on our staff. Dorothy Crist is remaining on 100th. Street, and although her plans are not definite, we hope very much that by September it will seem best to her to continue in her work in the Parish.

Schoonovers: Melvin Schoonover, our Parish Administrator and half-time pastor on 100th. Street, was married to Diana Sturgis on May 24th. They are hoping to move into Washington Houses.

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N E W S L E T T E R

EAST HARLEM PROTESTANT PARISH
247 East 104th Street
New York 29, New York
October, 1957

If you really believe in the Church...

IT WILL TAKE YOU TO YOUR COMMUNITY'S FRONTIERS

George Williams Webber

In the Moffatt translation of Paul's letter to the Philippians there appears the phrase: "You are a colony of heaven." For me, this has become a fruitful definition of the church, with crucial relevance to our present situation.

A colony gains its initial substance and derives its basic pattern from the homeland. So it is with the church which clearly is God's. Yet a colony (and also a church) is at the same time a closely knit community in which each member finds himself dependent on the well-being, cooperation and support of his fellow colonists. The sickness of one is a threat to all. The birth of a child is a joy shared by all. In its deepest and most meaningful moments every church as a "colony of heaven" finds its uniqueness to lie in the quality of life, of fellowship, of koinonia that God grants it.

One enters church to glorify God and finds there (potentially at least) a rare experience of unity, love and acceptance. But this experience is not to be enjoyed for its own sake alone. Our Pilgrim ancestors were worshipful men--before them they had the task of bringing a wilderness under control, of penetrating the new world to which they had come with the vital influence they brought with them.

Applied to the field of churchmanship this simply means that being a church is to be engaged in a continual encounter of one sort or another with the world outside. The ultimate mission of the Christian as a Christian does not lie within the fellowship of a congregation.

Inescapable Involvement

Christian work is not in the last analysis to serve as a church officer or teach in the church school or go out as a visitor on the Every Member Canvass. It involves us finally and inescapably in our role as spiritual colonists ready to cope with all circumstances and to overcome all conditions. Just as the church is itself a mission, so a churchman is a missionary--or if one prefers, a colonist.

If the metaphorical conception of the church as a "colony of heaven" has any meaning at all in this connection, it can serve as a rather severe standard for judging our present church life. It would not be hard to prove that every church on earth has a missionary status and function, since the world always finds real faith either foolish or an obstacle to its pursuits.

Wherever the church has stepped out of its missionary role and has ceased to perform its missionary function, it has placed itself in an ambiguously self-defeating situation so far as Christian faith is concerned.

We have been thinksing so far in general terms. It may be useful to bring the discussion down at this point to a concrete instance--that of the church in East Harlem, New York City.

The problem there has been from the start to establish some sort of vital communication with the community. There existed in East Harlem a deep and seemingly impossible gulf between the people who live there and the church, with its eager sense of mission. Suspicion, sometimes antagonism, but more often apathy were the rule. A spiritual colonist had here so to live, so to share the community's life and thought, its daily cries and its small joys, as to learn at first hand the native language and the indigenous customs in order to begin talking in terms the people could understand.

The key word and principle in East Harlem has been participation. We who came from comfortable middle-class America, well-educated and on the whole quite self-assured, had to train ourselves for responsive listening to the voice and heart of those who until now had been strangers to us and from us had been estranged.

Community Estrangement

A contrasting picture can be drawn, if you please, between our East Harlem parish and the typical church in suburbia. In both cases the spiritual colonist is in danger of estrangement from real community relations, yet for quite opposite reasons. Communication in the well-heeled suburb seems delusively easy just as in East Harlem it appeared delusively hard. What is not delusive stands out, however, as a fact: namely that we have either forgotten or else never learned to participate in the life of any community--whether suburbia or city slum--in such a way as to encourage people, whatever their plight may be, to ask the ultimate questions about life and death, about life's meaning and the truth of things--the questions to which the gospel speaks with power.

The colonist, let us remind ourselves, while participating fully in the community's common life, may not surrender his ultimate loyalty to the colony itself and that for which it stands and which it represents. His goal as a Christian colonist is to communicate the gospel, to confront the outside community with Jesus Christ. And the method may be more often one of listening than of speaking, of waiting and watching for the opportunity that cannot be forced than of trying to press in too eagerly.

Waiting brings about, as a matter of fact, the colonist's second main opportunity. Wherever he is, whatever he does with mind or hand in his vocation and outside of it, he may always witness to the love of Christ for all. This is the soundest basis for that kind of creative social service that present conditions everywhere on earth cry out for.

Modern man has gotten into incredible and terrifying complications. The parable of the Good Samaritan literally applied is no longer relevant. A young minister in East Harlem was walking down a street when he saw an old man struck down by a coal truck trying to beat the lights. The minister's first impulse was to pick up the bleeding man, put him in his car and take him to the nearest hospital. That would have made him literally a Good Samaritan.

But the laws of our society make such action illegal. One cannot touch an injured person. The only thing for the minister to do, then, was to call an

ambulance--meantime making the victim as comfortable as possible and holding back the crowd. It took an hour and thirty-seven minutes for the ambulance to arrive. The man died on the way to the hospital. And the young colonist, wanting to be a Good Samaritan felt utterly helpless.

Helpless Samaritan

In this situation, the obvious way to express Christian concern would be to help get better ambulance service for the slums of the great metropolis. This would require a specialized knowledge of political structures, a good deal of sustained effort and participation by a substantial number of concerned and at least somewhat influential citizens.

The answer, in other words, would have to lie in politics, in putting the kind of pressure on City Hall that would result in genuine relief for East Harlem. Only so can the innumerable wounds of our society be bound up, even as a beginning. Only so may any kind of social progress be made.

It has been the church, again and again, that was most ready to give voice to the needs of society's victims. The church has served very often indeed as a channel through which social concern could be made effective. For us who are young, the methods involved seem frustrating. Progress is unbelievably slow, political involvements are always ambiguous and frequently we find ourselves striving against insuperable odds.

One minister in the East Harlem Protestant Parish has been assigned to work half-time with teen-age drug addicts. After eight months he cannot report with certainty a single cure. Yet he carries on in defiance of all difficulties, for this seems to be the task to which he has been called for now.

Success in such affairs is not the final word. To carry on obediently and faithfully is all that can be rightly asked for, Succeeding or failing, our job rating lies with God in the last analysis.

Wider Concern

Our modern parallel to the New Testament parable carries us one step farther. Not only does a spiritual colonist attempt to transmit Christ's lowe, but he needs to do so without sentimentality and without being existentially irrelevant.

Our concern quite often goes no farther than binding up a victim's wounds and offering to take him to an inn. The church when it is on the scene provides ambulance service though not infrequently too late. But we have some obligation to the next poor traveler on the symbolic Jericho Road. We have to do something about adequate police protection to clean out the gangsters. We have come to feel in East Harlem that is is almost blasphemous to pray for the health of Mary who has caught tuberculosis in a rotting tenement, while doing nothing about the same rotting tenement where other little Marys will still catch the disease.

We have made it a condition of church membership in the East Harlem Protestant Parish that each person participates actively in at least one community organization that is working for social progress. What a great day that will be when the rank and file laity in all churches commence really to penetrate the world with a concern derived from their faith--helping to carry on and sustain the dreary and frustrating work of the NAACP, the ACLU, the League of Women Voters, the Urban League, PTA, the local political organization and all the other move-

ments toward true democracy--with the simple certainty that in doing these things they are doing the Lord's work.

Obedient Search

When one seeks to live thus obediently throughout the whole of life, neither trying to avoid the dilemmas of having to exist in two worlds nor expecting to find answers in black and white to the questions of right and wrong, one is amazed to discover how quickly and often new channels open for confronting our fellow men with the gospel's fullness. They start the conversation, they ask the questions, they want to talk about what matters most in life. And we then have our chance to explain as best we know how what God has done in Christ for all of us--to present them with his claim to lordship and to offer them the unique opportunity of joining the spiritual colony.

When a congregation is living on the frontier, facing the world's threat and its great challenge, one is amazed to discover how vital is its life within. Men come to church with eager expectancy, knowing that the Holy Spirit will guide them in the struggles of the world.

Strength they know will come to them for meeting whatever dangers that may lie ahead. They will be fed unfailingly at the Lord's Table with the bread of life. For people in the colony look up to God as the source of their vision and vitality. They gaze out at the same time upon a world that waits with longing to be assured and reassured that its redeemer actually lives.

Bill Webber is Minister of Parishwide Services in the Parish, and is an ordained Congregational Christian minister.

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

2050 Second Avenue, New York 29, New York

February, 1958

OF MANY THINGS...

From time to time we need to send you a general Newsletter to bring you up to date about recent happenings in the Parish. This seems to be one of those times, for several noteworthy events have recently occurred.

Credit Union Anniversary

Sixty-five people crowded into the front office of the Parish's headquarters recently for the annual meeting of the EHPP Federal Credit Union. This was a dramatic sign of the vitality of this young organization and the importance it already has in the life of our Parish. The statistical reports were exciting--more than a hundred new members during the past year, total deposits of nearly $2400, total loans of more than $3600, with few delays in collections. A 2% divident was declared on shares.

The Credit Union grew out of a small group of young adults in the Parish who met for more than two years to discuss mutual problems and how cooperative solutions might be reached. Countless hours of service have been given by these people, who have been elected by the shareholders to the board of directors and the credit, supervisory, and education committees. Ray Rodriguez has been an especially devoted and reliable treasurer.

Young people have visions, and these are looking forward to the day, in a few years' time, when the assets of the Credit Union will be large enough for small business loans and other types of financing which can help the people of our community realize some of their ambitions and dreams. The first full year of the Credit Union has shown that these visions are not unrealistic.

The Conservatives...

Another anniversary comes up this month when the Conservatives social club have a dance to celebrate their first year of existence. Early last year a group of young people in one of the most feared gangs of East Harlem decided to go "social" and organize a club where more creative pastimes could be pursued. They sought out Norm Eddy and a 100th St. layman, Ramon Diaz, for guidance and help. The aid of the Kipps Bay Boys' Club was volunteered, a storefront on First Avenue rented as club house, and Ramon hired as adult leader.

The Conservatives have become a significant stabilizing force in our community among youth. The prestige associated with membership is considerable and there is a waiting list of prospective members. While not formally associated with the Parish, this club renders much service to the Church in many ways has our full support.

Such a neighborhood club for youth seems to give some pattern for a fruitful way of attacking the delinquency problem. But all of this is still in the dream stage, for such a program would involve large sums of money and skilled personnel.

...Youth Canteen...

But unfortunately this is not the pattern for life among many youth in East Harlem. Much of the Parish's work with youth has been mass outreach. For a number of years, for example, the 100th Street Church has conducted a Friday night Youth Canteen with a large turnout of teen-age members of the Church and other youth from the neighborhood. There is dancing to the raucous strains of Rock'n'Roll, cha cha cha, etc., refreshments, and general milling around for conversation.

At various times in the history of the Youth Canteen, gang disputes have erupted. Every adult assigned to Canteen has been

told that this might happen again and given some clues as to how to break up fights. No Canteen has been held unless there has been adequate staff for supervision.

On Friday, January 24, gang violence again broke out. All week reports of tension between two gangs in the northern part of East Harlem had been spreading. Youth Board workers assured us the situation was "cool." Normally not many of these boys visited Canteen, and this time there were assurances that one of the groups would not appear at all if Canteen were held. But about 10:30 P.M., a group from this gang suddenly appeared and a fight broke out almost immediately. It lasted only a few minutes, but at the end two boys had been shot and two more stabbed. All but one have since left the hospital. Police and Youth Board workers are still trying to alleviate the tension between these two fighting clubs.

Once again we have been confronted forcibly with the great pressures on youth in East Harlem. One heartening sign has been that none of the youth members of our churches or those in the Conservatives has been involved in these latest gang incidents. But this outbreak of violence points up the tensions under which even these youth live. We feel we have something to say to youth and that some have listened. It is a slow, uphill struggle, however, with as many disappointments as successes.

Conversations among the lay people in the past few weeks have never included even a suggestion that canteens be stopped but only that we must tighten up on our supervision and redouble our efforts to reach the aimless young people of our community.

...and Narcotics.

As long as the Parish has been in existence, it has been concerned about the problem of narcotics addition, especially among youth. Great pressure was exerted by a few lay people on Norm Eddy to do something about the situation, and about a year ago he was released from some of his other duties in order to devote a substantial amount of time to a more systematic attack on the problem. The services of these and other lay people were enlisted in the task of detection of cases, and efforts made to assure addicts of our desire to be of help in working through their problems.

About a dozen new persons come to our attention each month and the numbers are slowly increasing. People come from all over the city for assistance in getting into the Public Health Service hospital at Lexington, Kentucky, and into New York City's own Riverside Hospital for juvenile addicts. Emergency relief help has been given, counseling by a psychologist families of addicts, help in finding jobs or housing. All this, to be sure, on a small scale. The results are unclear; this is a problem were "cures" are few at best, and where the evidence is conclusive only when collected over a period of time.

Now the Committee, consisting almost entirely of lay people from the community, feels we must expand our efforts, with this year's experience behind us. It is felt we need a center somewhere in East Harlem where addicts can come not only for help but also for relaxation and recreation. Additional medical services are needed in East Harlem as well as elsewhere. A simple, practical social casework program needs to be set up both to collect information and to provide service. An expanded program of legal aid is seen as a need, since many addicts are forced into breaking the law in order to get narcotics. (About 25% of applicants from our area for Lexington were arrested before their applications were processed!) Additional psychological services are needed, with perhaps some emphasis on group therapy. All this is within the framework of the Christian community which by its concern and acceptance seeks to perform the healing ministry of Christ.

This, too, requires money and personnel. Appeals are being made to foundations for enough funds to carry on this expanded program for several years. Only sometime in the future will we be able to see how addicts have been, by the grace of God, helped to overcome this destructive habit.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

pril, 195[illegible]

A VISITOR'S IMPRESSIONS OF EAST HARLEM

In early January, 1958, Dr. Elliott Dunlop Smith, Provost of Carnegie Institute of Technology, Pittsburgh, asked to spend some time in East Harlem in order to get some real feel of this ministry. For two days in lived in the Parish and shared in our life around the clock, attending meetings, calling with a minister, joining in Bible study, and throughout asking questions that challenged and stimulated the staff and laity. Following his visit we asked him to send us his impressions with the result that he took the time to prepare the following statement which we have finally decided to send to the friends of the Parish, so many of whom have not had an opportunity to visit East Harlem. Dr. Smith is a lawyer and economist by profession; before his present post at Carnegie Tech., he was for many years on the faculty at Yale University. His interest in the Parish comes from his long involvement in the redevelopment of the Harvard Divinity School as Chairman of its Board of Visitors.

# # # # # # # #

East Harlem is a microcosm in which the almost unparalleled crowding of a quarter of a million persons into a few blocks, the sordidness of life, and the segregation of races bring out into the open the tendencies of modern efficiency and mass action which cause people to be treated collectively, and impair the spiritual elements which give dignity and responsibility to individual life.

In order to explore and oppose these tendencies, a few ministers and their families have immersed themselves in this outcast and downtrodden area. Each family lives separately as an integral part of the life of East Harlem, in the thought that only in this way can they fully understand its problems or be fully accepted by its residents. They recognize that to restore faith in God they must restore to the people in the area, whether or not they have joined the Parish churches, a sense of individual worth. Hence, the Parish has entered into problems of housing, of the education of children, of race discrimination, of injustice, of violence, of drug addiction, and of the cold impersonality of public services, by sharing in these problems and by taking action to meet them.

The Parish is now nearing the end of its first decade - a tiny "grain of mustard seed" in a degraded area of over two hundred and fifty thousand people. Its members have developed a common discipline to sustain them. They have sought to learn as well as to serve; and their intimate contact with the community has strengthened them as well as helped them to come close to its problems. They have neither been blind to, nor overpowered by, the desperate realities which oppose them. One cannot be long with

The Problem

In East Harlem, amid the crowdedness and the absence of opportunity for self-expression which result from great crowding and great poverty, race discrimination does not merely mean that it is hard to find a decent place to live or hard to find a job worthy of one's mettle. It means especially that it is hard to continue to feel that one is accepted in this American world as an individual, the dignity of whose individuality creates responsibility. In large measure people in East Harlem are treated as mere units of a racial group - a Negro or a Puerto Rican first, to whom are attributed the undesirable qualities which the popular mind ascribes to his race; and an individual second, if at all.

The city housing projects which have been built into this area, while they have served to provide more floor space per person and cleaner living quarters than before, have incorporated in monumental brick and mortar the former density of population. Thus they have cleansed and altered but not reduced the problems of overcrowding and segregation.

In this swarming area there are few vigorous outlets for the spirit of youth except fighting, dope, and sex; and fighting, dope, and sex play an excessive and degrading part in the lives of Harlem's youths. As a result, as one of the Parish reports states. "If they ever had any, almost all sense of purpose and aim in their lives they have lost. Most are deeply alienated from their families by the irritations and frustrations of crowded, impoverished tenement living, joined with the inevitable conflicts of old cultural patterns in a big city. Limitations of education, accummulated frustrations of tenement block living, consciousness of race and language differences have cut the nerve of their effort to find a place in American life."

Against the evils of poverty and disease in East Harlem are opposed the specialized forces of social work and medicine. But, these benign forces also tend toward impersonality. The numbers to be dealt with are so great and the demands of expertness are so high, that in general, social and medical workers alike, have tended to become hurried teams of experts, each member of which deals with his special problem in detachment - rather than dealing with people as individuals.

The excessive use of television in this community is a sympton of the emptiness of East Harlem lives. Wherever I visited, a television set was in operation. Its hypnotic eye and voice were aimed at each individual viewer but caused each individual to respond as a mere element in a collective mass. Yet its overdrawn sounds and sights muted the cries of the babies underfoot. Its pictures gave a sense of space where there was no space. In one way and another, it filled the gaps between work and sleep for all ages. Without television, life would be desperately crowded, rasping and empty. Without it, in spite of its unwholesome stimulation, the forces of crime and sex would be harder to resist. But at the same time it adds a powerful force to the other forces which tend to destroy the sense of the significance of the individual.

Finally, the residents of this district have in large measure become dissociated from any strong religious influence. The majority of them are people of Spanish-American origin, often Spanish-speaking when they came, members of a colonial type of Catholic church which has largely lost all hold on them. No Protestant churches have reached them with any religion of significance to them. The situation with the Negroes is similar. The secular mores which surround these races are shot through with materialism and moral confusion,

As a result the people tend to move and think impersonally as members of a collective group, and yet in their homes tend to withdraw behind locked doors with bull's-eye peep-sights and drawn shades to a lonely separateness. While they are a collective crowd they are dissociated people. While they are crowded together as undesirable alien groups they seek to live as Americans. In the process they have lost their own traditions and have acquired no strong American mores, ideals or religious affiliations to replace them.

The Work of the Parish

How the group of young ministers and their wives who were drawn into this community by the very immensity of its spiritual problems have developed their Parish, their lives, and their ministry, they have described far better than I can. What I want to do is to point out, as they appear to me as a layman, the strong characteristics which the Parish has developed through the fullness and directness of its contact with stark and violent realities in its attack on entrenched degradation in the midst of a rich, go-ahead society.

1. The Parish is a deeply religious undertaking. Religious faith is what supports its ministers and their wives in their dedicated service. Religious reclamation is what they hope to bring about. All else is secondary.

After staying with these families in their Parish, seeing the forces against them and the conditions of their lives, I am convinced that only under religious dedication would they continue such a way of living and of working year after year. Moreover, the forces of materialism and impersonality have gone so far in obliterating individual dignity that it would be all but impossible for any secular enterprise to stand against them.

2. The Parish, although its members are drawn from several denominations, is more than inter-denominational. It frankly realizes the necessity of reaching down to religious depths, where because religion has greater simplicity it is more capable of making the word of God vital to these people "to whom the word of God that was spoken to them in the past was remote and unsatisfying." In this vision, reverently, cautiously, but forthrightly, the members of the Parish have experimented with new ways of giving vitality to the Protestant service. To do this the members of the Parish must go beyond working together in acceptance of differences - they must discover what is deeper than any differences, and have the courage to let this guide them even when it leads beyond established practices and formulation.

It seems to me that out of this struggle to make Christianity vital in this area"against the pressures of which .... no superficial understanding of the Christian faith can stand," and out of the deep spirituality which guides this effort, there may come intimations which will have significant influence in regenerating the spiritual vitality of Protestantism amid the lush American life of today.

3. The Parish considers its task the religious and spiritual reclamation of the community - not the mere winning of converts. While it is a Christian mission, it is far from missionary in the narrow sense. Standing in the way of spiritual regeneration, it sees the forces of impersonality, injustice, and degradation, and with no concern as to whether the people affected have joined the Parish or not, it undertakes to oppose these forces wherever it encounters them. The staff of the Parish thus seek to make real in their own lives what the spirit of Jesus means when it has entered into the souls of men, and how this makes men concerned with the lives of all - not just of a chosen few. Hence, by such humble acts as, "the silent word of presence - beside a boy in court - on the block when a fight starts - in our apartments with an open door when there is need," the Parish takes an active part in seeking to reduce drug addiction, vice and violence, and to provide means in the community for all constructive forces which promote self-respect, individual dignity and responsibility.

4. To reach deeply into the hearts of men and members of the Parish the ministers have immersed themselves in the life of the area, living to the full its common life. They do not live together in a missionary compound or a settlement house in which they and their wives and families can carry forward in protected association their former ways of life. Instead they live in typical tenements scattered over the area, each family in the ministry living apart from every other family but in closeness to their neighbours. Even their churches are in scattered, small units, sometimes merely store-fronts, in various parts of the area and in intimate contact with the people. In this intimacy of contact with the people to whom they minister they seek to learn as well as to teach, to find new religious depths and values as well as to give religious leadership. And in this attitude of true sharing the ministers, their wives and children have become accepted as full members of the community, reaching to the hearts of their fellow residents, whose isulation and defensiveness are so great and whose sense of their own individual worth is so broken that they could be reached in no other way. But what this way of life means in dedication on the part of the ministers and their families is hard to realize unless one lives with them.

5. As a result of the work of the Parish, its parishioners are increasing and are becoming a colony in this vast desert of human beings. They, as well as those who minister to them, are showing in their own lives what the vision which the Parish has brought to them means, and are taking responsibility for extending as well as demonstrating its influence.

6. All of the work of the Parish is permeated by idealism; but it is permeated by true realism as well - not the hollow half-realism of mere objectivity, but a balanced realism that comprehends spiritual values.

While the Parish members are aware that it would be unrealistic to expect to chalk up impressive results in quantitative terms, they are also aware that it would be equally unrealistic to deny that intangible results and the very acts of whole-souled dedication of efforts to the recognition of spiritual values, are in themselves of great significance. They thus recoginize that their greatest victories may be won in apparent defeat.

While in order to live the common life of the people and be one with them they live apart from each other, they have seen the necessity of developing common bonds which enable them to strengthen each others' hands, and have developed common "disciplines" to guide them in their worship, their work, and their way of life, but not to bind them or reduce their individuality. While they are forthright in adapting their religion to the stark needs they must surmount, they are aware of the values of the past and are conservative and reverent, cautiously feeling their way.

While they recognize the need of dealing with the problems of congestion and poverty they recognize that the greatest human need in East Harlem is the restoration of the dignity and responsibility of the individual and the recreation of his spiritual values.

This point of view which pervades their service is of primary significance. It is both old and new. In the simpler days of old, the aim of nurturing the dignity and sense of responsibility of the individual was implicit and dedicated human service. In that sense their aim is old. Today this implicit aim is largely lost in the disintegration of the individual which results from the practices of efficient specialization. In this sense the aim of the Parish is new. For it is seeking beneath, around, and above many specialized services of the crowded city life of today some means to restore to man an awareness of the worth, beauty, responsibility of the individual spirit.

The Parish as a Living Reality

The life of the Parish, however, is too subtle and intimate a thing to be grasped in analytical terms alone. On this account I will attempt to picture the Parish as I saw it.

When I stepped out of the subway into East Harlem on a gray winter morning, I saw nothing to suggest the congested life below the surface. The huge, monotonous new buildings, each containing as many people as the ruinous tenements which they replaced, were coldly impersonal. The long, plain corridors of the new buildings - each door identical, each door with its bull's-eye peep-sight to help keep out intruders - reminded me of visits to a penitentiary. The dirty, old tenements seemed almost inviting in contrast to the new, for somehow with the lapse of time each one had developed some character of its own. In new buildings as well as old, curtains were drawn almost everywhere. Within both, the pervading acrid smell spoke of habitation but not of welcome.

The little store-front churches of the Protestant Parish themselves, clean and orderly though they were, were all but lost in the vast impersonality of the community. But there they stood, a break in the man-made desolation - almost the only reminder that there were values that could not be counted in dollars and cents or recorded by social scientists and statistical tables.

As the Parish ministers took me into the tenements of first one parishioner and then another - always they had to say who we were and be recognize through the peep-sights before even these well loved visitors could be admitted. Always the outside world was colorless, forbidding, and impersonal. Always the inner world was crowded, impoverished, confused, and withdrawn.

In each family we visited there were moving problems. A daughter had died some weeks before and today the mother had been informed that she had a serious disease. A son had been returned from a mental hospital and because he was still considered a "problem" the family was no longer eligible for admission to a new housing unit with its requirement of "normality". Everywhere I saw the touching reliance on the visiting minister with his secure sense of the love of God, his safe status in the world outside, his unobtrusive, kindly concern for the family as individuals, and his deep awareness of the problems of these people who must live in a world which treats them without regard to their individuality. Again and again, people spoke of being classified, herded and passed along as types without regard for what they as individuals were at all. As we went from tenement to tenement I saw that it was unhurried, deepfelt individual interest which the families needed and which the minister gave.

When we dropped in at a boys' club there was the unfailing welcome for the minister. Right at the start he was asked to say a prayer. This was a club which had been made up of fighting clubs. I can remember gang fights as a boy - fifty or more on a side, fighting with stones and sling shots - fights which expressed the spirit of youth in a city's streets in spring. But these club fights were different. In East Harlem there is little that boys can do which is real; and fighting, like sex, is real. So fighting is not a sporadic springtime outburst, as it was in my Chicago youth, but is the whole life of many clubs. The Parish club arose because some clubs had gone too far and their leaders were in jail. They turned to the Parish for help, a non-fighting clu was organized, and the boys decided go call it "The Conservatives Club". Yet in swarming East Harlem, what can one provide for a club that is as real as fighting? The very evening I was there two boys said they couldn't take it any more - they wanted to join a fighting club again; but they liked the Conservatives and wanted to stay in it too.

Thus the work of the Parish goes on with little to see. There is no central building where the life of the residents comes together. There was no place large enough for the ministers and their wives to meet around a table in consultation, except in the cellar under one of the churches, so cold that we all kepton our overcoats throughout the meeting which I attended.

Because of this initimate sharing of their whole lives, not just their working hours, because they are not merely residing in the district but living their cultural and spiritual lives immersed in it, the ministers and their wives are accepted in affectionate trust. In my two days living in East Harlem amid the cold housing projects and the dirt and stench of the old tenements, the significance of these resident families and churches, and of the growing colony of devoted parishioners which is developing about them grew upon me. Though I was depressed by the materialism and collectivism, yet my spirit was exalted as I thought of the courage and modesty, the dedication and integrity of what the Parish was doing.

Conclusion

In the East Harlem Protestant Parish one sees a unique, daring and dedicated effort to deal directly with the problem of the protection of spiritual values and the dignity and responsibility of the individual against the concentrated forces of impersonality and materialism.

The forces which are so drastic and intense in East Harlem are, however, forces that less conspicuously are exerting and influence against individuality and the spiritual aspects of life elsewhere in our country. Hence, all that is done is pioneer work, opening paths to spiritual resources that may be of significance elsewhere.

At no time will striking results occur. The very nature of the Parish and its work make this impossible. The results of the Parish must not be judged quantitatively but qualitatively. It is in the character of the people who are dedicating their lives to this work and the character of the relationships which they have established that it can most truly be judged.

As I have watched and studied the work of this Parish, I have been impressed by the importance in such pioneer work, of freedon to feel the way when the way is unknown, freedom to explore when one cannot be sure of results, and freedom to accept unexpected opportunity and follow its vision before it vanishes.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

2050 SECOND AVENUE
NEW YORK 29, N. Y.

JUNE 1958

THE PARISH AND DELINQUENCY: EAST HARLEM

Recently a member of the Parish staff wrote a letter to the Christian Journal of Opinion, Christianity and Crisis, in which he discussed the question of juvenile delinquency in light of the Church's affirmation that it finds its life by giving it away. The letter is here reprinted by permission of the editors.

The church cannot look to the preservation and maintenance of its own life if it is to be an instrument of Christian witness among delinquent youth in American cities. Clergy and laymen must look outward at the streets and people around the church asking not. "How can we relate these people to our church?." but rather, "How we can relate ourselves and Christ's gospel to this place and to these people?"

The church cannot be satisfied to put up an "Everybody Welcome" sign and be happy if a few Negro or Puerto Rican children find their way into the Sunday School. One church school teacher said to me: "We have no prejudice in our Sunday school. We have six Negro children from the neighborhood in our membership. They are the cleanest, sweetest, most well-behaved children you could hope to meet." The church must look outside its doors at those who appear to be dirty, disruptive and unattractive and recognize them to be the very ones for whom the church exists. No Sunday School or youth fellowship program, no group work or case-work program can substitute for a community of Christians who are willing to expose themselves and their church by living with and loving the most troubled youth of a parish.

In a community or city where thousands upon thousands of young people do not know a wholesome home life, do not enjoy the kinds of material things they see in ads and movies, do not experience an ordered community life, it is irrelevant for a church to devise a program based on the aim of improving the moral standards of young people. In East Harlem, for instance, forces stronger than any individual or institution have powerful hold on children growing up in a context of life devoid of what the church has thought of as normative, "respectable" morality. Think of:

A girl, who wasn't wanted by her mother in the first place, who has seen her mother living with several men, who has never known her father, and who has no resources or reason for resisting the offer of affection which leaves her carrying a child who will know even less of the pattern of what we call Christian family life.

A boy, whose father is a drunkard and thief and whose mother is a prostitute, and who finds recognition at home from what he can steal. A 17-year-old girl, whose mother left "for a week or so" with a boy friend, is left with three small children to care for and goes out of her mind. A boy, whose father is a hopeless TB case and whose mother is mentally unstable, tries to forget his expulsion from school for bad behavior by taking heroin.

Christ was mocked for making merry and for breaking bread with sinners. The Body of Christ, his church, must know, accept and share in the life of young people who drink, use narcotics, steal, have out-of-wedlock sex experience, dance the "fish" and the "grind", carry guns and knives, are truant or have quit school, and who do not hold jobs. Their alienation from the church, from society, from all men is great. They desperately crave love and affection and acceptance even though they are often not able to accept it when it is offered They need to have it offered again and again.and again.

The church is given eyes of faith which see Christ victorious and which see, too,

the power of the evil one who holds in bondage these children of God. The church be, could be--is called to be--that fellowship of redemption which proclaims the love poured out in fullness for sinners otherwise lost. Clergy and laity alike confess a faith which empowers them to walk into the midst of the worst the world has to offer knowing that God has created the world and all in it for himself, that he calls creation to himself, and is redeeming it unto himself. In the knowledge and faith in what our God has done and is doing, the church can offer itself again and again, regardless of how the world receives its offering.

The church does not need to be concerned about its reputation in having consort with the disinherited and disreputable. Nor does it have to separate itself from them by calling them recipients of charity. The church calls them, by the love shown to them, to love Him who first loved them.

The church does not exist to keep its membership pure from such as are called juvenile delinquents, nor does it exist to keep its property in first-rate condition. The church is the Body of Christ set in the middle of the world to give its life away that men might know the good news of a God who loves them.

One church stopped calling on youth in a new low-income public housing project after some of the young people came to a youth group meeting in response to visits from the church staff. In a scuffle, a church chandelier was damaged and a wall was marred. "We can't have youth who don't know how to behave without breaking up our nice group," one of the leaders said. This church with its upholstered furniture, grand pianos, and stained glass windows might yet discover that God would bless it in its true vocation if it were to make the youth of its parish welcome there, even though it might mean names scratched on its spotless walls and broken panes in the stained glass. Youth who never saw love in action have to test it for a long time before they believe it.

Christians are called to follow Christ as servants to their neighbors. Christ also tells us that we meet him and are blessed in the giving of ourselves to one in need. A ministry to delinquent and predelinquent youth in today's cities is a call to cross-bearing--which is not a pretty nor a comfortable business. Sacrificial giving of money alone cannot do the job. This is a work that demands lives.

To serve delinquent youth may mean the sacrifice of an orderly congregational life. A gang shooting in the church and knives in the Sunday School cannot be handled in the same way that a church budget is drawn up or a series of speakers is planned. It may mean some sacrifice of beauty and order in worship--teenagers get restless during the prayers and the sermons, since they are not sure whether they want to be in or out. It may mean the sacrifice of the well-planned and smooth functioning qualities of a youth fellowship program.

For some clergy and leaders, it will mean the sacrifice of some benefits for their own children and the sacrifice of some of the amenities of family life. Crises do not come on schedule!

Is the church called to such sacrifice in the name of a Father who gave his only Son to die on a cross that the world might be saved?

The Reverend George Todd
East Harlem Protestant Parish
New York, New York

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WILL YOU SEND GIFTS FOR THE SUPPORT OF THE PARISH THIS YEAR?

The dusty streets of East Harlem become even more crowded in the summertime as thousands of children now must find a substitute for school to occupy their daytime hours. For weeks some of them have been asking us if they will soon be able to go to the country as they did last year, or whether a new teacher will come to tell them Bible stories and take them on trips.

Summer costs us a lot of money. It takes $25.00 to send a teen-ager to a church conference. It takes $400.00 to provide a leader for a children's group. Your gifts are urgently needed to help us to be God's witnesses in East Harlem.

Dr. Francis L. Bouquet
San Francisco Theol. Seminary
San Anselmo, Calif.

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

2050 Second Avenue, New York 29, New York

October, 1958

THE DIMENSIONS OF OUR MINISTRY

Introduction

On Monday morning, October 25, 1948, a two-column story in the New York Herald Tribune was headed, "Protestants Open First Unit in New Storefront Church Plan." The article went on to describe the first service of worship, conducted the previous day, by the East Harlem Protestant Parish. Several of our present staff attended that first service and often remind us of the discouragement of those early days. The bare little storefront on 102nd Street, underneath the shadow of the Third Avenue El, was occasionally inundated by the defective drains of the adjoining tenement. That first winter it was almost impossible to keep the room warm. But above all, it was not easy for the enthusiastic young staff to gain acceptance in the community. On that first Sunday, after weeks of intensive calling in the neighborhood, the little room was jammed with children for the Sunday School hour. When it came time for church services, literally no one appeared, until finally one elderly Puerto Rican woman from next door walked in. For several weeks she was the only attendant, other than staff, at the Sunday worship. Only gradually did suspicion and distrust begin to fall away as the ministers won acceptance by their life in the community. The most important factor seems to have been the willingness of the staff to live in the neighborhood with their families, thus sharing in the problems and frustrations that are typical of a crowded immigrant community. The storefront approach was also a big help. The minister was visible and available behind the plate glass window, ready to offer help and counsel in meeting the incredible variety of personal crises that threaten and confuse life in East Harlem.

With very great thankfulness we now come to the close of ten years in the life of the East Harlem Protestant Parish. During the fall the whole Parish is spending some time in assessing the work of these years and in defining the lines along which our future witness must be made. One fact is paramount: now in East Harlem the ministry of the Parish must be made by the worship and service of the congregations which, by God's grace have emerged. No longer is the Parish symbolized by the clergy, but by the total witness of the men and women and children who have committed themselves to the Lordship of Jesus Christ. At many crucial points, laymen are assuming responsibility and authority which, in the early years, simply had to be exercised by the staff. In each church there is an active council, with responsibility for the life of the congregation, including their own financing of local expenses and benevolences.

Automatically all members of the four local church councils are delegates to the monthly meeting of the Parish Council. More and more of the basic decisions for the life of the whole Parish are being made here, with much preliminary work carried on by six major committees. It is important to remember that in East Harlem, most members have a dual loyalty: to their local church but also to the East Harlem Protestant Parish. Many aspects of our ministry can be better undertaken as a Parish than through a local congregation. The regular committees include the following: Strategy, meeting bi-weekly to think through the future plans and goals of our ministry; Church Life, charged with the details of many Parish-Wide events such as the anniversary service, Pancake Festival on Shrove Tuesday and the Easter Sunrise service; Education, which seeks to unify the Parish Sunday School curriculum and assist all the churches with teacher training; Parish Acres, responsible for the program at the retreat center, including the regulations and traditions which are gradually developing; Narcotics, directing the expanding program of the Parish in work with the problem of addiction; and Friendly Towns, responsible for registering, examining, and delivering nearly 300 children to Friendly Town homes and camps during the summer months.

BASES OF OPERATION AND STAFF

Geography and Staff

The neighborhood of the Parish consists of the southeast quadrant of the rectangle that is East Harlem. Our ministry is centered in the area bounded by Lexington Avenue and the East River on either side, 96th Street on the south and 106th street to the north. Good estimates indicate that about 25,000 people live in this neighborhood. There are two huge low-income housing projects in the area, but most of the blocks consist of old, badly deteriorated tenements, built sixty years ago to house the immigrants that were flooding into New York---thus built to be slums. The population in ethnic background is roughly 40% American Negro, 30% Puerto Rican, 20% Italian, and 10% white from the various previous immigrant groups. In terms of population density, this is about the most crowded place on the face of the globe. Our ministry centers in the four churches in this area, in several other rented rooms, and above all, in the homes of the staff. These are located as follows:

100th Street Church. This church meets in a storefront in the middle of the 100th Street Block between 1st and Second Avenue. The one small room will seat about sixty at best. Across the street is a family center consisting of two good sized rooms used for all kinds of activities and meetings. The minister is Wendell Elmendorf, the first full time Methodist clergyman on the Parish staff. He is assisted for the current year by Les Stansbury, recent Union Seminary graduate. A laywoman from the congregation, Lynn Baker, serves as part-time education director. Active Adult Members: 38. Church School: 45.

Church of Our Redeemer. This church meets in a small storefront on 102nd Street between 1st and 2nd Avenues. Randy Hammond, the pastor for the past three years lives in an apartment over the church with wife and baby. He is assisted for the current year by Robert Wright, a young Canadian clergyman who is preparing for inner-city work in Toronto. There are three services here each Sunday, beginning with a parish-wide service of communion at 8:30. Active Adult members: 30. Sunday School: 135.

Church of the Son of Man: It meets in a lovely sanctuary on 104th St., between 2nd and 3rd, opposite huge Washington Houses. The church is a converted brownstone house, with apartment overhead for one of the ministers, Carlos Rios. George Calvert is the other clergyman. Emily McLees, a summer staff worker, is continuing this fall as education director. (Money yet to be found!) Sunday service is conducted in both English and Spanish. Active Adult members: 93. Sunday School: 125.

Ascension Presbyterian Church: Located on 106th Street, near 1st Avenue. This was for many years an Italian mission church. In 1952, the Presbytery of New York asked the Parish to provide the staff for the church, and a year later, the congregation voted to join the Parish. Most of its members came from East River Houses, a block away. Shortly, a huge middle income project will rise across the street, demanding a tremendous response from the church. Staff consists of George Todd, currently on Sabbatical, Letty Russell, recently ordained to the ministry following her graduation from Harvard Divinity School, Edna Tourangeau as assistant to the ministers, and Bill Webber part-time. Active Adult membership: 70. Sunday School: 95.

Parish Administration: The office is now located on 2nd Avenue near 106th Street in an old furniture store. Ron Perrin, Union Seminary '58, has taken on the heavy task of administrator, with the assistance of a secretary and two Antioch students on their work term away from college. The office is also the center for the East Harlem Federal Credit Union which has been in operation for a year and a half, a legal clinic, with free legal service several evenings a week, and the social casework service, operated jointly with several other East Harlem churches.

Medical Clinic: Two ground floor apartments on 100th Street are the center for a medical clinic, open five days a week and staffed

largely by volunteer doctors under the direction of a remarkable woman doctor, Beatrice Berle. Dr. Berle has served the Parish for over six years, finding funds for the medical program and using the clinic to undertake extensive research into the public health needs of our community.

Narcotics Center. The headquarters for our work with addiction is now located on 103rd Street, between 1st and 2nd. You enter under a large sign on which a large crew of able part-time workers, including doctors, psychologists, social workers, and others.

Parish Acres. The retreat center is located about fifty miles north of East Harlem in Putnam County. Ralph Robinson, young Presbyterian layman, is the resident manager. Parish Acres is used in the summer for family vacations that emphasize Christian family life and an intensive study program, and in the winter for weekend retreats and conferences. It has become a tremendous asset to the whole program, for in the week together at Parish Acres, families and staff from East Harlem can reach new depths of understanding and acceptance.

Conservatives Clubs. The June issue of Harpers carried an accurate article about this remarkable teenage club that grew out of the work of the Parish with a fighting gang. Under the leadership of Ramon Diaz, member of the 100th Street Church, a group of youngsters have found new purpose and meaning in life. Their first center, open seven days a week, is located on 1st Avenue, just south of 100th Street. A second center for the junior division has recently been rented.

CONCLUSION

We are often asked ablut the success of the Parish. People want to know what is happening after these ten years in East Harlem, that some men and women have responded to the claims of the Gospel over their lives. Yet these struggling little congregations have made no great impact on the community. The social problems of East Harlem are immense and sometimes overwhelming. But for us all it is an exciting and wonderful battle in which to be engaged. There are many signs that God is at work here. And in the end, we can only pray that we who acknowledge in East Harlem the Lordship of Jesus Christ may be faithful people, unafraid to witness to the love of Christ, undefeated by whatever the world may do, for we know that the battle has already been won. Whether we seem to succeed or fail is unimportant; we only pray that we may be faithful in our obedience to what we can glimpse as our task of ministering. Our test remains these words of Jesus:

"The spirit of the Lord is upon me
Because he hath anointed me
To preach the Gospel to the poor;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty those that are oppressed,
To proclaim a year when men may
Find acceptance with the Lord."

TENTH ANNIVERSARY

Friends in the New York area are invited to share with us in the celebration of our Tenth Anniversary. The schedule of the weeks events:

Monday, Oct. 20th: Parish committees will give brief resumes of their history and function at Church of the Ascension.

Tuesday, Oct. 21st: Combined Bible study of all churches will be held at Ehmendorf Church on 121st. St. between 2nd and 3rd Avenues.

Wednesday, Oct. 22nd: Family Night, organized by Church of our Redeemer.

Thursday, Oct. 23rd: Christian Action, organized by Church of the Son of Man.

Friday, Oct. 24th: Canteen--movies for children and youth, organized by 100th Street Church.

Sunday, Oct. 26th: Worship Service and Communion at 4:00 p.m. at Ascension Church. Anniversary Dinner at 5:30 p.m.

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2050 Second Avenue, New York 29, New York

Dec. 1958



Christmas Greetings!

"FOR GOD SO LOVED THE WORLD..."
An episode in the life of our Parish

It was December, 1948. A young minister, newly ordained, stood outside the freshly painted front of a little store on a crowded tenement block in East Harlem. A cold wind from the East River blew angrily through the block, adding to the bleakness of the winter day. The first sharp cold spell always brought suffering to the block. Not many people had warm clothes stored away; few of the rusty furnaces were sending much real warmth into the apartments, and some of the buildings had no central heating at all. While visiting that afternoon he had found families trying to keep warm in front of the gas stove or bringing out battered kerosene heaters. No wonder the local fire station reported that they had to answer four times as many calls as the average station in New York City.

Yes, the young minister had to admit to himself, he was still apalled by the sheer human misery of East Harlem. Here life was often barren and empty, here was hunger and cold, here frustration and bitterness and hatred. When you visited in each home of a building, you had to be ready for sights that made you sick, for tragedy that nothing in your seminary training had been able to prepare you. Sometimes you were greeted with suspicion and you sensed the fear behind the thrice locked doors. More often you were met with apathy and indifference, as though life and lost all meaning and hope. This was a block in East Harlem.

A quick tug at his sleeve brought him back from his thoughts. Standing beside him was Anna, a new-found friend who had adopted the young clergyman as soon as he had begun to work on the block. She was seven, bright-eyed and alert. Now she was excited. "My Mama is goin' to have a baby today." The words rushed out. "She's goin' to the hospital in an ambulance." And she dashed back upstairs. In an hour she was back. This time her first words were, "We've got a new baby. It was just borned."

It was another half hour before the ambulance finally arrived on the block. No crowd gathered around it. The minister noted with surprise that no one paid any attention. Suddenly it dawned on him

that when a new baby was born on this congested street, the world couldn't care less. Another child in an already overcrowded tenement apartment, another youngster to jam the overflowing schools, another addict or delinquent--who wanted a baby born on this bleak mid-winter day in East Harlem? Before long he would be playing on the vacant lot, a key tied around his neck*, learning the ways of the street, the law of life that said: "You've got to take care of yourself. Nobody else gives a damn." A baby was born and the world couldn't care less.

And then his mind went back to the baby born in a manger in a far off time. A careless world had also passed him by. Not many on that first Christmas had heard the angels or found their way to the grubby stable. Yet that baby, born in poverty, growing up the friend of beggars and prostitutes and addicts and numbers men, dying between two thieves on a vacant lot, strewn with garbage--that baby had turned the whole world upside down. Because of Him, this new life in East Harlem, ignored by the world, suddenly was precious and wonderful.

Yes, the young minister realized, that was why he was here, because Jesus Christ had come to just such a place as East Harlem. Here he would be at home. His life and death and resurrection were promise of meaning and wholeness and hope for this new baby. God was in Christ Jesus, affirming the goodness of his creation and offering his love to all the forgotten children of men.

Behind the minister was a store, being hastily converted into a little church, a base of operations for the battle against the forces of evil and poverty and hopelessness. Here was a place from which to offer, in every way possible, the love of Christ to those in need. Here was a place to which people might come our of the darkness into the light of life, to be God's people.

That was nine years ago. On the same crowded block the people of God are gathering in that little church during these Christmas days. And Anna's little brother will be there, learning about the baby in the stable and the angel voices, singing the Christmas sons, and findings the joy and love that surrounds every one of God's people during these days of Advent.

* Working mothers resort to the expedient of tying their apartment key around the child's neck in order to permit him access to the home during the day.

NEW OFFICE!

December 2 we moved into our new Parish office at 2050 Second Avenue (between 105th and 106th, about 1½ blocks from our previous location). We now have about twice as much space in which to carry on the multyplying activities of the Parish. There is a small office for the Legal Clinic, one for the Credit Union, and even one spare one for some new enterprise! In these expanded facilities we will be better able to provide the kind of administrative set-up the Parish needs in order to minister to our community in these specialized areas.

YOUR GIFTS...

We want to say "thank you" to all our friends outside East Harlem who have remembered us so generously with money, clothing, and other gifts during 1957. Our ministry has been furthered more than we can say here by your Christian generosity.

As you send your Christmas gifts to your friends this year, we hope that you will remember our continuing need for your support.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

July, 1959

2050 SECOND AVENUE · NEW YORK 29, N. Y.

From time to time, in order to keep our task clearly in focus, it is necessary for the staff of the Parish to look back at our history and then, in the light of this history, to explore the problems of the present. We here offer to our readers the substance of a recent report by one of the Parish ministers in the thought that it will give you a clearer understanding of the work of the Parish (which is largely made possible through your support).

EAST HARLEM PROTESTANT PARISH: EMERGING ISSUES AFTER TEN YEARS

On the last Sunday in October, 1948, the first worship service of the East Harlem Protestant Parish was held in what had been an abandoned store on the corner of 102nd Street and Third Avenue in New York City. The experience of that Sunday was symbolic of the attitude of the community toward the new Protestant venture. So many children arrived for Sunday school that the little room could not begin to accommodate them. But at the hour for church, in spite of the weeks of calling that had preceded, only one worshipper from the community appeared. In this needy but indifferent community, the white, middle class, theological educated clergy and their wives (for all their good intentions and enthusiasm) found no welcome.

During the early years of the Parish, the needs of the community seemed to the ministers to be beyond imagination. The tenement buildings of East Harlem had been built at the close of the Nineteenth Century. Almost at its beginning, this part of the city had become a slum. Now, in an area slightly larger than one square mile lived a population of Italians, Puerto Ricans, and American Negroes numbering nearly a quarter million. The problems they faced were those characteristic of modern urban culture: racial discrimination, inadequate housing, broken homes, overcrowded schools, juvenile delinquency, alienation from meaning in work, problems in the use of leisure time. Hoping to find New York a port of entry into rich, free America, these people had found in East Harlem only a place of misery and frustration. And yet the troubled life of this community is moving to be a stark forecast of the issues which are emerging in our urbanized culture and which overshadow the future.

With all its great and obvious needs, East Harlem, like numerous similar communities, had baffled Protestant efforts to maintain a vital Christian witness in the inner city. By 1948 the religious life of East Harlem had about ceased. American Negro families, traditionally strongly Protestant, and Puerto Ricans, supposedly Roman Catholic, seemed neither to maintain their religious heritage nor to develop any new religious affiliation amid

the pressures of urban life. Our evangelistic efforts encountered many misconceptions of the Christian faith, and provided the basic insight that in the inner city, in spite of the fact that the pseudo-Christian patterns of American life still prevail, the missionary cannot assume that he works among people sympathetic to "religion."

The pagan character of this community, the previous withdrawal of Protestant forces from the area, and the consequent need for depth and variety of missionary resources made a united approach on the part of the Protestant Church necessary from the beginning. Hence, almost from its inception, the Parish has been supported by American Baptists, Congregational-Christians, Methodists, Presbyterians (U.S.A.), the Reformed Church in America, the Evangelical United Brethren, and the Evangelical and Reformed Church. A valuable witness to the unity of the Church, this support has also insured for the staff of the Parish freedom and openness in the attempt to find patterns of obedience and witness. The staff has not sought primarily to develop new techniques; it has sought to be responsive to the leading of the Holy Spirit. It has not been under pressure to maintain any particular home mission pattern or emphasis. Rather has it been led again and again back to the experience of the Reformers and the the early Church, which seems to be strikingly relevant to the Parish situation. The staff has been grateful for the forbearance of the denominational executives responsible for the Parish. They have been patient when the line between foolishness for Christ and just plain foolishness seems to have been transgressed.

The ministry of the Parish has been directed toward one area--the lower eastern quadrant of East Harlem, roughly from 96th to 112th Streets, between Lexington Avenue and the East River. Within these boundaries twenty-five thousand people live both in the old, deteriorated tenements and in the newer, high-rising public housing projects. The Parish employs the following facilities: three storefront churches, begun in the early years of our ministry; a Presbyterian Church, formerly a mission to the Italian community; two rented club rooms used for work with two street clubs; two apartments on 100th Street that serve as the base for a fine medical clinic; a storefront headquarters for work with drug addicts; a large office in a former furniture store on Second Avenue, where there is also a federal credit union, legal aid clinic and library; and a retreat center fifty miles from the city used extensively for weekend retreats and, in the summer, for family camping.

I

Over the past ten years there have been certain persistent issues with which the staff of the Parish has had to deal. Of these more can be said in the way of diagnosis than in the way of solution. The problems discussed here are those which remain on the critical list.

The first issue, symbolized in that first worship service on 102nd Street, arose from the fact that as strangers we, the staff,

were intruders into the world of East Harlem. In spite of our enthusiasm and concern to be of help, the community cared little about our new church on the corner. Protestantism had not been there for a long time. The arrival of some young, eager clergy was hardly enough to convince anyone that something new and important was happening. Only later did we learn that people thought this might be a racket of some kind, or a new angle employed by the fellow-travelling Congressman from East Harlem, or worse, since seminarians had to learn somewhere, a place for students to practice being ministers. For the most part the attitude of the community toward the church was one of indifference or distrust, though often it found expression in open hostility. We were intruders. We were 'white of face,' and so fell heir to the opprobrium usually reserved for landlords, plainclothes cops, or racketeers.

On our part, we were middle class to the core. We were shocked at the appalling living conditions in the tenements, at the incidence of narcotics addiction, at all the social problems that beset the inner city and confounded our middle class ideas of what America was like. When the staff families moved into the community to live, they found that simply who they were created barriers which had to be recognized in order to be surmounted. So much of what churches do in their activities and worship services depends upon cultural homogeneity rather than upon oneness in Christ. Obviously the subculture of East Harlem had little in common with the world in which most of us had been raised. We soon realized that we could not expect the people of this community to become like us; we would have to build the bridges. If it has taken a while for East Harlem to accept the staff, the reason has been our own inability to cross the barriers which we created, to become one with our neighbors, to go "native in all things save faith and morals."

Of course, we were theologically trained, but we found that sermons preached in homiletics classes did not sound relevant in the pulpits in East Harlem. Some of us found it easy to talk about the struggle for social justice. We affirmed that in Christ all men are one. But we found that it is another matter to be empowered by the Holy Spirit with real compassion, to feel in one's heart real love for one's parish, to have patience with the ugliness of life, to hope in the face of tragedy and pain when one discerns no hope. Even now it remains difficult to face the realities of our community, to stop our theologically sophisticated romanticizing, and come to honest identification with a full participation in the life of the community.

II

The second issue encountered by the Parish involves the nature of the ministry and the role of the laity. In a mission situation, the church begins with the clergy as the visible sign that the gospel is being preached. To the mind of the community, the church is thus identical with the minister. In this situation it is often easy for a minister to gather around himself weak and dependent Christians who become far more deeply related to

himself as minister than to Jesus Christ. The minister is often used by those who find some fulfillment in relating to him or in participating in the life of the growing congregation without coming to the recognition of their dependence upon the grace of God.

Another aspect of the same problem is the tendency of the minister to become like Mickey Mantle--the star of the team. The secular press, not to mention the denominational periodicals, does not hesitate to publish glowing articles about personalities in the Parish ministry. Ministers themselves are often tempted to assume that the Parish hardly needs the people to continue its work quite satisfactorily. Perhaps it is this very temptation which has brought home the fact that the integrity of our ministry depends directly upon our becoming the servants of our congregations, faithful to them and to God. The ministers of the Parish have become convinced that as ministers they must work within or as actual members of their congregations rather than as dominant community figures. This may seem to be a limiting and confining task for those who are used to dominating the church. But as true servants of the congregation, the clergy must be willing to stand aside and let Jesus Christ be Lord.

III

This leads directly to the third issue, which has to do with the form of congregational life. In the Reformation tradition, we have placed central emphasis upon the corporate worship of the church. In regular Sunday services the Word is read and preached in language men can understand, and the Sacrament of Holy Communion is offered in the hope that the people of the Parish may discover the meaning of Christian faith and freedom. At the time of the Reformation, this was wonderful and exciting. Word and Sacrament came alive in men's hearts. It is this sense of vitality in Christian worship that we have been fighting to recover.

But to the author of this paper, this return to the emphases of the Reformation does not seem to be all that is needed to meet the challenge of vital religious life in our day. Single, weekly services are simply not enough to enable the members of a congregation usually scattered widely in the world to know the reality of life as members of the Body of Christ. In our depersonalized, urban culture, the powerful, cutting thrust of the Gospel must be manifest in a fellowship in which men have found oneness in Christ. And this can only be achieved if possibilities for its realization are structured into the life of the Church in such a way that life together may become a reality for Christians.

Whatever the form taken by the small group life of the congregation, one crucial point must never be forgotten. The orientation of Christians when they gather together as the Church for worship and study, must always be toward their return to their life in dispersion in the world as salt or leaven. For the

life of the Church must be made aware of the concrete problems of obedience and witness in the world.

The staff of the Parish, made up of Christians who face common issues in their common calling, meets as a Group Ministry. This cannot take the place of our life in the congregation, but it is the locus in which we have sought to discover the direction for our work as ministers. In this group we struggle together with the problems we each face in the fulfillment of our ordination.

IV

We are frequently asked what success we have been having and find ourselves at a loss for a satisfactory answer. We are constantly referred to in Protestant publications as one place where the churches are meeting with power the challenge of the inner city. On the other hand, we are faced with pointed questions and criticism from many quarters, including the seven supporting denominations, the seminary field work students (no more critical group exists), and our wives. Many crucial issues arise from the ambiguity of our situation. We are an experiment trying to become a Church. We are an interdenominational mission project seeking to find our unity and yet remain faithful to our own denominational heritage. We are dependent upon generous mission giving. And above all we are committed to responsibility to the indigenous leadership of the Parish churches.

Yet in the end we are led to affirm this: that God does not require of us success or failure, but asks only for our full obedience. But we are human and we do seek signs that our work is fruitful. Yet we know that we cannot depend for our strength and purpose upon our success in changing the world or overcoming evil or gaining new church members. Our only hope is to live in the world by God's grace, and thus to expose to the world the real meaning of evil. In the world of East Harlem we are witnessing to something that we know God has done. It is in the degree to which we reflect this, and not in the extent to which social improvements are made that we are faithful to our commission. When God gives us grace to labor with this perspective, to be faithful in the face of discouragement that is real and of defeat that hurts, then sometimes the world does respond. But what signs do come serve not so much as proof of success as of doors of communication which have been opened.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK 29, N. Y.

June, 1961

THE GATHERED LIFE OF THE CHURCH IN THE EAST HARLEM PROTESTANT PARISH

In our life as Christians in East Harlem we have been constantly frustrated by the irrelevance of many of the traditional patterns of church life as we have known them elsewhere. Judged by normal American standards of church life, the city and its people seem to doom the work of the church to failure. This is particularly true when we view the church primarily as an institution, for then we spend our time trying to make the old patterns work, to adjust them to the emerging facts of inner city life. Our only hope, we would confess, is honestly to face the depth of our failure, and by God's grace, come again to look upon the church as an instrument of God's activity in the world, not as a human institution. Then we come to see the church as persons, not as an institution, and we are concerned with relationships, with faith and love and witness. But this letter is not designed as a theological analysis, but as a concrete picture of some of the new patterns of our common life as Christians in Harlem. They have emerged as we have sought to center our gathered life as Christians (that is, our time together in the church in distinction to our life as Christians in dispersion in the world), in the preaching of the word and the recovery of the meaning and power of the sacraments of communion and baptism.

I. THE RECOVERY OF INTEGRITY IN PREACHING

In East Harlem nearly everyone has a Bible, but except for a few old people, long nurtured in the faith, the Bible is a closed book. When we preached on Sunday we could presuppose no biblical knowledge whatsoever. Yet as Protestants we claim that the Bible is the source of our authority, the story of God's mighty acts of salvation. To know its contents as familiar terrain, to be "drenched in scripture" is not as option but a necessity for every serious Christian. To preach the Word with integrity and relevance, then presupposed a congregation that is studying the Bible regularly and wrestling with the Word of God as it is addressed to our situation here and now, in East Harlem.

Some years ago we began insisting that all those who wished to take seriously their commitment to the church must join with us on Wednesday nights in Bible study in somebody's home. In these sessions the usual method is simply to read the Bible passage aloud and let Scripture raise its own questions in the mind of the group. When a clergyman opens the discussion with a critical explanation, the meeting simply turns into a classroom with teacher and pupils. When, however, the clergyman permits the group to hear and study the passage without

intruding his ideas, the result is usually a lively discussion during which people come to grips with the need to understand the meaning of the passage in its biblical context and to wrestle with its relevance for their own situation. The clergyman in this kind of give and take can have a real teaching role, but now he also stands together with the rest of the group under the issues which Scripture raises for them, rather than intruding his ideas between the group and the Bible.

The study on Wednesday night prepares for the Sunday morning preaching. On Sunday one of the Scripture lessons and the sermon are based on the text studied during the previous week. The Reformation tradition that the congregation must be alert to see that the true and lively word is faithfully preached can take on reality and new meaning when the people have themselves studied and pondered the passage. The cumulative effect of this unity of Bible study and preaching is proving to be of significance to the life of the whole Church. The Bible has become exciting and relevant, our preaching seems to have improved, and we pray that now we may learn to defend ourselves by "the sword of the Spirit, which is the word of God."

II. THE RECOVERY OF INTEGRITY IN COMMUNION

Wherever men in our day point to renewal in the church, we are almost certain to find a congregation at the center of whose life is holy communion. But in our day we have lost much of the meaning of this sacrament of the common life of Christians. Even the symbols of the service are wrong, now: the table is far removed from the congregation, or inconspicuous, or has become an altar--all of which suggest that the service is rather special, peculiar, esoteric. The celebration tends to be rather infrequent--suggesting that communion is not central and normative in worship. And the service itself has taken on a rather personal and private character. Perhaps all this is inevitable when as Christians we do not gather as those who come to a family meal, knowing each other as brothers. When men and women do not know in their own lives the meaning of human brotherhood and family love, there is little reality in the symbol of the table where we gather in fellowship to celebrate the mighty acts of God. In a word, integrity in communion demands that those who gather at the table must be a family, united in Christ, not as a theological fact alone, but as a reality that is expressed in the common life of the community. It also demands that those who gather at the table know what they are doing and in very truth are reenacting the meaning of the Lord's Supper.

First, then, integrity in communion. This implies that the family of the Church must spend time together in order that the reality of our unity in Christ may be discovered and that we may learn what it is that sustains our life as a community of grace. The insistence upon participation in a Bible study group each week has provided the basic structure through which we may come to know each other as brothers. In a Bible study group some time ago we were studying I Corinthians, wrestling soberly and almost in despair with the problems of immorality in the church at Corinth. I was sitting in the room with a man who was then living with a woman other than his wife, with a woman who was having another child out of wedlock, all of us together forced to expose our lives and ourselves to the

judgment of God's word. This kind of continual week-after-week meeting, standing together under the Scripture enables us to know one another--that is to say it almost forces us to open our lives to other people and to dare to expose who we really are. We learn the joy of speaking the truth in love, and harder, of accepting the truth, spoken to us in love. I am beginning to suspect that the primary channel by which the Holy Spirit comes to us is through our brothers, and only through this kind of exposure in depth is the Holy Spirit really able to speak to us with power.

When the community gathers for worship with emphasis upon the sacrament of Holy Communion, it comes together as a family. Where possible in our parish churches, the congregation comes forward to receive the communion, gathering in large circles around the communion table, and there we stand looking at each other not as strangers but as those who have come to know one another in depth and love. Men and women who, when you first meet them, shake hands but do not look you in the eye, now look at you, and there is joy and love in their hearts. When we come to the act of fellowship at the end of a regular service of worship, the congregation turns around and shakes hands with each other as a sign of the brotherhood that is becoming a symbol with a new meaning.

The discovery of the power of community has also come as we have been able to develop forms of worship in our services of Holy Communion that are genuine reminders of the worship of the early Church. They help us in our imaginations to live more fully in the knowledge of the mighty acts of God. On last Maundy Thursday, for example, we removed the pews from the front of the church and put in long wooden tables. At 8:30 in the evening the congregation gathered for worship, sitting around the tables while the church officers and ministers gathered around the communion table in the chancel. We shared a fellowship meal of bread, wine, and fish during which we talked with one another and sang hymns. Following the meal one of the ministers, standing in the center of the congregation, preached a sermon on the servant Lord and servant people, explaining the nature of our servanthood in Christ. Then the clergy, kneeling on the front steps of the chancel, wiped one by one the shoes of the members of the congregation, using one end of the stole. After this they returned to their places at the communion table and the bread was then passed from hand to hand around the tables, and likewise the cup.

III. THE RECOVERY OF INTEGRITY IN BAPTISM

As a congregation comes to know itself as a family of God's people, the act of baptism as a symbol of entrance into a new family takes on a new reality. Then the children who are baptized become surrounded with all kinds of relatives who are concerned about their nurture. The Christian name takes on meaning. But integrity in baptism seems also to depend very much on the community of the faithful becoming a place where men and women are found who have been born again, whose lives express the meaning of baptism as rebirth, and in whom the power of the Holy Spirit is at work. These are the saints of God, men and women who live by grace. I often suspect that in our church life today we really do not expect saints to emerge, men and women who live by God's grace seeking only to do the will of the Father. Again and again, satisfied to judge the Church by institutional terms,

we accept men and women into membership not daring to look and see if they have discovered a new life in Jesus Christ. But for me in my own ministry, it is the discovery of these saints, people who have been born again, that sustains me time and time again.

Who are these saints that give integrity to the community and restore meaning to baptism? They are very ordinary people by worldly standards, but they have learned to live by God's grace alone. Three qualities come to mind.

In the Christian community struggling together we find people whose lives are heavily burdened by their mistakes and those of others. In the face of these difficulties they have rejected the alternatives of self-deception or despair, and have faced the problems of daily living with honesty and courage, before God. By freely admitting their own weaknesses and failures, and by this very understanding of their own sin and need for continued grace, they become those best able to minister to the community of Christ and to men and women in the world. For a saint is not one who is perfect, but who knows himself, still a sinner, to be in constant need of grace.

In the community of Christ we also find people who are not only aware of their own weakness but who also take each day as a gift. They have ceased desiring importance, worldly symbols of success or prestige. Rather they see what they have now as a gift, in all times giving thanks to the Lord. Their style of living is one of seeking God's way in the midst of where they are now, not a way out to somewhere else.

People like this, who show us the meaning of life together, have a further quality--that of being able to give and not count the cost. You would say that this is impossible, and perhaps literally that is true. Yet it is possible as a style of life seen in people who seem to give themselves without ever noticing how people take advantage of them, who know no answer to the need of another except to try and help. Unself-conscious giving is what holds and strengthens the life of brothers in a community. There are countless small examples of such among the "little people" of East Harlem--those who clean the washrooms at the Metropolitan Museum, push carts and clothes, act as messengers and clerks; people who have no special claim to distinction, but who know no other answer to the call of a sick neighbor, or to an emergency at the church, or to the need of a home for a homeless teen-ager, but to care, to help support, to come without thought of praise, because in their hearts it is the natural thing to do.

Integrity in baptism, then, depends upon the presence in a congregation of those who are learning to live by the grace of God. For those of us who do not feel very saintly, what is there to do? In terms of Parish structure, this has meant in East Harlem emphasis upon discovery of a "style of life" through learning together the habits which open our lives to God's grace. This is the purpose, in large part, of the disciplines of the Group Ministry. The same concern underlies our efforts as Parish congregations to develop habits of regular Bible study, family worship, weekly attendance at corporate worship, daily intercession, and to enter into community organizations that work for brotherhood and justice. (For a full description, refer to Parish Lectionary for Lent, 1960.)

CONCLUSION

In the midst of the failures of the old patterns in East Harlem, we have been driven to look for the gifts of God to the life of his church, the new community which stands against the mass community of modern life. In the face of utter depersonalization, the church must become again a family. God is indeed renewing his church when he calls forth a community of faithful people who find that their life together is the means of restoring them to their true humanity in the midst of great unhumanity. The struggling churches of our Parish are no success story, but they have pointed us to the reality of God's church. Again and again, we have seen half dead symbols of our faith come alive again, heard the word preached with power, felt the presence of Christ at his table, and shared in the miracle of rebirth. His gift is this: that in his church he does bring forth among us a community of saints who believe in the channels of grace and live in and through them.

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MISCELLANEOUS PARISH NEWS NOTES

Church of the Resurrection: The preliminary sketches by the architect, Mr. Victor Lundy, were presented to a meeting of the Parish Council in early May. They are really striking: imaginative, dramatic, combining beauty with a vital expression of the nature of our Parish. We hope that following this initial discussion to have more formal plans by early June. This would make it possible to break ground in the late fall and, at best, be able to worship in the church by the early summer of 1962. As soon as the plans are worked out, we shall send out prints to all of you. Incidentally, we have so far reached $154,000 in our initial building fund goal of $172,500.

Personnel Changes:

The Rev. Chris Hartmire has accepted a call from the National Council of Churches to direct their migrant work program for the state of California. He will be leaving at the end of the summer. His place is being taken by The Rev. Charles Farrell, UTS, 1961. The Farrells begin their work in June, moving to East Harlem with their three children. Mr. Farrell was in business for some years before deciding to enter the ministry.

Miss Lois Ingham is leaving her position as Christian Education worker at Ascension to be married. She will be here until September 1st. We hope that by then a replacement will have been found.

Norm and Peg Eddy with their three children will study for six weeks this summer in Latin America, both to increase their use of Spanish and to learn more about the problems and culture of this part of the world.

Parish Lectionary:

The Bible study guide mentioned early in this Newsletter is being used in a number of other churches and by many individuals. If you would like to have a copy or receive it regularly, write to the Parish Office. The cost of production comes to about 60¢ per copy.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK 29, N. Y.

F 25

October, 1961

THE NEW CHURCH OF THE RESURRECTION

At last we can show you a sketch of the new church we are building in the center of East Harlem. Don't be upset by the enclosed picture, at least until we have been able to tell you what the building is expressing! What should a church look like in the heart of the inner city? How can it express vividly and powerfully the message of the gospel by its structure and design? These were the questions we asked ourselves and discussed endlessly with Victor Lundy, the brilliant young architect we had selected to create the new church.

The problems are severe: We have a very limited budget; the building must go on three tiny lots in the middle of tenement buildings; it must be so designed that it will be at home in the midst of a high rising public housing project, almost certain to be built around the church someday; it must be attractive from all four sides and when seen from above; and it must include as much space as possible for both worship and other church activities.

Now we have the results of Mr. Lundy's work and study and creative imagination. His conception is that of a church, set on a hill, following the biblical injunction to be a light to the world. The sharp point of the sanctuary will lift our spirit and remind us of the power and presence of God, here, in the midst of East Harlem. To reach the sanctuary on the second floor, the worshippers will go up an outside ramp--at the right of the enclosed picture. The roof over the ramp will be glass, bringing light and brightness as you walk as up a gentle hill into the church. The sanctuary, seating about 175, will be centered on a communion table and dominated by a cross. The side walls will converge behind the table, with the triangular roof rising to a peak high above the table and cross. Alternating columns of brick and colored glass will provide rich texture and illumination in these side walls. We are sorry that in the architect's sketch we have reproduced here you cannot see either the windows or the colors. The actual building will in fact be like a piece of beautiful sculpture.

The ground floor of the two story brick building will house a lobby, reception and pastoral offices, a permanent nursery class room, lavatories, kitchen and fellowship hall that can be divided into class rooms for church school. On the second floor in addition to the sanctuary, there will be a lounge, education office, and classroom, all clustered around and opening upon a small outdoor garden.

"Living Stones.....Built into a Spiritual House." I Peter 2:5

All the while we are working toward the new church built with stones, we are doing all we can to become "living stones" whom God can build into a Spiritual House. Only as the congregation that worships in the new building is then sent forth into the world to serve and witness in the name of Jesus Christ will the whole effort be worth anything. As most of you know, the Church of the Resurrection came into being in March, 1960, as the merger of our three storefront congregations. In the face of urban renewal, there simply was no choice but to build a church somewhere in our area if the Protestant Church were not to be pushed right out of this neighborhood.

The task of uniting three congregations is never an easy one, but there is no question that the Church of the Resurrection has indeed become one family. The staff consists of Randy Hammond, Wendell Elmendorf and Charles Farrell, clergy, and Flossie Borgmann as director of Christian Education. These four are carrying the load previously undertaken in the three churches by seven staff. Their basic task, along with all the members, is to equip themselves for their work in dispersion, as they go forth from worship back to the tenements and projects where they live, to the offices and shops where they work, and into the community organizations in which they work for brotherhood and justice.

Sunday worship is at 12:30 pm in the sanctuary of the sister congregation, Church of the Ascension. Church school, youth work, and Bible study, plus other nurture and working groups continue on the blocks, meeting in the storefronts and apartments of members. It is both necessary and good that some of this kind of dispersion continue even after we have our building: necessary because we cannot afford to build all the space required; and good because we will then be forced out into the world, using homes and public facilities, thus protected against the temptation to think that church work and activities are enclosed in a building. We gather in the church only in order to be sent forth better able to serve and obey Jesus Christ. Our church work is in the world.

Thus we continue in the twofold task of upbuilding a part of God's family for witness in this place, and building up a structure to house our corporate life and stewardship. We still stand in great need of funds to undertake and complete our building. If you can make use of the enclosed fliers, be sure and ask for more. We presently hope to break ground by June, 1962, and take occupancy by Christmas of the same year.

The Parish is setting up a new Christian Action research and reading center. Office equipment is needed. If you receive trading stamps (such as S&H Trinic S etc) you can help us by donating some or all of your stamps for this purpose Partially filled books, or loose stamps of any kind will be fine. We will be collecting stamps for several years.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

2050 SECOND AVENUE · NEW YORK 29, N. Y.

THE BIBLE IN THE PARISH

INTRODUCTION

Enclosed with this News Letter is a copy of the latest Parish Daily Bible Readings, usually referred to as the "Lectionary." This booklet is published four times a year to enable our churches to follow the pattern of the church year in our daily Bible reading, our Bible study in groups and our preaching. It is part of our continuing emphasis upon the centrality of scripture in the life of the Christian community. In East Harlem, as elsewhere, the Bible is a book proudly owned and rarely opened. But as Protestants we affirm that the Bible is the authoritative basis for our knowledge of God who is revealed in Jesus Christ. It is the standard by which the Church must test the faithfulness of its mission to proclaim the gospel of its Lord. From these two affirmations it follows clearly that Biblical illiteracy, sadly apparent as the condition of the great majority of American church-goers, is a serious disease. The regular study of the Bible is simply not an optional activity for Christians but stands at the very heart of what men and women must do when they enter into the new life in Christ. Clearly some direct and consistent help must be given to the whole Christian community if the Bible is to come alive and regain its place as the means by which Jesus Christ is made known to the people of God. This Lectionary is part of our efforts to take seriously our Biblical heritage and thus learn to stand daily under the judgment and power of the Word.

THE PATTERN FOR BIBLE STUDY IN EAST HARLEM

1. Daily Bible Reading: The pattern of Christian life includes regular devotional reading and study of the Bible. The Lectionary in a variety of ways tries to open up the meaning of a passage, to suggest relevant issues, and provide helpful background material. Sometimes the Lectionary follows the simple method of proceeding straight through one book of the Bible. At other times, a theme is used around which relevant passages from the whole Bible are studied. Occasionally one passage is studied for a week, with related material suggested. This is the pattern of the present Lectionary. At other times, there is a reading suggested for each day, with brief accompanying exposition. Everyone is urged to make use of the lectionary for personal and family devotions. All Parish meetings customarily begin with the reading of the Lectionary passage for the day.

2. Weekly Bible Study: In the Parish we have discovered the need for each of us to meet at least once a week in a small group with our brothers in Christ. Only in this way do we come to know each other in such a way that we are able to bear one another's burdens. The concern of such groups centers in the problems of living in obedience to Jesus Christ in the daily round of life. The study of the Bible,

using the Lectionary passage for the week, is the method of getting at these problems.

On Monday morning, the Parish staff meets for an hour and a half of intensive Bible study, making full use of commentaries and other professional tools. This is a session of hard work, demanding preparation, and hopefully leading to a solid theological discussion in which we seek to be open to the new truth which God may grant us through the Holy Spirit.

On one evening of the week, usually Wednesday, all members of the Parish are urged to attend a Bible study group usually meeting in various apartments throughout the community. In these sessions, the usual method is simply to read the Bible passage aloud and let Scripture raise its own questions in the minds of the group. When a clergyman present opens the discussion with a critical explanation or spends time indicating the "crucial issues" to be considered, the meeting simply turns into a classroom, with teacher and pupils. When the clergy permit the group to hear and study the passage without intruding his ideas, the result is usually a lively discussion during which people really come to grips with the need to understand the meaning of the passage in its Biblical context and to wrestle with its relevance for their own situation. The clergyman in this kind of give and take can have a real teaching role, but now he also stands together with the rest of the group under the issues which scripture raises, rather than intruding his ideas between the group and the Bible. The evening sessions are scheduled for an hour and a half, but rarely does the group finally break up before two or three hours. There is often a strong sense that in our time together we have been truly blessed with the guiding, chastening, inspiring presence of the Holy Spirit.

3. Sunday Sermon: On Sunday one of the scripture passages and the sermon are based on the Lectionary text studied during the previous week. Thus many in the congregation have already studied the passage and are prepared for the general area with which the sermon will deal. The Reformation tradition that the congregation must be alert to see that the true and lively Word is faithfully preached can take on reality and takes on new meaning when the people have themselves studied and pondered the passage. The cumulative effect of this unity of Bible study and preaching is proving to be significant in the life of the whole Parish. Last spring, for example, Paul's first Letter to the Corinthians was studied for ten weeks with the result that many people really have come to know the contents of this letter and to discover and appropriate its tremendous relevance to our situation. Parenthetically, we place the reading of the scripture directly before the sermon. If the sermon is based on scripture directly before the sermon. If the sermon is expository and breaking open of a scripture passage, thus upholding the living Word of Jesus Christ before the congregation, then it seems a little silly to read the scripture twenty minutes before the sermon!

USE AND CONTENTS OF THE ENCLOSED LECTIONARY

During Lent weekly Bible study moves out of apartments all through the community to our Church of the Ascension and takes the form of an adult school. The present edition of the Lectionary was written with this school in mind. The general title of the course

will be: "Style of Life in the Church." This material will also be the basis for the annual Laymen's Conference which brings together representatives from East Harlem, the Cleveland Inner City Protestant Parish, the West Side Christian Parish in Chicago, and other churches that use the Lectionary.

When a man commits his life to Jesus Christ and seeks genuinely to follow the path of obedience, there are patterns of life which must be developed. These may be seen as habits which make possible the new life that has been given in Christ. Just as a child must be taught habits of health, so the young Christian must learn the basic habits which are necessary as he seeks to serve his Lord. And most of us are very young Christians.

During Lent, the Lectionary deals with seven habits of the Christian life, using the "I Am" sayings from the Gospel of John. We pray that these habits may become part of our nature ever more securely in the months ahead. From Easter to Pentecost, the Lectionary is concerned with the new life in Christ, with the signs of salvation. The order here is really backwards. Style of Christian living, that is the habits, make sense only as a consequence of commitment to Jesus Christ in all the aspects which this involves. As the Lectionary unfolds, we suggest that the nature of our life in Christ involves:

1) Seeking. The Christian is part of a pilgrim people, throughout his whole life seeking to be obedient to his Lord without ever reaching his destiny.

2) Solidarity. The Christian is one who knows desperately his need for his brother. Through his brother comes the power of the Holy Spirit, judging, correcting, encouraging him in his new life of service.

3) Sympathy. The Christian is one who cheerfully bears his brother's burden and has nothing better to do than offer Christ's love to those in any kind of need.

4) Style. The habits of Christian living make up the style of life of the Christian. They are the forms through which a Christian is able to express his faithfulness to Christ and witness to his power in the world. They do not make one into a Christian, but given the signs of Seeking, Solidarity and Sympathy, then the habits are a sustaining power.

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We hope you will in your own way be strengthened in the study of the Bible. We would be glad to mail the lectionary regularly to anyone who would like to follow this pattern of Bible study.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

2050 SECOND AVENUE · NEW YORK 29, N. Y.

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"O GOD, GIVE US PEACE IN THE STREETS...."

All of us in East Harlem are trying to get some real understanding of what lies behind the tragedy of so much teen-age violence. A kind of culture pattern is arising in our urban areas that most of us find hard to comprehend and difficult to believe even when the evidence is clearly before us. Are we really finding youngsters with no real sense of right and wrong? Do some of our teenagers commit murder without really feeling guilt? Are we now witnessing crimes committed under conditions where punishment is almost certain and yet the youngsters seem quite undetered by any prudential considerations? When such signs as these appear, they clearly indicate that the basic presuppositions of our society are no longer taken for granted by many youth. It is time for the most sober kind of study.

In East Harlem, the hot summer has finally drawn to a close. Almost timorously we thank God that we have escaped from the kind of violence that has engulfed so many areas in New York City. Why, with days of really exhausting heat and sleepless nights, did our youngsters manage to "keep cool?" Perhaps it was only luck, but we are inclined to believe that two factors entered our situation that were significant. One was the influence of the "Conservatives" and the other was determination of a young gang leader to break free the patterns that held him. But you need to feel something of the problem to understand.

We have no pat answers, but just a clue to the definition of the problem and a possible way ahead.

The Problem:

Told the Story of the Good Samaritan, and asked why he thought the priest and Levite walked by on the other side, a youngster thoughtfully replied, "I guess he knew the guy had already been robbed." Our modern urban culture seems to be spawning children such as this who do not naturally feel love or sympathy or tenderness. What the world they know has done to them has been to create in them a world view that rather completely blocks out much that we take for granted as natural. When a child is unwanted in the first place and made to know it, when parents are too busy to provide love and security, when by day he is passed to a procession of baby sitters, when schools are too crowded for anyone to care whether he is there or not, whether he learns or not, when even churches are too busy taking care of their property to want him inside, then a today's city

boy responds by becoming very much what he feels everyone expects him to be: Not Much. In his world the future has only the reality of a dream. Ask him what he wants to be when he grows up, and the response is either a blank, or something so obviously impossible as to be a joke. School opens no doors to the future, for no one helps him with his homework or bothers about it when he plays hooky. His world view is simple: To every situation he directs the question, "What's in it for me?" He knows he must look out for himself because no one else will. Hearing the story of the Good Samaritan, he identifies only with the robbers who took advantage of a good thing. The end of the process for some youth is a life of addiction, gang violence or crime.

The Direction:

The papers are full of answers to the problems of delinquency. Most of them miss the mark. We are told to "get tough" and "crack down." We are told to provide for more recreational facilities and social work services of all kinds. The churches tend to fall back upon moralism: "These kids need to be taught the difference between right and wrong." But we mentioned two new factors in East Harlem. They point to the one clue that in faith we affirm is true. Ramon Diaz, a member of our 100th Street Church, by his warmth and understanding, won the respect of a gang. Sensing in them a vague restlessness, he encouraged them to "go social" and over the last two years we have watched develop the remarkable Conservatives Club. Through Ramon, a host of youngsters discovered love and acceptance, felt their power, and came to want these elements in their lives. He was tested in ways that were painful, often terribly exasperating, but he never fell into their trap. In the end, he has led over 100 youngsters into experiences that are beginning to redirect their lives. The Conservatives are one fact that may explain why East Harlem has been cool. The second involves a very similar dynamic. Last June a youngster with substantial leadership potential and considerable gang experience, decided for no reason one can isolate to try and form a youth council of gang leaders in East Harlem. He found ready and intelligent support from an Episcopal priest and an able Quaker social worker. Unlike most of the professional social workers, teachers and others who work in the community, these two men both live in East Harlem. The confidence placed in them by the boys was a decisive factor in the youth council which emerged. Meetings were held in their apartments. The atmosphere, tense at first when boys from hostile gangs came into the same room, could not help relaxing in such a friendly and accepting situation. The youth council is presently thriving, with participation from almost every difficult gang in East Harlem. Together these youngsters are trying to find a way out of the patterns of violence which they knew led only to misery, but from which they seemed so powerless to escape.

We pray--and we hope you will join us--that God will use this new channel for bringing a measure of peace to our community. In both these illustrations, youngsters have been given experiences of love, care, and acceptance whose power and reality they came to feel and gradually to accept as the way life ought to be. Is not this the way in which God's Church is always called to deal with his errant children? Men in our cities need to see and taste and feel Christ's love, to be surrounded by it and served by it. Only when the reality of love is thus demonstrated, that is, when the Gospel comes alive in their midst, can they possibly learn of its power. In such a way we may pray that for the youngsters--and for the men and women of our city--the story of the Good Samaritan may regain its power to stir the conscience.

BY WAY OF EXPLANATION....

From the beginning, this Parish has sought ways of keeping in touch with those across the country who are interested in keeping abreast of developments in our ministry. In East Harlem we have been given both resources of money and personnel, as well as freedom to seek forms and patterns for the life of the church which will be faithful channels for the Gospel into the life of the inner city. Four times a year, a rather substantial report on some phase of our work, or a consideration of some problem which is emerging, is presented in the form of a Report to the Administrative Board. These reports are mailed to any who request them and contain the substance of much of the staff thinking about the life and mission of the Church in the inner city. A far larger list of friends and organizations receive this Newsletter, designed to keep you informed about events in our life as a Parish and about such matters as staff changes and Parish needs. The Edge, had it survived beyond one exciting issue, would have replaced the Newsletter. The man responsible resigned after the first issue in order to seek ordination in the Episcopal Church, leaving no one with the energy or ability to carry on. If any one who reads this has questions about the Parish you would like answered or areas of our work you wish discussed, be sure and let us know.

APPROACHING UNITY....

Some months ago, the city took final action to demolish the row of buildings in which our Church of the Son of Man is located. While the actual demolition has not yet taken place, the day is not far distant. The congregation decided against the possibility simply of seeking a new site in favor of a Parish plan to unite three of our churches into one strong unit with a central place of worship as nearly in the center of the area now being served as possible. In a series of large Parish meetings, laity and clergy came together to the conclusion that unity was the path along which God was calling us. As one congregation, the present three churches

could present a powerful witness to the community through their life of worship. At the same time, by continuing our outreach on a block by block basis, the values of dispersion would not be lost. At the moment, we are negotiating for a small site on which we hope to build a simple, but lovely sanctuary. Purposely, we do not plan for Sunday school or small meeting rooms. Even if we had the funds, the likelihood of demolition for the block in which the new church will be located makes any long range building program premature. Meanwhile we are discovering that the living room of every church member is a potential center for Bible study or Sunday school. The symbol of the church meeting in people's homes, in the midst of the common problems of life, rather than in a sacred building, cut off from the reality of the world, is a powerful one. On Sunday, God's people rightfully gather together in the sanctuary for word and sacrament, but during the week, in small groups, they gather in one another's homes to seek patterns of obedience for daily life as Christians. At the moment, we are in the period when unity is becoming a reality. Emily McLees is directing one common Christian education program for the children that formerly were in three separate Sunday schools. Carlos Rios is responsible for outreach to and work with Spanish speaking people for the uniting churches, and planning in general is being undertaken jointly. Such venturing in new directions is not without some pain for all concerned. Each local church is discovering that it must give up something to the common cause. So far, the signs are encouraging.

WHAT DO YOU ALL DO????

At present, 24 people are under the disciplines of the Parish staff, with Peg Eddy as chairman. While nine of these are wives all with small children, even they are nearly all involved substantially in some part of the Parish program. The basic assignments are as follows:

1. Local Churches

A. Uniting Churches

Rev. George Calvert	Pastor, Son of Man	Congregational
Rev. Wendell Elmendorf	Pastor, 106th St.Ch.	Methodist
Rev. Ransom Hammond	Pastor, Redeemer	Congregational
Emily McLees	Christian Education Director	Presbyterian, US
Flossie Borgmann	Admin., Redeemer	E and R
Carlos Rios	Spanish Work	Congregational

B. Ascension Presbyterian

Rev. Letty Russell	Pastor	Presbyterian
Elizabeth Zeller	Assistant for Christian Educ.	Reformed Church

C. Elmendorf Reformed

Rev. Don DeYoung	Pastor	Reformed Church
Tom Harris	Student Interne	Presbyterian

2. Special Programs

A. Narcotics

Rev. Norm Eddy	Director	Congregational
Rev. Lynn Hageman	Caseworker	EUB

B. Medical Clinic

Arnie Austin	Nurse (also part-time at Ascension)	Methodist

3. Administration

Rev. George Webber	Parish-wide services	Congregational

We have recently bid farewell to George and Kathy Todd. After eight years in East Harlem, George accepted a call to work in Taiwan under the Presbyterian Board. They will be greatly missed ....Ron Perrin, after a year as office manager, decided to seek ordination and recently accepted a call to a small Episcopal church in Eagle Butte, South Dakota, a city with fewer residents than inhabited the building the Perrins lived in in East Harlem....Randy and Grace Hammond are away for the Fall on a Sabbatical. They are spending a term at the Ecumenical Institute near Geneva. This wonderful opportunity was made possible by a special grant of the Field Foundation.

WHAT DO YOU NEED????

At the moment, in answer to this frequent inquiry, the top priorities are as follows:

1. Rummage. We can use all kinds of clean, usable clothing.

2. Books. We are seeking good children's books for our expanding lending library. But please, if your children didn't like the book, probably ours won't either.

3. Furniture: We are trying to furnish an adult lounge at Parish Acres. Need comfortable chairs, sofa, rugs, etc. The Junior "Conservatives" also need furniture, especially chairs and lamps.

4. Money: The need is so great, we always feel guilty if we haven't spent just a little more than we have in hand. For 1969, about $9,000 still must be raised in unpledged funds.

EQUIPPING THE LITTLE SAINTS

by Letty M. Russell

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An Emerging Pattern of Christian Education

Introduction

As a member of the Group Ministry of the East Harlem Protestant Parish I have spent nine years working with children and their families to equip them as saints who can live and labor in their world as Christians. I used the word "saint" in the New Testament sense of followers of Jesus Christ (Eph. 4:12). I have learned much from the members of the church concerning the meaning of sainthood, and I have come to two conclusions. One is that sainthood, a deep love of Jesus Christ which flows over into daily love for those around you, is a gift which comes to big and little...to adults and to children. The other is that this gift of sainthood is a quality of life which can never be taught directly, but only through participation in the life and tradition of the community of saints as it is known in a particular church. Because of these conclusions I have turned my attention to the way in which children and adults alike can be made open to the call of Christ and the power of his Holy Spirit through their participation in a community of saints. This process of opening the channels of grace so that men and women might know and accept their Lord is what I would call Christian Education.

Family in Christian Education

The first thing which strikes anyone who seeks to carry out Christian Education in a crowded inner city area such as East Harlem is that a usual ingredient seems to be missing. I don't mean children. There are always plenty of children. I don't even mean teachers although this is always a problem in a community where education is at a minimum. I mean the assumption that the home wants the child to be educated as a Christian and intends to help. I suspect that

this ingredient is missing in countless churches and communities, not just in the inner city, for a constant stream of articles and books cries out that the family in America is frequently not strong enough to maintain itself, let alone to provide a foundation in Christian Education. The experience of parents everywhere is that the decisions they themselves make are conditioned more by the demands of their jobs and the ideas of their friends than by the life of the family. The experience of young people everywhere is that the standards of their peer group motivate their behavior and not the frustrated admonitions of their elders. In short, in the city and indeed in every part of our land, the family is fast ceasing to be the basic social unit. It is the company, the union, the club, the school, the gang...which is setting the pace in our lives. When we look to the family to carry out the lion's share of our Christian education we find that the family is already looking back at the church and saying, "You should be helping us, we can't even run our own lives let alone worry about Christian education."

The family is still very important but it is not the center of influence. And it need not be the center of Christian education. New patterns of Christian education must emerge which will make the call of Christ relevant in an "other-directed" and "group-oriented" society. It is my conviction that these patterns must also be "group-oriented" and therefore take seriously the community of the church as the new family of Christian nurture. If men live in a mass culture and their lives are dominated by social groups, then the church as this new family must be the group, in which men can find strength, help and fellowship to enable them to serve Christ as their Lord, and not the values and religions of the secular world.

Aims of Christian Education

In looking for emerging patterns of Christian education we must first examine the aims of education which we seek to carry out. We have

already said that Christian education is a process of opening the channels of grace so that men might know and accept Christ as Lord. This aim is carried out through three different emphases in the work of the church.

First, the church must declare the mighty acts of God's salvation so that all may know that this is the basis of its life and the life of every Christian. This means simply that the whole community must take seriously its history as it is known in the Bible and must teach that history to its children so that all may know their ancestors in the faith, and may come to know the actions and words of God which declare his love for all men. The more the whole church takes the events of God's salvation seriously, the more these events will happen again in the experience of their own lives and will begin to have meaning for those who are hearing them for the first time.

Second, the church must establish a pattern of life which enables its members to grow in the Christian faith and to grow ever closer to the fellowship of the church and to Jesus Christ its head. This is done through allowing each and every man, woman, and child to participate in the church family's pattern of life so that they find the strength and experience to live daily with their lives open to God's grace. Just as a child learns to play ball or use his fork by doing it with others who know how and think it is important, a child or adult also learns to worship, pray, sing, study, and serve by doing it with others who consider this an important and wonderful part of their lives. In our society, "the others" who can accept the children and teach them that they are wanted as part of a church family are not always the parents. Frequently they are the adult "community of saints" who are struggling together to make a pattern of faithful Christian life which will be relevant to their daily life and the lives of the other adults and children of their community.

Third, the church must teach its members how to serve in the world. The Christian community exists so that it may witness to its Lord

in the world through acts of love and service. As it seeks to serve it must also be constantly training its new members and children to express their faith in service through explaining why, and setting an example, and also through actually training them in the work of social action. All of these aims can be carried out only through the life of the whole congregation. It is therefore the business of the whole church family, the whole community of saints, to equip their little saints for the Christian life.



An Emerging Pattern of Christian Education

One concrete example of a pattern of Christian education which takes these aims seriously, yet seeks to carry them out through what I choose to call "mass education techniques," is the Released Time Christian Education program of the Church of the Ascension of the East Harlem Protestant Parish. Three years ago I was faced with two facts in the Christian education program of the church. One was that the program was inadequate and did not take into account the great influence of the community and peer group on what the child actually learned. The other was that the Released Time program was virtually useless in its normal pattern. Released Time is a program in New York State which makes one hour a week available to the churches of any given community so that they can conduct voluntary reli-

gious instruction in the church of the children's choice. This means in our case that the children who elect to come to the Church of the Ascension are dismissed from school at 2 p.m. each Thursday to attend religious instruction. This is the worst hour for teaching, and normally little or nothing was accomplished when the restless children assembled for singing, worship and classes.

I therefore planned an expanded program of instruction which would provide outlets for the children's energy, accommodate a large number of children, and provide an opportunity for intensive work over a longer period of time. The enrollment provisions are quite detailed. The children must be regular attenders of the Sunday School and promise to come for at least the first two hours. The enrollment card must be signed by a parent, who is also asked to assist, if possible, for a part of the year. 4th, 5th, and 6th grade children are selected, since at this age they are most receptive to this type of program. Present enrollment is 80, but would be larger if space permitted. The program is popular among the children, with more of them eager to register.

From 2:00-2:45 the children have a craft program in which they make something with their hands which is directly related to the content for the week. Usually this is something they can take home with them. As the children finish they are involved in very active group games. No attempt is made to keep them quiet, although all are expected to keep busy. After this period of "letting off steam" the children line up and receive kool-ade and cookies while the helpers set up the chairs and worship center. From 3 to 4 p.m. children meet in one large group for singing, worship, and instruction. All manner of visual aids are used and the lesson is usually repeated at least three times in various forms such as a story, a quiz show, a film strip, or a play. The children like to put on a play every week. A small group rehearses and makes up its own lines during the first hour and then gives the play at the end of the session.

The ten teachers are the ministers and staff of the church including the custodian, and parents of the children, who are requested to help when they enroll their children. The volunteers are not required to have teaching skills as the program of crafts is planned so that the adults need only to supervise. The content hour is planned so that one person teaches the entire group with the others acting as disciplinarians by being seated among the children in the various rows. However, the program provides good training and experience for parents who frequently become Church School teachers. The curriculum is coordinated with the adult Bible study groups and the Sunday sermon, as well as with the Church School curriculum. It follows the daily and weekly Bible Reading lectionary of the East Harlem Protestant Parish so that children and parents alike are learning about the same things.

The last hour from 4-5 is a time when any child may enroll in a church communicant membership course for Juniors. At the same time those who are already communicant members may go to a continuation program which includes games and crafts as well as review material and service projects. The children who do not wish to be part of this program are free to leave. About forty of the children remain each week. The entire program is very strenuous but it is well worth the planning and effort for its effects are felt in the total work and life of the church community.

Released Time and Declaring the Mighty Acts of God

The first emphasis in the church's work of leading men, women and children to encounter Jesus Christ is that of declaring the mighty acts of God. The curriculum of the Released Time program is based on the contents of the Parish Bible lectionary. This means that it is always Bible centered and is also related to the church year. The rhythm of the church year gives the class a chance to live out the acts of God's salvation as the seasons remind us of the events

in Christ's life. Thus although the lectionary and curriculum generally follow a three year study cycle of Bible, Jesus Christ, Church, seasons like Advent and Lent give an opportunity for special study of the meaning of our faith for every day life and the ways in which we prepare to greet our Lord. It must be remembered that not only the children but all the members of the church are following the same theme so that children as well as adults hear a sermon Sunday on a text which they themselves have already studied.

One of the important ways in which we come to know the mighty acts of God is by acting them out ourselves. Thus frequently the whole group will enter into a drama to act out a Biblical event together. This year we will celebrate Three Kings Day, the twelfth day of Christmas when the Kings arrive at the manger, not only with a traditional Puerto Rican dinner and festival, but also with a Parade of the Kings through the streets of the Parish. In Released Time all the children will make themselves a crown of cardboard, and a horse of a cardboard box with a hole cut in the bottom and a head and tail added. The children will learn the story and practice marching in threes, dressed in crowns and their box horses. On the following Saturday they will become the marching kings in the Three Kings Day Parade.



It is especially important that children come to know what God has done by becoming so familiar with the characters and stories of the Bible that for the rest of their lives they are

greeted as old friends whenever they hear them mentioned or read. How much more likely is this to happen when they actually have a wall which can fall down when they act out Joshua at the battle of Jericho marching with trumpets, arc and spear; or when they actually make a box with lots and use the lots to pick King Saul for their play. If they enjoy learning what God has done they have an opportunity of enjoying and understanding the Bible as adults, which may become the basis of their equipment as saints.

Released Time and Establishing a Pattern of Life

The second emphasis in the work of the church is that of establishing a style of Christian living which will enable men to grow ever closer to the fellowship of the church and to Jesus Christ its head. This is made a reality for the children in Released Time because the patterns of worship, study, prayer, and service are the same that the whole community of the church follows. Worship is conducted on the children's level, yet the general outline and form of the liturgy is also used by the adults. The worship service is the same one printed in the lectionary for use in family and Bible group worship. On the one hand this teaches the children how to follow the parts of the service, how to enter into leadership in the service and how to sing the hymns related to the content presented. Children who graduate from this program have no difficulty at all in providing leadership in constructing and carrying out their own worship or entering into an adult service of worship. On the other hand this teaches the children how to lead worship in their homes and gives them tools for private and family devotion. Everyone knows that a Junior age child is enthusiastic and stubborn when it comes to suggestions from school or church which might be carried out in the home. Many parents have heard over and over, "but the teacher said to do it." By training 80 children in this way we are able frequently to make the child the evangelist to his parents and

neighbors. One elder recently confessed that it was her 9 year old son who had to ask her to pray in front of his Lenten worship center. This Advent the children made wooden book stands which can hold either a lectionary of the Bible. The children were instructed how to use this holder in an Advent worship center in their homes along with other decorations such as a manger and an Advent wreath. The children themselves were equipped to bring the specifically Christian dimension into the home preparations for Christmas.

The children learn not only the patterns of worship, study, prayer and singing, but also they learn the habit of discipleship. During Lent, for instance, they actually studied the habits of the Christian life and how these habits were to be carried out. The last hour of Membership class especially emphasizes these habits in preparing the children for participation in the Lord's Supper. The class is for Juniors because this is the age when children are looking for causes and organizations to join and serve. They are natural joiners and should have an opportunity to join the church as well as the scouts, etc. The church recognizes that they are not mature enough to complete their membership so that it expects all who join to continue in the ongoing "communicants group" and to renew their membership by entering the adult membership class during their years in high school. This opportunity for Juniors to join the fellowship of the Lord's Table is especially important just because the homes are so weak. In coming to the table the child receives a new family who will continue to watch over him and nurture him and to accept him into its circle no matter how many problems he may face in the difficult years of adolescence.

The content of the Communicant member course for Juniors is geared to their level and includes things to make and trips to take. The children study the basic facts of the Christian faith and life: The Bible--its meaning, make up, and history; Jesus Christ--his life and work; the Sacraments--their importance and meaning; the



Church--its meaning, worship, and membership. But if children are to learn the patterns of the Christian life they must be part of these patterns and feel that they are a meaningful and familiar part of their own life. For a child in a broken home and a broken society, this is only possible if he can find a "new family" where he is welcomed and taught.

Released Time and Teaching to Serve in the World

The third emphasis in the work of the church is that of teaching to serve in the world. Again this is best accomplished when the whole community of the church itself is concerned with service and actively involved beyond the walls of the church in community problems of housing, discrimination, health, schools, politics, etc. It is best accomplished where the church community openly welcomes the outcasts of society and seeks to help all in need regardless of their commitment, and constantly reaches out to tell all men the good news through actions and words.

The children as well as the adults can learn to pray for those who are sick and in need. During the worship services they can mention their concerns to the congregation so that the minister may include them in the prayers. Last Lent the children spent four successive weeks making Giant Match Book games illustrating Christian life in the church and world. The first Match Book was a game to play teaching the parts of the Bible and

the major Bible characters. The second Book was a puzzle showing the bread and wine and introducing the words of institution of communion. The third Book turned the children outward to look at ways their church served the community by providing a kind of "horse race game" where each player moved closer and closer to one of the places of service found in our Parish--such as clinics which provide help in the areas of medicine, narcotic addiction, case work, etc. The last Book the children made was devoted to stewardship and contained slots for six new pennies which were named according to their use in church and world. In class the idea of stewardship was discussed. Then we took an offering asking each child to decide what part of that 6 cents he should keep and which part give to help a family with no food and rent money. Many, especially girls, put in all the pennies. Others were reluctant to part with any. One little girl, who knew her mother actually had no money for food or rent, put in one penny. Her friend teased her unmercifully for her stinginess all the way home, but she kept the pennies tight in her hand. When she arrived home she was nearly in tears, but she went to her mother and said, "I brought you five cents to help buy some milk!"

The design of the Released Time program is to make the children strong in their own way to witness in the world. The program is open to all who will get up and come to Church School on Sunday. A Junior child who wants to do this can do so without any great encouragement in the home, especially if he is accepted regardless of the clothes that he wears. The children in turn learn to tell other children about their program and to invite them simply because they enjoy Thursday afternoons and they want their friends to join them. Although our area has a heavy Catholic population, one school teacher exclaimed to her pupils this fall that more children wanted to go to Ascension than to the Catholic church. Actually we find this program is one of the most important ways of reaching new homes and families for the word is spread through the children, and they in turn become

involved,even join the church, and finally the parents make up their minds to follow.

An illustration of the way the children learn to tell about what they know and learn is an incident which occurred the first week of class this fall. The children made Bible Belts out of wide plastic and buckles which had been discarded as "seconds" by a factory. To review what they had learned last year they placed little symbols of Abraham, Joshua, Moses, etc. along the belt. Because they were handsome enough to wear, the children took them to school and two boys toured three classes showing the Belts, telling the story of the symbols, and quizzing the children about their knowledge of Old Testament characters. One of the boys later described this with great pride, ending with a note of triumph and scorn in saying "and most of them didn't even know who Abraham was!"

Conclusion

There is no one way for the church to carry out its work of leading men to encounter Jesus Christ. This pattern is not necessarily original nor is it one which all churches should follow. However, I have tried to discuss it in some detail to show how it is possible to work with a group of children and to equip them as little saints, not by making them perfect but by including them in the life of a community of men and women who know themselves as sinners but seek to love and serve their Lord. As part of such a community the children can find a new family, a new social unity which can guide and nurture them, and which can pray that God will use its work, its love and acceptance to touch the hearts of those they serve.

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK 29, N. Y.

October, 1962

EQUIPPING THE LITTLE SAINTS...

is the subject of the enclosure with this News Letter. The task of Christian education in the inner city is a hard one, but at Church of the Ascension Letty Russell has developed a program of nurture, using the framework of Released Time classes as the starting point.

In our News Letters we are eager to keep our readers abreast of developments in the life and thinking of the Parish. If there are areas which you would like us to explore in the future, we would be glad to know about it.

NEWS ABOUT THE STAFF...

George Calvert continues to give major attention to developing an indigenous congregation while working in the community as a layman. He is teaching school this year at Junion High School 117, just across from the Parish office . . . Letty Russell attended meetings of the World Council in Paris for a week and then had a very brief visit in London and Berlin. She is one of the two Americans on the Working Committee of the Department of Studies in Evangelism . . . Bill and Dibby Webber were away for three months. Dibby took the Spanish language course at Middlebury College, while Bill worked on a manuscript.

COOPERATING CHRISTIAN CHURCHES...

is a name to remember. The CCC is a strenuous effort of the Protestant churches of East Harlem to find concrete ways of uniting in witness and service in our community. This is truly an expression of ecumenicity at the place where it must become effective, the local community. This is a real growing edge for the Parish and for all the churches of the neighborhood.

THE NARCOTICS PROGRAM...

faced a major crisis last spring when the average daily load of those seeking help almost tripled to 30 or more a day. There is solid evidence that when addicts feel there is some genuine hope and that they will not be treated as criminals, they are prepared to accept and use help. Lynn Hageman as Executive Director has primary responsibility now for the day to day work of the program. Norm Eddy while still Director of the Narcotics Program is giving a good deal of time to the Christian Action program of the Parish.

CHURCH OF THE RESURRECTION...

still is on paper, but the architect is now prepared to ask for city approval and let out bids to contractors. While about $30,000 must still be raised, the Board of the Parish has voted to proceed at once with the building in the confidence that funds will be found. Meanwhile the congregation continues to worship at Church of the Ascension at 12:30 and hold Sunday School in the storefronts, Parish office, and in the homes of members.

STAFF CHANGES RECENTLY...

After two years at Church of the Ascension, the Rev. Charles Coleman has accepted a call as pastor of a Baptist Church in Halifax, Nova Scotia. Juetta and Charles left on September 1 and are greatly missed. His work is being undertaken temporarily by an interne, the Rev. Harold Eads, June graduate of Perkins School of Theology and summer staff member in East Harlem for the past two years. We are searching for a replacement at Ascension, the primary responsibilities including work in all aspects of the church's life but with particular attention to youth work and community outreach.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

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March, 1963

On Sunday afternoon, February 10, 1963, the Rev. Lynn Hageman was installed as the Executive Director of the E.H.P.P. Narcotics Committee. Following the service, held at the Church of the Ascension, the Narcotics Committee presented in psycho-drama form some of the ethical and moral problems confronting the addicted. This Newsletter is a brief summary of the basic facts that lay behind that session.

In New York City alone, there are approximately twenty-four to thirty thousand persons addicted to narcotics. This would be from forty to fifty per cent of the addicts in the U. S. if the estimates of the Federal Bureau of Narcotics are correct. For forty years the narcotic addict was recognized only as a criminal in the eyes of society. No social services were available to him, no hospital beds, no doctors who would treat him in private practice. The only alternatives were a long and painful trip to Lexington, Kentucky for treatment at the U.S. Public Health Service Hospital or painful "cold-turkey" withdrawal without medication in a prison or house of detention.

More recently there have been changes in this dismal picture, largely through the impact upon public opinion of local narcotics programs, of which the Parish's work served as a pioneering venture. Our ministry began in earnest in 1956 through the efforts of Mr. Louis Leon, then one of the young laymen of the Parish, who began to work on his own to encourage boys and girls of the community to avail themselves of the treatment offered to adolescent addicts at Riverside Hospital. Under his pressuring the Parish started a sub-committee of the Christian Action program in an effort to deal with this problem. In 1957 the work of this sub-committee was given a boost by a grant of $1,000 from the Federation of Protestant Welfare Agencies. That modest beginning has led to the development of a program employing four full-time staff and six part-time persons as well as extensive use of volunteers from the community. Over the past five years the Narcotics Committee has worked in varying degrees of intensity with almost 2500 addicts as well as many family members who suffer directly from the presence in their home of a dope user. In 1962, for example, the E.H.P.P. Narcotics Committee was sought out by 670 new addicts. The majority of these were adults, for the treatment of adolescent addiction requires staff and resources lacking in this program. Given adequate staff support and financing the present median age of 27 years would probably be lowered substantially. The first step toward an effective youth program has been made with a $5,000 grant from the Federation of Protestant Welfare Agencies.

The Committee's main office is located in a converted store at 306 E. 103rd St. There are two rooms in the office augmented by a small two room apartment across the hall. On the other side of the entrance hallway are two small converted stores which are used for recreation and meetings. The Rev. Lynn Hageman now serves as Executive Director, working together with The Rev. Norman C. Eddy who continues as half-time director; Mrs. Carmen Ortiz, Program Assistant; Mr. Seymour Fiddle, Research Sociologist; Mr. Hector Velez, Hospital Liaison and Referral Worker; and the part-time assistance of Mr. Tito Camacho, Records Co-Ordinator; Dr. Lonnie MacDonald, Psychiatrist; and Mr. Seymour Ostrow, Attorney and Chairman of the Executive Committee. Dr. Marie Nyswander and Dr. Romano Antonelli have also been assigned to work cooperatively with us by the Narcotics Unit of Metropolitan Hospital.

In the past year we saw more than twelve new addicts per week as well as continuing our work with many old friends from the past. During one period of intensive activity that continued for two months we saw from fifty to seventy-five persons per day in our office in addition to those contacted and served in hospitals, prisons, and on the street. The following types of service were given:

(1) Referral to hospitals.
(2) Advice and help to those returning from hospitals and prisons:
    a) Help and advice in finding jobs.
    b) Family counselling.
    c) Psychiatric counselling, if desired and indicated.
    d) Help in finding food, clothing, and shelter for those who have none. We pay for these, if necessary.
    e) Help in use of leisure time.
    f) Spiritual counselling.
(3) Help in going through our Medical Withdrawal Program.
(4) Legal advice, both to those in difficulty with the law and their families.
(5) Help with problems with other agencies: Department of Welfare, Courts, Probation, Parole, etc., etc.

Throughout the years the Committee has followed the lives of addicted men and women as they move in and out of the culture of addiction through the hospitals and prisons. Of these we have seen a modest number find new life either through religious conversion and new birth or in more prosaic ways that we do not understand with clarity. Many more have been helped to regulate their drug use more effectively and assume an increasing measure of responsibility in their work and family relations. This has been done in the face of overwhelming odds in the forms of dire poverty, poor education, lack of work skills, a hostile society, and the terribly tangible obstacles incurred by those having prison records and experience. Because of these overwhelming facts, the Narcotics Committee has been committed to work in the larger area of Christian Action, serving as an agent of protest wherever injustice seems to prevail.

Most concretely, this protest was made early in the Committee's history when there were no beds available for addicts in New York's hospitals. Through a wide-spread program of community education and visible evidence of the community's concern changes have taken place in which both city and state now acknowledge their responsibility in the area. There are now more than six hundred hospital beds officially allocated for the treatment of addiction in the Metropolitan Area. The Committee has also been active in the promotion of sympathetic legislation and can claim a significant role in the gradually changing climate of public and governmental opinion.

Despite this record of achievement, there are still many matters of concern for the future. The Committee experience has confirmed its belief that rehabilitation and treatment of the addict must eventually be centered in the community where the addict functions and lives. Although there are a slowly growing number of neighborhood-based rehabilitation programs, they must be strengthened and increased in manifold numbers if each of them is not to be swamped by the demands for their services. It is also evident that if neighborhood centers are to be given a fair test their programs of after-care must be far more comprehensive than at present. The E.H.P.P. Narcotics Committee is now convinced that the idea of the half-way-house must soon be implemented, despite the great monetary cost, if our present humane and personal emphasis is not to be lost in the welter of vast public projects. Our present research program also seems to indicate that there ought to be a strengthening of research efforts, not in the sterile environs of the great institutional complex so much as in the rough and tumble world of the addict and his culture. At this point, the Committee's program of research is perhaps the only such venture geared to a knowledge of the addict and his social interaction at the indigenous level.

Over and above all looms the spectre of a well meaning government imposing a massive program which appeals to the experts, but is ultimately irrelevant to the condition of the addict and of those who love him. It may well be that the E.H.P.P. Narcotics Committee, with its very modest accomplishments and program, has yet to make its greatest contributions in the continuing development of a rehabilitative effort that is oriented toward the end of concrete personal involvement and concern for and with those who are themselves voiceless.

For further information about the work of the Parish with addicts, write to us at 2050 Second Avenue, New York 29, N. Y. A number of reports are readily available.

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MISCELLANY:

We are glad to report that the Parish finished the year with a balanced budget. We are all most grateful to everyone who helped make this possible.

Particular need: We receive a good deal of rummage and are able to make immediate use of it. But we usually are lacking in clothing for men--suits, jackets, coats, work clothes and especially shoes.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK 29, N. Y.

Fall, 1963

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This has been a very full and busy summer for the Parish. Both churches have sponsored vacation church schools which have run from six to eight weeks and involved as many as 200 children at one time in such diverse activities as dramatic presentations of Bible stories (Paul was actually lowered over the walls of Damascus--over a wall of card-board boxes in a wicker basket suspended from the ceiling by a rope and pulley), to crafts (replicas of whales were fashioned out of clay with extra large mouths to serve as ash-trays and remind the children of Noah's disobedience), to outings (Jones Beach was a special favorite). Play programs on the blocks and projects augmented the work in the church and storefronts. A wonderful talent show was directed by Fred and Gloria Dennard with local talent, including a fine combo, and put on outdoors in the middle of East River Houses and Franklin Plaza, two neighboring apartment houses. The fine quality of talent displayed should be a real incentive to many of the spectators to try and develop their own talents. The show also provided an opportunity for people in Franklin Plaza, a new middle income co-operative, and East River Houses, an old low income public housing project, to join together in a community-wide activity and to begin to get to know one another on common ground.

One of the major problems facing our youth is their lack of adequate preparation in the early grades. This is especially acute in their failure to read up to the level required for their age. Under the leadership of Dibby Webber, the Parish has developed a remedial reading program which has produced wonderful results, often by doing little more than listening to children read and giving them individual attention. The kids have responded by improving two or three years in the course of six weeks during the summer. This summer our program was greatly strengthened by the volunteer services of two full-time school teachers and a Dean of Women from Penn State College. Under their direction, Junior Hi's met each morning and younger children in the afternoon. The regular attendance of most of the children shows that individual attention and stimulation can make school attractive for children in East Harlem.

The Parish was greatly encouraged by the fine contribution made by East Harlem high school and college students from our own churches

to this summer's program. The summer staff which was responsible for the family vacation program at Parish Acres, our retreat center 50 miles north of the city, was composed of but one person from outside East Harlem. Families from our community at Parish Acres had a wonderful time under the direction of Ray Rodriquez, a sophomore at Shaw University and long time member of Church of the Resurrection. Three members of the summer staff at Church of the Ascension are college students from their own congregation. The youth canteen is being conducted by young adults. There are the usual junior staff from our churches that assist with the vacation church program. We are proud of these responsible teen-agers and young adults that have contributed so ably to this summer's program.

Since we have no camp of our own for youngsters and teen-agers, we rely heavily on the Herald Tribune "Fresh Air Fund" for sending children out of the city for a few weeks. This summer almost 350 children visited homes of families in New England and Pennsylvania. For many of them, it was the first time they had been in a "typical" house outside of the city. Our high school kids received a great lift through denominational conferences and city mission camps. A week at such a camp can be a critical experience in the life of a young person couped up in the hot city with nothing to do all summer. This year for the first time, three boys in their late teens attended four rugged weeks at the Colorado Outward Bound School, where they learned personal endurance, and mutual cooperation for survival.

The Civil Rights protest has swept the city with great force. We have supported the drive for fair employment practices in local picketing and sent three bus loads of people from the Parish to the August 28th March on Washington. We spend a great deal of time working with school drop-outs, trying to find jobs and keep them out of trouble. But until equal opportunity is a reality, the assistance we can give is but a drop in the bucket to the employment needs in our community.

Two major issues of action face East Harlem this summer. The first, a rash of terrible tenement fires, is being met by a community-wide education drive on fire prevention, led by Randy Hammond. In addition to showing outdoor movies on fire prevention and distributing literature, the committee is pressing for more adequate police and fire protection. Many of the fires have started in empty apartments and appear to be the work of arsonists.

The other crisis that faces us with great urgency is what to do about our schools. Great pressure is being brought to bear upon public officials to bus children to other neighborhoods in order to

integrate schools. Our community must decide whether integration is of first priority or whether there are more viable methods for upgrading the totally inadequate schools our children must attend.

NEW STAFF...

Fred Dennard has been called as a minister of the Church of the Ascension, sharing fully in the total ministry of the church but with a special responsibility for pastoral counselling. Fred, his wife Gloria, and their children, Kenneth, 7, and Dale, 15, have moved into a new co-operative apartment across from the church.

The Dennards come to East Harlem with unusually varied experience. For several years after studying at Julliard School of Music they were professional entertainers, traveling widely and entertaining for the U.S.O. across the world. Fred returned to college after a growing conviction that his calling was to the ministry and after graduation from Brooklyn College in 1959, entered Union Theological Seminary. He worked at Ascension as a field work student. Upon graduation in 1962, Fred took a year of clinical training while also serving as Director of Religious Education at a large Baptist Church in Brooklyn. He begins work full time on September 1st.

Gloria Dennard has served as choir director for both Church of the Ascension and Resurrection since 1961. Their gifts, experience, and dedication to the inner city ministry make the Dennards a most welcome addition to our group ministry.

Esdras Rodriguez has been called as a minister of the Church of the Ascension, with special responsibility for Spanish work, as well as participating in all aspects of the church's ministry. Esdras, Mirty, and their daughter Giselle (age 1) moved into East Harlem in early June and have been hard at work at Ascension ever since.

Esdras has attended the University of Puerto Rico and the Evangelical Seminary at Rio Piedras. He has been a minister in the Methodist Church in Puerto Rico since 1960. In addition, he has worked as a summer counsellor in New Hampshire and has spent several weeks visiting his brother, who works with youth in East Harlem.

Esdras was led to leave Puerto Rico and accept a call in the inner city by his concern that the Gospel be made relevant to the social problems confronting society as well as the spiritual needs of man. We are grateful that he has strengthened our ministry with his gifts and presence.

The Parish is excited by the prospect of having a Negro American, a white American, and a native Puerto Rican as the three pastors of Church of the Ascension. For the first time, the staff at Ascension includes the same ethnic groups as the congregation.

Robert Nichol has been called as Parish Administrator. Bob graduated from Union Theological Seminary in 1961 and worked as a case worker for the New York Department of Welfare for one year before coming to the Parish. While at the seminary he spent two years doing field work at Church of the Ascension. He will be taking over some of the responsibilities of Bill Webber, who is spending two-thirds time at the seminary this year.

Ellie Wise, our efficient office manager, was recently married to James Soler, a social worker in Harlem. Ellie reports that we are in great need of layettes for Parish babies. We are also always able to make good use of rummage.

REPORT ON NARCOTICS COMMITTEE...

Many of you were notified that the E.H.P.P. Narcotics Committee was facing a severe financial crisis last spring. At that time we faced the prospect of a severe cut-back in staff and program because an anticipated grant from the National Institutes of Mental Health failed to materialize. Impending was the necessity for a cut-back of some $20,000 for the second half of 1963. This meant that we looked forward to dropping half of our staff; and this in a program that was understaffed and cruely overworked. This present report will bring you up to date on subsequent developments.

Our first appeal to the churches for direct help was made immediately via the various denominational boards. Out of this came many expressions of concern and several declarations of intention to be of help. Concretely, the Presbyterians sent $2,000 almost immediately, followed by a check for $500 from the Reformed Church with indications that more might be forthcoming. A number of individuals made smaller contributions which together with a promised case aide salary from the New York City Department of Health gave us assurance that we could last out the year. Thus, we have had to drop no full-time staff, although our attorney is working gratis for the balance of this year and all areas of the program and administration are operating on an austerity budget. (Our tight operating budget became somewhat more form fitting when our office and recreation rooms were burglarized and about fifteen hundred dollars in typewriters, tape-recorders, and recreation equipment were lost.)

The National Institutes of Mental Health made a site visit and gave us a lot of encouragement to reapply for a grant, but we now know from hard experience that this resource cannot be counted on until the grant is actually in hand. In the event that we should reapply and be accepted, no funds would be forthcoming in any event until next June at the earliest. Thus, our appeal to the churches and to our friends is no less urgent than it was in the spring.

Several denominations have promised to consider our budgetary needs for 1964, and this help is deeply appreciated. Much will remain, however, for individual churches and churchmen to contribute if our work is not to be curtailed even more drastically than at present. Inquiries about opportunities for giving to specific projects and needs in the Narcotics Committee program may be addressed to The Rev. Lynn L. Hageman, Executive Director, E.H.P.P. Narcotics Committee, 2050 Second Avenue, New York 29, N. Y.

CHURCH OF THE RESURRECTION...

The task of building a new church in the inner city is proving to be incredibly frustrating and utterly exhausting. First, there was the long struggle to find a site that could be used for our purposes. Then came the difficult decision as to the kind of building and design that would serve the function of the Parish and witness to the gospel in East Harlem. Once the architect, Victor A. Lundy, had drawn the final, exciting plans, we ran into the problem of cost. Mr. Lundy, an extremely able and imaginative architect, had agreed to design a building that could be built for $165,000. In January, 1963, the lowest bid from the various New York City contractors was about $257,000. This was a shock to everyone, and at first there seemed no choice but to start all over again. But Mr. Lundy was determined to find a way of creating the church he had designed and thus at his own expense labored for several months to reduce costs substantially while keeping to the same basic plans. We reached this stage over the summer of 1963 and had been awaiting word from the contractor as to a new bid before sending out this News Letter. Word has just come that is very discouraging. After every possible effort to cut costs and still retain the basic design, the architect still finds that the lowest bid is about $220,000. Within the next several weeks, the Parish and its Board will have to decide on the feasibility of proceeding with this design and contract or starting over again. We are sorry to have to report our predicament, but the problems of construction in New York City in the light of the high wage scale and the competition from the construction for the World's Fair are really fantastic. Throughout this long process, discouraging and disconcerting as it has been, the members of the Parish have continued to work

and pray for their new church with tremendous confidence that it would actually be achieved. Their own fund raising efforts have been genuinely sacrificial. We shall together continue to work until a new church is built, a sign of hope in the midst of East Harlem.

ASSOCIATES PLAN...

In the early days of the Parish, in response to inquiries from outside of East Harlem, we began an Associates Plan that enabled friends outside of the community to enter into an informal relationship to our work. Our limited staff and office resources did not enable us to sustain this program and it rather faded away. Since that time we have continued to receive requests from individuals who were committed to our work here and wondered if some appropriate relationship might be found to express their concern. We are prepared to explore some sort of Associates Plan but are very concerned that it not turn into a fund raising gimmick, but that if anyone feels moved to enter such a relationship it be done with a commitment to keep all disciplines that are appropriate to one's own particular situation. Associates would receive all Parish mailings including the quarterly publication of a lectionary, Daily Bible Readings. The yearly cost to the Parish of such mailings will be about $3.00. Such forms of expression as regional retreats might be appropriate.

We would appreciate getting your reactions to this plan, as we are flexible as to what shape such a plan might take and are eager to have your thinking on it.

OCT 30 1963

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

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MAR 5 1964

LIBRARY
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January, 1964

Although it seemed to be dead and buried in November, the new building for the Church of the Resurrection, with a persistence worthy of its name, has been revived and appears at last to be in the final planning stages. Enclosed is a brief history and progress report of the building. In addition, within East Harlem, and indeed, in every large Metropolitan center in the North, the Civil Rights struggle has centered on education. Dibby Webber has written a report of her remedial reading program which started out as a small children's library and has grown to include many children and volunteers. In past summers the reading program has been greatly strengthened by several fine school teachers who have volunteered their services for up to three months during their summer vacation. Finally, we submit the Associates Plan that we mentioned in the last Newsletter. It is our hope that the commitment described will not be entered into lightly, but will grow into a relationship of mutual support and growth for both the Parish and the Associates.

CHURCH OF THE RESURRECTION BUILDING PROGRAM
PROGRESS REPORT

At long last we are happy to report that the new building for the Church of the Resurrection is becoming a reality. It's unusual design aroused widespread interest and general enthusiasm when it was first announced in 1961. In order to bring the cost of the new building within our means, we reduced the originally proposed areas about 40 per cent while preserving the building's basic concept. The resulting sanctuary accommodates 175 people; the fellowship hall and kitchen 130 persons. Three offices and a weekday prayer chapel complete the Church. Christian Education will continue in homes and neighborhood storefronts. Victor Lundy, our architect, spared no effort of time or imagination to make this Great Church for the Inner-city--"a wonderful experience of inter-related spaces opening one upon the other."

Review of the Struggle: For those of you who have wondered what has been happening over the past months, the following is an account of our struggle to realize a new building. After spending 1962 designing a building for reduced areas, the low bid in January, 1963 totaled $280,000, 66 per cent over our specified contract limit of $165,000 for construction cost and site treatment. Faced with the prospect of abandoning the project, Mr. Lundy accomplished a first round of construction economies in consultation with the low bidder, Thompson-Brinkworth Construction

Company. By simplifying masonry and roofing, and by eliminating brick and plywood interior finished surfaces, we hoped that the building could be constructed for $195,000. In March the congregation and Parish Board voted approval of this increased estimate.

Architect and contractor worked through the Spring and Summer of 1963 revising plans and cost estimates, only to bring us to a second crisis in September when we learned that the firm estimate for the revised construction was $240,000! Although Mr. Lundy brought this down to $220,000 by a second round of economies, we were extremely discouraged. The increase to $195,000 construction cost voted in March was all that we could justify raising and spending. Again, we concluded that it would be best to start over with a new design.

Faced with the termination of his contract, Mr. Lundy proposed a third round of cost reductions to be attained by simplifying the masonry pattern in the sanctuary walls and by eliminating an ingenious but costly ventilating and lighting scheme. However, the building's crucial forms and spaces remained unaltered. Mr. Lundy further pledged a personal contribution of $4,600, bringing the effective construction cost to $195,400. Thus, the original sculptured building became attainable for the stripped budget.

This wringing out of the design features during 1963 was the necessary and logical extension of our 1962 work to squeeze all areas down to working minimums. The Parish has stuck by Mr. Lundy and his building on the conviction that great design is much needed in East Harlem. The resulting church offers the multiple utility of beauty, symbolism and function in a small structure which will serve, rather than run, the church.

Thus in 1964, we look to more tangible progress as construction begins. January should bring procurement of the building permit and signing of the contract. We anticipate start of construction in March. This will be great encouragement to everyone here, although we know that much hard work remains.

The Next Step: The largest remaining task will be to raise the additional funds needed to complete our budget which will total about $255,000. Of the $50,000 still to be raised, $35,000 represents the unanticipated increase encountered during 1963. The funds raised in East Harlem by Parish members now total $15,000 with a goal of $6,000 for 1964. However, we will also need additional new gifts and increases or extensions of pledges to meet the unexpected increased costs. We hope and pray that in the year ahead you can help us to complete this building upon which so many people have labored for so long.

THE EAST HARLEM PROTESTANT PARISH
LIBRARY AND READING PROGRAM

Six years ago an adventurous Parish program was born with an idea, a box of books, and four children. The idea was to bring books into the lives of East Harlem children; the box of books was donated by a church group in New Jersey and it contained an excellent collection of good children's books; the children lived in my building and loved to look at books or listen to stories. They also enjoyed borrowing our books, especially the ones that had learned to read all by themselves. As the interest grew and the number of children increased, the growing operation was transplanted to one corner of the large bare second floor of the Parish office building. With a bookcase, a desk and a call for new books, our Parish Children's Library was launched. At that time only one badly crowded public library was available to our children and that was some eight blocks away through heavy city traffic. The schools were loath to allow books to leave the class room. The only reading materials to be found in most East Harlem homes were daily tabloids in English and Spanish and a sprinkling of lurid comic books. If children could be helped to enjoy books from an early elementary school age, then perhaps, many of the tragic cases of non-readers would be eliminated. At least it was a hope.

The children began to learn that the second floor of the Parish office was a "fun" place to go after school. "They let you take out your very own books," and that was great! The joy and pride felt by a young child as he borrowed his book from the library could only be explained by watching his face. The numbers of children grew as books began to come in to fill the shelves. It began to look as though the library was here to stay. However, it became increasingly evident that most of the children were in desperate need. Too many fifth and sixth graders could only read on a third grade level, and too many third graders were stumbling through basic pre-primers. We decided to formalize what we had, in fact, been doing--helping our Parish children with their reading. A member of the Garden City Church on Long Island, who was the director of Remedial Reading for the Long Island Schools, assisted us in setting up a reading program. An instructor in this field at Teachers College was hired to aid us in the use of materials and techniques. Most important, these experts reinforced our belief that most of the children simply needed encouragement, personal attention, and continuing consistent exposure to the English language and that intelligent, dedicated volunteers could readily learn to give this help. Although professional teachers have been used each year in the program, we rely on as many volunteers as possible with the conviction that individual attention is extremely important.

Each year the library and Reading Program has expanded. The entire second floor of the office building is now lined with book-filled shelves and set up with many long tables stocked with an excellent variety of remedial reading material. On Tuesdays and Thursdays from three to five, and on Saturday morning, the third

and fourth floors of the Parish office are also used to accommodate the crowds of children. Wednesday afternoon is used exclusively for borrowing and returning books. The summers are busy too, with a six-week course for juniors and seniors in high school, in addition to the regular programs. Last summer one student jumped three grade levels in reading in five weeks. Seven or eight students progressed a full two years, while the remainder went up a year. In addition to reading help, we are now able to give assistance in other subjects, e.g., arithmetic, simple drills on times tables and fractions. This fall, for the first time, we have been able to provide tutorial help for a great number of the junior and senior high students.

We want to emphasize that very little of this expanding program would be possible were it not that concern for the plight of East Harlem children continues to grow. This concern has manifested itself in the large numbers of persons who are volunteering their time and services. There is no doubt that the Negro Freedom Movement in 1963 has quickened the conscience of Americans to the degree that vast numbers are at last asking, "what can I do?" Forty different individuals have volunteered their services this fall--each one giving at least two hours a week in our Reading and Tutorial Program. At last we are able to give the kind of individual help to our young people which they so desperately need. There is someone who will sit down with one child for a whole hour or two twice a week and give that child his undivided attention, an experience rare in the lives of most East Harlem children. We are becoming increasingly convinced that this lack is the greatest single cause for the poor academic performance of the majority of our children.

Who are all these people who give their time to our program? Of the forty who came this fall, the majority were students themselves --ten college or seminary students; twelve senior high school students from the Scarsdale Congregational Church who came in regularly with their adult leaders (they were invaluable in the teaching of Algebra, Geometry, French and Spanish because for them it was still fresh); three mothers from the East Harlem community; three business men, one of whom comes all the way from New Jersey for three different two-hour sessions; six girls from the Brearley School who come on Thursday to work with the younger children; two ex-school teachers who live in the co-op in the neighborhood; and four women from the Central Presbyterian Church on Park Ave. They are a remarkable group and they obviously enjoy themselves. They also learn that East Harlem children, as children everywhere, are eager to learn when someone really cares.

So from one teacher to forty, from one box of books to five thousand books, from four children to the hundreds who have to come to the Library--this is the running history of one venture among many. This type of work is now growing everywhere, especially in crowded inner city areas where for too long there has been harmful neglect. It will continue to grow. It is blowing in the wind everywhere and for all of us who are involved, it is an exciting adventure.

ASSOCIATE PLAN FOR FRIENDS OF THE EAST HARLEM PROTESTANT PARISH

Men and women who have a concern and interest in the work of the Parish and the implications of this work for the life of the church, may show this by becoming Associate Members of the East Harlem Protestant Parish. Associate Members are kept informed about the unfolding efforts of the Parish to find new wineskins in which to witness to the gospel in the inner city. The hope is that by entering into a continuing conversation with the Parish, Associates will be able to apply the thinking and experience of the Parish to their own situation and, in turn, share their insights with those who work in the East Harlem Protestant Parish. Associates are asked to commit themselves to the following:

I. PARTICIPATION AND WORK IN THE LIFE OF THE EAST HARLEM PROTESTANT PARISH

1. Prayer and intercession.
2. Study and exchange of written material, including Board Reports, News Letters, Lectionary.
3. Visit to the Parish or Associates Retreat whenever possible.
4. Sharing by giving of time, money, or enlisting help and interest of others.

II. PARTICIPATION IN THE WORK OF THE CHURCH IN THE WORLD WHERE GOD HAS PLACED US

1. Participation in a local church and congregation as the locus of his Christian commitment.
2. Observance of the habits of Christian living.
   a) Ordered Day--the planning of each day as an offering to God.
   b) Regular Bible reading and study, perhaps using Parish Lectionary, if possible with a group of fellow Christians.
   c) Daily prayer with emphasis upon intercession.
3. Work for Christian Action in your own community.
   a) Exchange of plans and projects in common areas between your own community and East Harlem, e.g. legislation on fair employment; housing; narcotics matters; rehabilitation programs for drug addicts; elimination of segregation in housing; civil rights.
   b) Participation in at least one local community organization working for justice or brotherhood.

We believe that a disciplined life of prayer and Bible reading, of the use of time, and of the use of money is essential if one is to live with integrity under the Lordship of Christ. The disciplines outlined above are minimal commitments a Christian should make. We are requesting that anyone who wishes seriously to accept the above commitment contribute $3.00 to help defray the cost of the mailings. This covers only the printing costs to us of the quarterly lectionary. It is expected that an Associate will take with utmost seriousness the demand of sacrificial stewardship of both his time and financial resources, as is most appropriate in his particular situation.

Form for Enrollment

I should like to be enrolled as an Associate member of the East Harlem Protestant Parish. I shall do my best to keep the devotional, vocational, and economic disciplines.

Name_____

Address_____

_____

Please describe below how you intend to keep the disciplines for 1964. (This is to enable both you and the Parish to see the significance of our mutual commitment.)

I. PARTICIPATION AND WORK IN THE LIFE OF THE EAST HARLEM PROTESTANT PARISH.

II. PARTICIPATION IN THE WORK OF THE CHURCH IN THE WORLD WHERE GOD HAS PLACED US.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

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LIBRARY
SAN FRANCISCO THEOLOGICAL SEMINARY
SAN ANSELMO, CALIF.

May, 1964

PENTECOST - NEW GROUND BROKEN

Pentecost Sunday, May 17th, was a particularly joyful occasion for the Parish this year. As is traditional, the communion table was moved from the chancel to the center of the church with the congregation sitting on three sides of the table and the worship leaders seated behind it. The Parish churches united in a joint communion service literally gathered around the table. As the words of distribution were being spoken, a "dove of the Holy Spirit" (a white helium filled balloon the children had decorated like a bird in Sunday school and accidentally released) slowly descended over the table. This providential coincidence added a touch of humor to a wonderful service which was climaxed by the whole congregation processing out of Church of the Ascension to the vacant lot on 101st Street for the ground breaking ceremonies for Church of the Resurrection.

After the ground had been prepared with appropriately red-painted pick and shovel (two hours of hard pick work had been done a couple of days before to enable the ground to be "broken") our dear friend and advisor Dr. Edward Odell and Mrs. Chasie Ortez (one of the oldest members of the Parish, if not of all New York City) removed the first spadeful of earth. It was a moment of great satisfaction for us all.

Full scale excavation for the new building is expected to begin by the end of May. The contractor expects the church building to be completed by Easter, 1965. Of the total cost of $250,000, $35,000 remains to be raised. As the building becomes a reality, we hope that some of our friends will help us meet these remaining construction costs.

WE'VE WRITTEN ANOTHER BOOK.....

On June 8, 1964, Abingdon Press is publishing a new book, written out of the experience of the Parish: THE CONGREGATION IN MISSION: Emerging Structures for the Church in an Urban Society ($3.50). Bill Webber is the author. The general plan for the book grew out of a current study of the Department of Evangelism of the World Council of Churches on the topic "The Missionary Structures of the Congregation." In preparing for this study, World Council staff members proposed the thesis that the congregation today must be in dialogue not only with the gospel but with the society in which it is found. For the living God who reveals himself in the scripture is also at work in the world. If the congregation is to be a true instrument of God's mission, it must take its shape as much from the form of God's work work in the world as from the nature of the gospel. For some of the Parish staff, this formulation offered a fascinating opportunity to examine the forms of the church in East Harlem and see what, if anything, we might offer to the ongoing discussion of missionary structures. This book,

THE CONGREGATION IN MISSION, is thus written for the congregations in America that are asking about the nature of their mission, whether it be in suburbia, the inner city, or anywhere else, using the experience of the Parish as something of a parable. If you can't get copies elsewhere, we can make them available.

A LONG HOT SUMMER?!

You are well aware that we are facing a moral crisis as a nation on the issue of civil rights. However, outside the precincts of the Ghetto it is hard to imagine the explosiveness and potential destructiveness of what is truly another American Revolution. The time has passed when the White community can afford merely to make consessions to Negroes. White America must shatter the false divisions and phony restrictions that condemn millions of Negro Americans to inadequate education, miserable housing, little opportunity for meaningful employment. American society must be open to all men, regardless of color. White Americans must pass beyond the benevolent paternalism that is willing to consider civil rights as long as there is no personal cost involved and begin to recognize that the fine education White children receive in the segregated suburbs and city neighborhoods is at the expense of the crippled lives of Negro children who are herded into the segregated ghettos of our cities and forgotten; White Americans must begin to see that their cherished property values rest on a foundation of twisted lives of Negroes confined to inner city slums; White America must begin to understand that the economies effected by our government through austerity budgets in public health programs, aid to dependent children, and many other "Welfare" programs are but one more attempt to find a moral justification for selfishness.

It is frightening to contemplate what will happen if the Civil Rights Bill fails to pass or is so emasculated that its present minimal provisions are further weakened. Mail to the Senate has run strongly against the measure now being considered. We urge you to write Senators Dirkson and Mansfield as well as the Senators from your own state to support the bill now being considered, supporting cloture, if necessary, to get the bill to the floor for a vote.

The members of the Parish have been actively engaged in the fight for justice and equality in New York City. We have been struggling to discover ways to bridge the gap between the predominantly White churches that support our work and the Negro and Puerto Rican communities of East Harlem and New York City. We are actively exploring the use of our retreat center as a place for retreats, conferences, and study sessions where men from all parts of the metropolitan community can meet together and begin to face one another, themselves, and the problems of discrimination so deeply embedded in all our lives. A more complete description of our hopes for Parish Acres as a center of metropolitan dialogue and action follows.

NEXT STEPS FOR PARISH ACRES....

During the 16 years of our ministry, the East Harlem Protestant Parish has given its major energy to the work in East Harlem. But increasingly, we have had to give some attention to a wider ministry. We have often been asked to tell about our experiences in seeking to fulfill God's mission in the inner city, not so much to tell about the job we have to do, as to share what light we have been given on the nature and mission of the church in a metropolitan society--in a sense --to provide from our experience a mirror in which other congregations in quite different situations, might examine their task. At the same time, we have become intensely aware of the reality of the whole metropolitan area as one unit. The problems of the inner city will not be solved without the concern of the whole city. The civil rights crisis demands the involvement of suburban and inner city Christians alike.

A growing sense of responsibility for the metropolitan mission of the Protestant churches in our city has been partly responsible for leading us to rethink the central focus of our retreat center, Parish Acres.

Since 1951, Parish Acres has served as a retreat and family camping center for the East Harlem Protestant Parish. In this lovely spot, with its 130 wooded acres, the spiritual life and commitment of the Parish members have been deepened, new people have been led to join in our missionary task in East Harlem through a new or deeper understanding of the gospel, and we have learned much about the nature of life together in Christ. Each year, the facilities have been more extensively used, some buildings have been added, and a pattern of usage has developed.

But as a Parish, we have been increasingly troubled by the recognition that more and more we were using Parish Acres for our own benefit as Christians in East Harlem and only partially as a vital part of our missionary purpose. It does not seem to us right that such a large amount of mission money (about $23,000 a year) should be spent on ourselves, much as we love Parish Acres. Thus for some months the laymen and staff of the Parish, with advice from the Board of Directors, have been seeking a new pattern for Parish Acres that will enable us to use its facilities to serve our missionary purpose in East Harlem and New York City. Our task, over the years, has been to serve the whole church as an experiment as it seeks to find patterns for its life in an urban world, to uncover the needs of the city and call all Christians to enter into Christ's ministry of compassion, and continually to ask what God is calling all Christians to do as part of his mission in metropolis.

Therefore, we wish to make Parish Acres available primarily as a center for the study of urban problems and for the development of action programs by the New York area churches. Unlike most retreat centers, the focus would not be on spiritual retreats for congregations, but upon workshops on urban problems, opportunities for encounter among various cultural and racial groups, and concrete planning for joint action in mission. In the immediate future, the focus of work at Parish Acres might well be upon the civil rights crisis, for this colors almost every other issue in urban life. While our thinking is

still on a pretty general level, the program we envisage might include the following:

1. Weekend conferences, open to anyone interested, on such topics as: the role of the church in the civil rights crisis in New York City; the churches and public education; next steps in developing integrated residential communities; the political responsibility of Christians, etc. The Parish Acres program director would coordinate and plan such conferences.
2. Joint retreats between inner city and suburban parishes, providing a badly needed opportunity for genuine meeting and dialogue between Christians of various ethnic and cultural backgrounds.
3. Summer conferences for one week, providing for joint family camping experiences and discussion among Christians from varied backgrounds. A more extensive versinn of the two first possible usages.
4. Weekday use of Parish Acres by those involved in facing urban problems, such as denominational committees, secular civil rights organizations, etc.

Our hope is to move in this new direction as rapidly as possible. By September, we hope to have in operation a new Parish Acres Board that will not only give general supervision to our program, but will exercise effective policy and administrative control on behalf of the Parish Board of Directors. Membership on the new Parish Acres Board will come from the Parish but also from members of congregations that are willing to join us through financial support and participation in the developing program. Beginning in the early fall, the primary use of Parish Acres would be in this new pattern.

Some basic facts about Parish Acres:

Location: Parish Acres is located about 50 miles north of New York in Putnam County, just off the Taconic Parkway. This is an easy drive from the Parish office of about 1 hour 15 minutes.

Facilities: The property is at the end of a road, nestled among wooded hills. The Parish owns 130 acres, a main house with dining facilities for about 50, two modern residence buildings, and a recreation center. There is no swimming on the property, but athletic field and game space. For overnight, there are sleeping accommodations for 50. On day outings, another 100 can easily be handled. For retreats, however, 30 is the usual limit.

Cost: We expect to make a nominal charge for the use of Parish Acres: Day use - $2.00; overnight - $1.00; food at the rate of $1.50 per day. In other words, $4.50 for a 24 hour period. Such fees would cover part of the actual yearly operating cost--perhaps only one third. The rest of the budget would come from the supporting congregations.

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January, 1965

BRIEF NOTES

Associate Plan

In January, 1964, Newsletter, we offered to those interested the opportunity to become an Associate member of the East Harlem Protestant Parish. Some forty persons became Associates, committing themselves to those of our disciplines appropriate to their particular situation. In turn, they have received our Parish lectionary and occasional special articles, as well as the Newsletters and Board Reports of the Parish. We would welcome inquiries from interested persons in exploring this relationship with us.

Subscribers

Our mailing list has now grown to over 5,000 individuals and churches. If you are no longer interested in receiving our newsletter, we would appreciate your dropping us a line so that we may remove your name from our files.

Metro-North

Providing better housing for the poor and disenherited in urban slums has traditionally been the prerogative of city planners, professionals, and politicians. It has left a legacy of mass demolition of existing tenements and the construction of "projects." It has created untold misery as "relocation" uprooted families and destroyed neighborhood. No one bothers to consult the residents who live in a "slum" neighborhood to be "renewed" After all, local people, usually Negroes or Puerto Ricans, have no "power" Beside, the planners know what is "best" for them.

After having watched the wrecking ball and the construction crew slash ugly gaps in the East Harlem community and fill them with bleak columns of re-enforced concrete and brick within which people live at the pleasure of the Housing Authority, members of the community formed a citizens group called "Metro-North." Consisting of residents of some of the worst tenements in New York City, these men and women are determined to have a voice in planning what happens to their blocks and build buildings. A description of the activities of this group follows.

METRO NORTH: A COMMUNITY IN ACTION

The story of Metro North, is the story of a community in action. It is proof that apathy can be shattered and that real leadership can emerge from the most hopeless neighborhood when it is not manipulated, but given a real chance to express itself creatively. The Metro North

area is the heart of the neighborhood served by two of the Parish's storefront churches. It is the locus of Dan Wakefield's book, ISLAND IN THE CITY. It includes the block and the building described in Woody Klein's LET IN THE SUN.

The Metro North Area

To all outward appearances, the Metro North Area is a neighborhood without hope. It lies north of Metropolitan Hospital, in East Harlem, from East 99th Street to East 106th Street. It is in the heart of this section that the new Church of The Resurrection is now being built. Here are about 200 buildings and about 15,000 people--old-time Italian families, a smattering of Jews, Irish, German-remnants of old immigrant groups, but predominantly Puerto Ricans and Negroes. Physically, most of the buildings are deteriorating rapidly. At last count, there were almost 300 empty apartments and, in addition, ten totally empty, abandoned buildings. Spiritually, apathy has long prevailed. Many responsible people have said that the leveling of the buildings and and the complete reconstruction of the neighborhood was the only sensible way to renew it. Local residents and leaders disagreed.

Metro North Looks at Itself

The present Metro North Citizens Committee has its roots in a citizen's group that began to meet over four years ago. This group, led by Rev. Wendell Elmendorf and meeting in the 100th Street Storefront Church organized to fight the housing evils plaguing the neighborhood. This group evolved into a committee led by Mr. Peter D'Arpa, a local Italian businessman, and assisted by representatives of the Catholic and Protestant Churches and Union Settlement. The group became convinced that while many buildings had to be razed and such social problems as the narcotics traffic had to be dealt with, there was much in the neighborliness of Metro North that ought to be preserved and improved upon. They agreed, moreover, that all groups of the area had to be included in the forces of renovation, particularly the landlords and the tenants, and that the advice and help of governmental agencies was required. In order to bring these elements into the picture, they saw that at least one full-time person who knew the neighborhood was needed immediately.

Support Develops

In January 1964, the New York City Mission Society agreed to employ the Rev. Norman Eddy, then with the East Harlem Protestant Parish and a fifteen year resident on one of the blocks of Metro North. Since his employment, by New York City Mission Society he has worked as community co-ordinator for Metro North, and has helped to develop the now thriving tenants' group, the Metro North Citizens' Committee. This Committee owes its vitality to its indigenous Puerto Rican and Negro leaders who are fighting the evils which so long have bound them. These outspoken, hard-working volunteers have acted as a healthy counterbalance to the civic-minded landlords' group which has developed concurrently. They have also been a goad both to the other Metro North organizations and to the keenly interested governmental agencies. The Metro North Citizens' Committee now takes active part with all these groups in planning the future of the neighborhood. Most important, it

has worked hard at organizing and training for battle the tenants in the deteriorating buildings, has led a campaing to keep good teachers in the local Junior High School, has carried on an extensive voter registration campaign, and has co-operated with the narcotics rehabilitation program of the East Harlem Protestant Parish and with a local youth club and its Cadet Corps. More and more local citizens are taking part in the fight for a new neighborhood as a result of the committee's work. Meeting in the small 100th Street Storefront, even on hot summer nights fifty and more people from the blocks crowd into the meetings each week to discuss how to meet emergencies, to plan strategy, and to suport one another's efforts to realize decent homes for everyone in the neighborhood.

The Student-Workers Program

The Metro North Citizens' Committee quickly saw that neither the Committee as a whole nor its volunteer workers could reach their full potentials without a subsidy for training dedicated potential leaders. Therefore, it applied for and received through the New York City Mission Society an experimental grant to help one young woman and two young men begin their educations anew, while they worked twenty hours a week for the Committee. Each has been tested and counseled vocationally. The young woman is being trained as a secretary and works in the Metro North office. The young men have been tutored during the fall and will gegin more fromal training in February. For twenty hours each week they are helping organize the tenants in the worst buildings and are recruiting volunteer workers from among them. Without the help of these subsidies, each of these young adults would have had to work full-time to support his or her family.

The bulk of the work of the Committee is carried on by volunteers. All of the money for the Metro North Citizens' Committee program office is contributed or raised locally. The student-worker project has strengthened the Committee without undercutting its selfreliance. It will keep expanding as funds become available.

The events of last summer in Harlem and in Bedford-Stuyvesant leave no doubt that the young men and women of the minority groups intend to be heard. Some of the most capable and most dedicated believe that they have no recourse, except violence. East Harlem is prepared to point another way. The fact that it is tri-cultural--Italian, Negro, and Puerto Rican-- means that it can work toward becoming one of the integrated communities of the future. The Student-Worker program is a positive step in training leaders in the art of creative protest and community co-operation.

The Parish and the Future of The Metro North Area

While the Metro North Citizens' Committee can point to seventeen buildings which have been organized and which have helped improve their own lot, and while the Committee can point to a core of leaders, including the Student Workers, who have emerged, the grand plan for the neighborhood goes beyond this. All groups in the neighborhood recognize that there must be a master design that will completely renovate buildings and which will challenge the residents to become new people.

The Church of the Resurrection, with the full backing of the whole Parish, occupies a pivotal position in Metro North, both spiritually

and physically. It orginated on these blocks; members of its congregation still live here; the new church building, which is rising rapidly inspires hope in the future. Its congregation is providing much of the leadership for spiritual renewal in the neighborhood through the Metro North Citizens' Committee. In the plans for physical renewal there are at least three considerations which the church must keep upper-most as it seeks to discover its role in the renewal of slum neighborhoods. 1. It must try to realize a variegated neighborhood. 2. It must avail itself of the highest quality planners, architects, consultants, 3. It must address itself to the intricate problem of ownership of the houses in which the low-income American working man lives.

Metro North has been most fortunate in having the services of Mr. William Conklin, of the architectural firm Whittlesey and Conklin. Mr. Conklin has consulted with the tenants and leaders of the neighborhood and has drawn up a flexible master plan for the development of a new community which draws upon the strengths of the old, retaining the best, and rebuilding with human beings in mind where demolition is the only answer. The experience of Union Settlement and particularly of its headworker, Mr. William Kirk, has added expert knowledge and warm human concern. The interest and help of Father Louis Martorella of St. Lucy's Church has rounded out the concept of community participation.

The ownership of housing for the working man in our cities is an almost insolvable problem. Private ownership in slums makes the slums (as Woody Klein makes clear in his book, "Let in the Sun" about 311 East 100th Street). Public ownership, through the New York City Housing Authority, makes for impersonality, coldness, and lack of community life. Co-operatives are not economically accessible to the low-income family. However, recent federal legislation offers new possibilities for good, low rent housing. New laws encourage churches and other non-profit organizations to form non-profit housing corporations. Such corporations can take advantage of various federal plans, e.g., "221-D-3" to obtain money at low interest rates both for rehabilitating old buildings and for constructing new ones.

With these laws in mind, the Parish has joined in negotiations with Union Settlement, St. Lucy's Catholic Church, and the Kate Maremont Foundation of Chicago to explore formation of a non-profit housing corporation. Maremont has had experience in this field, while the other three institutions provide the knowledge of the community and the sense of neighborhood continuity.

Conclusion

1964 has been a year of planning, of training, of tackling housing emergencies. In 1965 the Parish hopes that a non-profit housing corporation can play a decisive role in the physical and spiritual renewal of our neighborhood.

GREAT NEWS! As this newsletter was being prepared, Mayor Wagner announced at a meeting with Metro North representatives that new, six-story, low-rent housing would be built between 101st and 102nd St., to embrace the new Church of the Resurrection. So begins 1965---a year during which Metro North expects to see the beginnings of change and the realization of some of its dreams.

MAR 1 1965

assumed a mortgage for the rest. Then they went to work to remodel the main floor as a worship center and the basem t for a meeting room. Someday they hope to renovate the upstairs floors, now empty, as a residence space. The experience of incorporating, of drawing up by-laws, and of dealing with the many city agencies as property owners has been new and exciting for East Harlem apartment dwellers.

The Church of the Living Hope has become a significant parable of missionary action. Here many of the issues confronting the church are being faced with imagination.

1. The recovery of lay witness. For the congregation, it is clear that the work of the church must be carried out by the laity, both to sustain the gathered life of the congregation and to fulfill its mission in the community. The meaning of the priesthood of all believers takes on a new reality when each person is called upon to exercise, for the sake of all, his particular gift of ministry, when each must bear the burdens of others, and share in the work of witness and service.

2. Freedom to serve the world. With a minimal budget, limited facilities, and unstructured program, the Church of the Living Hope has a wonderful freedom to enter into the life of the community through encouraging its members to give time to political organizations and action groups working for justice in East Harlem. The purpose for their life as a congregation is not institutional self-preservation or aggrandizement, but service in Christ's name.

3. Tent-making Ministry. Many of us suspect that renewal in the church and relevance to the "Secular City" will increasingly demand new forms of church life, often in the shape of small units of Christian life and witness. Much freedom to experiment will be necessary for such new forms of witness to be born. This may take the form of "tent-making ministries" where clergy, following the example of St. Paul, earn their own living by a secular occupation while giving much energy to work as ordained clergy. George Calvert has set a useful precedent in his ministry which may have much wider significance and validity than simply a new form in East Harlem.

The members of Church of the Living Hope were too busy in their work, and too modest to write these paragraphs, but in the Parish we rejoice in their witness and pray that we may all learn from their efforts.

CRISIS IN EDUCATION

During the past year, a crescendo of controversy and conflict has arisen over public education in northern metropolitan areas. While the nation's attention has been focused on the South, the battle for equality has been joined just as surely in the North around the demand for the immediate integration of *de facto* segregated schools.

The failure of the public educational system to educate Negro and Puerto Rican children has been accurately documented. In many segregated schools, 80 per cent of minority children read below grade level; 9th graders in ghetto schools *average* three grades below level achieve-

ment; over 50 per cent of minority children fail to complete high school. Yet there is basic disagreement about the cause of these alarming statistics. Those outside the ghetto point to the poor home and community environment. The minority communities, supported by significant numbers of educators, lay the blame at the doorstep of the school. Children in ghetto schools and those in white middle-class communities have nearly the same level of achievement until the third grade. After that the ghetto children fall dramatically behind, suggesting that the source of educational problems of minority youth lies in events which occur during the time they are in school rather than in those prior to their entrance into school. The school system in the ghetto reacts to the students' failure to achieve by expecting less of them.

While those in the community power structure - City Hall, business leaders, the Press, the school system - have shown little concern for the value of integration, significant numbers of leading educators (supported by the United States Supreme Court) insist that quality education cannot be achieved without integration. It is unrealistic to believe that children can be educated to participate creatively in an integrated society through a system of segregated education.

Meanwhile, many in the white community have closed ranks in reaction against the pressure to integrate the school system. "Parents and Taxpayers" and similar white community groups are blatantly racist; the Press, through silence and distorted reporting, has misinterpreted the dynamics of the racial protest in the North; there has been no positive action from City Hall. One must conclude that New York City is no different from Selma, Alabama when it comes to hard core discrimination. There will be no significant "voluntary" changes by the white community here. It has just taken longer to hit a "gut" issue, namely education.

At present we have three school systems in the New York Metropolitan area: a private and parochial system for those children whose parents can afford to send them; a public school system for white children (which includes some of the best schools in the country, e.g. Bronx School of Science); and a public school system for minority children that might be compared to the welfare system - it keeps people alive, but does not equip them to compete and live as independent, self-respecting persons. Even worse, within New York City itself, the flight of white children from the public schools is rapidly creating a system that serves primarily minority children and the poor, the social outcasts. Over 50 per cent of the children in the schools serving New York's five boroughts are now Negro and Puerto Rican; almost 80 per cent of the enrollment in Manhattan is from minority groups. It is not an exaggeration to say that our society is moving toward a rigid class structure spawned by a technological revolution, defined by race and income, and buttressed by a discriminatory educational system.

First of all, we must face the fact that public education is a failure in the ghetto, and that the fault lies with the system not with the parents or community. Too many special programs and pilot remedial projects have demonstrated not only that Negro and Puerto Rican children <u>can</u> learn, but that they <u>want</u> to learn. A learning experience

must be offered that is sensitive to their particular needs and cultural backgrounds. Our educational system has said in effect that if a child cannot operate in the white middle-class frame of reference that pervades curriculum and staff, he is expendable. But good education for all children is a public responsibility! Massive failure cannot be blamed on the home or the local community.

Secondly, we must realistically face the cost of quality, integrated education. The necessary ingredients to build a public school system of excellence include the development of new curriculum and teaching methods; special programs to compensate for environmental liabilities; educational specialists; better facilities; extended school periodds and special classes during summer recess. Such a program would be very expensive but not nearly as expensive as our space program. If children are our most precious resource, we cannot afford to waste the lives of any for the sake of economy.

Thirdly, we must begin to alert the public to what is <u>really</u> happening in our schools. Community understanding the support for better education has often been lacking because the facts have not been known. It is ironic that most of the Anti-Poverty Program which has received so much publicity is geared to reach the victims of our inadequate educational system. Money spent on improving education could effectively and less expensively prevent the personal tragedies the Anti-Poverty program is trying to help. As it is, we are training school drop-outs without taking serious steps to correct the system that produces them.

Finally, we must stop being alarmed by the threat of whites leaving the school system should integration be implemented. If school zones were extended to suburban areas, there would be no place to flee. But more important, if all comunities are provided with public education of excellence, integration need not be accompanied by inferior education. Indeed, integration would mean a richer educational experience for <u>all</u> children.

Over the years, members of the Parish have given serious attention to education. Two staff wives serve on the local school board. The Schools and Colleges Committee has worked intensively with young people, giving them vocational direction, helping them to apply to schools and obtain scholarships, and providing financial assistance whenever possible. For the past 8 years the remedial reading program has provided after-school tutoring, summer instruction, and study halls to assist neighborhood children. It has attempted to work with the children's families and teachers in order to build an atmosphere of real expectation for each child.

In February, 1965, James Crawford joined the Parish staff to develop a program of Metropolitan Mission. Education is not only a New York City problem; it is the responsibility of the whole metropolitan community. Jim hopes to bring groups together from the whole metropolitan area so that a sense of inter-dependence and mutual commitment to the problems of the metropolis might begin to emerge.

Local parents have become increasingly aware of the educational deprivation of their children. A group known as Citizens for a Better

Society (CBS) emerged after the shut-down of a local junior high school in protest against de facto segregation. For over a week, parents and other local citizens picketed the school, urged children to stay away, and conducted a "Freedom School" during the regular school hours. Parents in the ghetto will no longer sit back and watch their children grow up without a future. The people in East Harlem want the same opportunities for their children as those enjoyed by the majority of white Americans.

And so, in the North the battle for equal opportunity has been joined. The white liberal community is upset and hurt by the new militancy of civil rights groups who will no longer accept "reasonable" solutions. The Negro community is increasingly disillusioned by the hollowness of "freedom and justice for all" as each year, tens of thousands of children's lives are being destroyed, irretrievably lost, through a system of education that condemns them to remain outside the main stream of American life.

HELP FOR INFANTS

We have an urgent need for layettes, diapers, and baby clothing of all kinds. Any contribution of this nature will be gratefully received. For some reason the need for such items is particularly great during the summer months. At present we have exhausted our supply of clothing for infants.

MAY 28 1965

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

NOV

September, 1965

CONTENTS OF THIS NEWSLETTER

The Rev. James Crawford has been called to the Parish as our Metropolitan Missioner. Because of the residential identification of most of our congregations, churches more often than not reflect the fragmented, ghettoized nature of American community life. Working primarily with our retreat center, Parish Acres, Jim is developing a program which can bring men from diverse backgrounds together around the common problems of the Metropolitan community.

Poverty in the United States is contained in a framework of enervating dependence that traps the poor in a vicious circle of helplessness and reenforces a sense of worthlessness. The War on Poverty's demand that programs have "the maximum feasible participation from the poor" recognizes that the poor must have the power to control their own destiny before any program can really free them from the bondage of poverty. Enclosed is the description of an experimental mental health program, directed by a trained pastoral counselor with psychiatric consultants, but relying on sensitive local laymen and women to identify problems in their neighborhood, to assist families in trouble and to make appropriate referrals.

Metropolitan Mission:

In February, James Crawford joined the Parish staff to head a program of Metropolitan Mission, using our retreat center, Parish Acres, as a Center for Human Rights. Jim is a graduate of Dartmouth College and Union Theological Seminary, 1962. He comes to the Parish from the Bayonne Federated Church, New Jersey. Jim, his wife Linda, Henry (3), and Betsy (1), are living in Washington Houses, a city project and are members of Church of the Resurrection. Jim is an ordained Presbyterian minister.

Jim has taken on the major task to trying to relate the Mission of the Parish and the problems we see around East Harlem to the churches in the Metropolitan area that have supported the Parish over the years. The decision to make this ministry a major priority was based on at least two convictions: that local congregations, isolated from one-another in exclusive residential neighborhoods can not effectively and appropriately minister within the over-arching structures of the city. It is also painfully clear that the local slum community cannot cope with the problems in our urban ghettoes, but that these problems are the responsibility of the whole Metropolitan community. The very existence of the city as a habitable place for human life depends on

the well-to-do white community seeing the dehumanization of life in the inner city as their own problems, and not just the misfortunes of the poor.

This past summer, Jim conducted three family Christian vacation weeks at Parish Acres that brought together Negro and Puerto Rican families from East Harlem with White families from the Greater New York City area. The give and take and mutual enrichment of the weeks were exciting for all who participated. By living together as a large family, sharing in recreation, discussion, Bible study, and chores, the participants experienced the excitement of beginning to know and understand people who were different than themselves. Perhaps more significantly, they realized that they were not so very different after all.

Jim has developed a series of retreats and conferences for 1965-66 centered around the study of the Missionary Structure of the Congregation and the crisis in Human Rights. Anyone interested in learning more of the programs should write him in care of the Parish Office.

Counseling and Mental Health Program:

In East Harlem there are literally ;thousands of people who need assistance in dealing with the tumultuous problems of their lives: a marriage breaking up; a fatherless family overcome with feelings of loneliness and despair; feelings of inferiority and a sense of worthlessness. The areas of marital conflict, parent-child relationships; vocational-educational-motivational problems, self-understanding and release from inner tensions, and the symptoms of underlying problems: drug addiction, alcoholism, mental illness, are dealt with in a variety of ways by public and private agencies. Yet, all too often the particular problem reaches an acute stage before help is sought. And often the professional assistance available represents an approach that isolates the individual's difficulty without dealing with him in his total environment.

A year ago, the Rev. Frederick Dennard, a member of the Parish Staff, was assigned to give one-half time to pastoral counseling. Mr. Dennard established an office in a tenement apartment, providing individual and family counseling service and referral. He worked closely with the Psychiatric clinic at Metropolitan Hospital, a large city hospital in East Harlem. Convinced that every person, whether or not he has a "problem" can profit in self-awareness, in freer expression of human warmth, and in the ability to take meaningful action to improve his own life and that of his community by participating in a personal or group counseling program, Mr. Dennard began a counseling group. This group was composed of individuals committed to the need for greater personal awareness and also to seeking ways to help their neighbors. After more than a year, the counseling group is seeking ways to expand into additional groups seeking to bring self-understanding, support, and encouragement to those with whom they live.

The community mental health program is committed to developing a program that is not just for people, but draws upon their wisdom, experience and skill in a way that not only enriches the participant s own lives but equips them to serve more effectively the needs of their neighbors. With the use of professional consultants in the fields of psychiatry, social work, and medicine, the members of the counseling program seek to reach those who need the help the most -- the poor -- not in a clinical setting, but in the midst of their own community, their home, their family.

The New Building -- The Church of the Resurrection

The Parish is happy to report that all major construction has been completed on the new building for the Church of the Resurrection. While it will be some weeks before final approval from the City will be obtained and a Certificate of Occupancy issued, we wish to thank all who have made this new building possible. The new building is a sign of hope on a street of dilapidated tenements. Since construction began, the city announced plans to build a small "pocket project" which will surround the church, yet will retain the positive characteristics of the tenements it replaces. Church of the Resurrection truly stands at the center of the physical and spiritual renewal of this depressed tenement neighborhood. A date and plans for the dedication of the building will be announced soon.

Remedial Education Program

The remedial education program completed a full and exhausting summer. Over two hundred children enrolled in the program that ran eight weeks, with primary children in the morning and older children in the afternoons. We anticipate an even greater demand for the after-school program which will begin the end of September and run through May, 1966. As in past years, we welcome volunteers from all parts of the New York City area to help from 3 to 5 in the after-school program, Saturday mornings from 10 to 12, and in the evening tutoring individuals in specific subjects and assisting in study halls. If you know of anyone who could assist in any phase of this program, please give their name to Miss Faye Edwards, Director. Your help will be greatly appreciated.

MUST (Metropolitan Urban Service Training Facility)

In the spring of 1965, under the initiation of the National Division of the Methodist Church, plans were developed for a major new training center for the mission of the church in an Urban society. Now under an interdenominational board and known as MUST, this new project comes formally into operation on October 1, 1965, when the initial three staff members begin a period of exploration, preparation, and study that will provide guidelines for the work of the facility. The Parish sees this development as a sign of great hope and potential importance to the work in which we have been engaged. But we also have a personal stake in MUST since Bill Webber has accepted a call to serve as the first director of the Program. His base of operations will thus be transferred to the MUST offices at 229 East 49th Street (next door to Biblical Seminary), but he will continue as a member of the Parish, serve as consultant and advisor, and live in East Harlem.

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind."—*Luke 4:10*

247 East 104th Street, New York 29, New York

February, 1957

4

OPERATION FACELIFT....

see back of this page for issues being added →

East Harlem is due for a facelifting. Already 70 of the 207 city blocks that make up East Harlem have been rebuilt, are under construction, or have been definitely scheduled for housing projects in the near future. In addition, the city has said that there are an additional 108 which are "suitable for redevelopment"; it's just a matter of time before these blocks are rebuilt. This means that there are only 31 blocks (including 9 blocks of city park) which will remain as they now are during the next 10 or 15 years. This is facelifting on a gigantic scale. It means a revolution in the appearance, population, and character of a community of 215,000.

There is a newness and freshness about the projects which give life new possibilities. A new home means a new start in life. Clean, fresh surroundings provide incentive to keep things neat and comfortable. New schools mean a new opportunity for children to learn as pleasant, well-equipped surroundings for study are made available.

But there will still be families and individuals with deep personal and social needs. There will continue to be children and young people looking for friendship and a fresh vision of the future. With all the planning for new homes and new schools in a new East Harlem, there can be a terrible emptiness at the center of life. It is this old emptiness and purposelessness of life in a new city which is the challenge to the churches of East Harlem.

The Parish began as a storefront church on the corner of Third Avenue and 102nd Street. Much of its expansion since 1948 has been into other storefronts on other blocks. It has been the idea of storefront churches ministering to local city blocks which has caught the imagination of many of you who are our friends and supporters.

But the central thing in the Parish's ministry is the community of committed Christians who are alert and open to the needs of their immediate neighborhood. The storefront is an important means of building this kind of committed Christian community on a tenement block. It is also an important symbol of the openness of the Parish churches to the needs of the community--both group and individual needs.

With the changing scene in East Harlem reminding us each day, however, of new opportunities and responsibilities, we have to ask ourselves if a storefront church is an adequate base for ministering to a new housing project with 1500 apartments and 5700 residents. Do people who are living in new homes want to go to a storefront church on a tenement block? The challenge of the new East Harlem to the Protestant Church demands the investment of money and careful planning, the construction of new churches to fit in with the new apartment buildings, helping old congregations adjust to their new responsibilities.

THE PARISH IN THE NEW EAST HARLEM

Ascension Church has from the beginning of its association with the Parish seen its main ministry to be in East River Houses. Ascension will also be in an ideal position directly across the street from the soon-to-be-built Benjamin Franklin Houses for middle

In a folder:

- Supplement A
- Supplement B
- Supplement C
- Disciplenis of the E H G Ministry

Newsletter: 1959

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1957 Newsletter: Feb / April / June / October /
1958 Newsletter: Feb / April / June / October / Dec
1959 Newsletter: July /
1961 " : June / October

Newsletters Not Dated: ◦ The Bible in the Parish
◦ O God, Give Us Peace

This is First issue in this assortment

NEWSLETTER

S.F.T.S. LIBRARY

EAST HARLEM PROTESTANT PARISH, 2050 Second Avenue, New York 29, New York

EASTER AND EAST HARLEM.....

"...but we preach Christ crucified, a stumblingblock to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1st Corinthians 1:23-24

During the days of Lent, with their climax in Holy Week, we have been taking seriously the necessity of facing the scandal of the cross and the foolishness of the Gospel. By seeking in our common life as a Parish to live as though we were actually present in the events that led to the cross, we have tried to recapture the eternal contemporaneousness of Christ. Only as we share again in the pathetic, farcical scene on Palm Sunday when a king comes on a donkey, chase after him with the fickle mob, join in the Last Supper on Thursday, an experience of wonder and awe, touched with foreboding, stand with Peter as he denies our Lord, then march the long path to Golgotha and in despair watch the anguish of death on a cross--only then will the joy and power and glory of Easter break anew into our lives. In this way alone we may be driven by God's grace to recognize our own sinfulness and thus, through this path alone, be enabled to throw aside the wisdom of men and live by the foolishness of God's grace.

* * * * * * * * * *

MISCELLANEOUS ITEMS:

This News Letter will be the last in the present format. We hope within a few weeks to publish the first edition of a small paper designed to keep our friends up-to-date about the ministry of the Parish and yet be a witness to the community of East Harlem. The author of the main article in this Letter is the chairman of the Group Ministry of the Parish. As a seminary student, he spent a summer in the Parish and upon ordination, returned to East Harlem as a minister at Church of the Son of Man. For the past two years he has been minister of the Elmendorf Reformed Church just off 3rd Avenue at 121st Street.

* * * * * * *

WE NEED:

1. Rummage: Every two weeks one of the Parish churches holds a rummage sale for the benefit of the Parish community. All kinds of used clothing is most welcome.

2. Children's Books: There is one branch library serving the whole of East Harlem—over 200,000 people. We have been driven to open a library and within days it has been overrun with children. We can't begin to meet the demand for books for all ages. Already we have expanded the program to include remedial reading classes and a general cultural enrichment emphasis.

3. Money: for the regular budget and summer program.

* * * * * * * *

Personnel: Florence Borgmann, after two and a half years away, mostly spent in an exciting new ministry in Glasgow, Scotland, has returned to the Parish and is working with the Narcotics Program and the 100th Street Church....Wendell Elmendorf, minister of the 100th Street Church and Mary Rosado, former staff member, were married in January....Dorothy Crist has taken a leave from the Parish for graduate work at Teacher's College....Melvin Schoonover, former Parish Administrator, is now the pastor of the Baptist Church on 123rd Street in the upper end of East Harlem...

Narcotics Program: This ministry has expanded tremendously under the impact of the fantastic need for help on the part of addicts. Since January 1st, over 12 new addicts a week have come seeking help. The Narcotics Committee has been supporting several urgent bills now before the Legislature, aimed at some help for the addict.

This is page 1 of some supplimental materials in this assortment

LIBRARY
SAN FRANCISCO THEOLOGICAL SEMINARY
SAN ANSELMO, CALIF.

SUPPLEMENT A

ECONOMIC DISCIPLINE OF THE EAST HARLEM PROTESTANT PARISH

I. Present Philosophy of the Economic Discipline

A. Basic Assumptions

1. The observation that few men and women are able to make a long term commitment to the inner city and its ministry. Far too often, the churches resort to young men just out of seminary or to retired preachers in order to carry on some limited witness in the inner city. Many dedicated younger men, through the pressures of limited pay and growing needs of their families, are forced to accept better paying opportunities.

   Therefore, we have sought to pay adequate salaries, geared to the size of a man's family, and to provide the kind of economic stability and security which permits a family to remain in the inner city.

2. The assumption that we need here the full time and energy of the staff.

   Therefore, our staff should be paid a sufficient salary to maintain them without having to resort to any kind of income supplement. As a result, all money earned by the staff through speaking engagements, writing, and the like is turned in to the Parish. This often amounts to a substantial sum.

3. Involvement of the wife in the life of the Parish. It is clear that families of the Parish staff must live in the community and find meaning in their life here. The families are often happiest when the wife comes to feel genuinely at home in the community and takes a substantial part in the life of the Parish.

   Therefore, wives may be asked to accept responsibilities in the work of the Parish, beyond the ordinary involvement of laity. For this, they will be given household and baby sitting help commensurate with their time commitment to the Parish.

Syracuse, N. Y.
Stockton, Calif.

JUL 28 '71

GRADUATE THEOLOGICAL UNION 1962

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume I Number I

OCTOBER 1969



DIMENSIONS OF DIALOGUE are a part of seminary life. Here Dr. Maurice P. Jackson, vice-president of the Berkeley campus, listens carefully to a student.



FACULTY / DIALOGUE

Introducing

Dimensions

The dimensions of the early Christians were expanded when they read a fervent letter from the Apostle Paul who wrote "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate us from the love of God which is in Christ Jesus."

In the Space Age, man's understanding of dimensions has been expanded by seeing men walking on the moon. Their improbable feat rested on the research of many, on the systems engineering of dynamic clusters of men and computers and on the willingness to trust the probability curves.

The Seminary of the West is an expression of both the dimensions of the Spirit and the dimensions of a synergistic corporation that does many things, but does each better because it does all the rest. These are the concepts behind the title of our new publication — DIMENSIONS.

Its name is intended to convey the dimensions of learning that take place between students and faculty, between the churches and the seminary and between the Berkeley and Covina campuses. Combining two former publications, the **Berkeley Baptist Bulletin** and **Vision from the Knolls** of the Covina campus, it will be edited by Joan Thatcher, director of communications for the Seminary of the West.

The new publication will seek to communicate something of what makes up the academic and community life on these two campuses.

Every effort will be made to avoid confusing what "is" with "what ought to be." As the Seminary of the West experiences spiritual, academic and physical renewal, this quarterly publication will try to provide a feeling of "you are there" for the thousands of Baptists and others on the West Coast and throughout the nation who are interested and involved in its future.

When you hear a lively TV discussion program with which you may not fully agree, it's easy to reach over and turn it off. Or you may turn it up to hear better. This may lead to genuine discussion of important issues in your home and may also help you understand much better a point of view that you thought was without merit.

Theological education has an important prophetic ministry within the church. One of the functions of **Dimensions** will be to provide a means for expressing the ideas of faculty members and alumni. Don't turn us off, but turn us up. If what we are grappling with brings new insight and vitality to the church, you need us very much. If some of what we struggle with needs correction, listen and then enter dialogue for the benefit of the church of tomorrow.

Historian Lewis Mumford has said "One must learn as much as he imparts." Hopefully, that too will happen in **Dimensions.**

C. Alvion Heaton

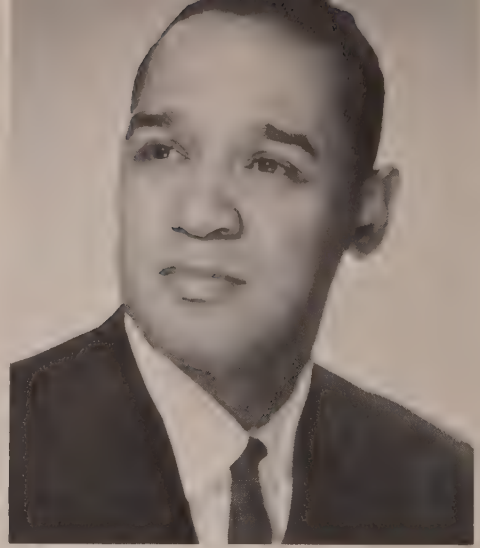
President



Culbert G. Rutenber, ABSW



A. Stanley MacNair, Berkeley



Elliott J. Mason, Covina

65 New Students, 3 New Profs Join ABSW

Sixty-five new students and three new faculty members were welcomed by the Seminary of the West when classes began this fall. They were special guests at student-faculty retreats held at Covina September 19-20 and at Berkeley October 4-5.

The new professors include Dr. Culbert G. Rutenber, professor of the philosophy of religion for ABSW; Dr. A. Stanley MacNair, director of field education at Berkeley and Dr. Elliott J. Mason, visiting professor of New Testament at Covina during Dean Robert Campbell's sabbatical leave. The Berkeley faculty also welcomed back Dr. Norman K. Gottwald from a year's sabbatical in Israel.

Seven students from the Orient and Europe and two missionaries on furlough were among those expected to register at the Covina campus. The ABC missionaries include Rev. Norman Riddle, a Covina alumnus now serving at Kinshasa, Congo and Rev. Floyd Roseberry of the Philippines, who graduated from Redlands.

Among the new students enrolled at Berkeley are a returning Peace Corps veteran and the mother of three college students, who attended Vatican II and plans to share in a team ministry at the University of Washington.

Educational developments at the two campuses include involving Alma College (Jesuit), and San Francisco Theological Seminary (Presbyterian), in the common core courses of the Graduate Theological Union and expanding relationships at Covina with Claremont, Fuller and Berkeley.

Three New Professors

A new professorship in the philosophy of religion has been established at Covina with the coming of DR. CULBERT G. RUTENBER, who will also teach selected courses on the Berkeley campus. President of the American Baptist Convention in 1968-69, Dr. Rutenber taught for thirty years on the faculty of Eastern Baptist Seminary and Andover Newton Theological School.

Author of four books and platform speaker at scores of college campuses and state, national and world conferences, Dr. Rutenber earned his bachelor's degree at Kenyon College, his B.D. at Eastern and his M.A. and Ph.D. degrees at the University of Pennsylvania. He was also elected to Phi Beta Kappa.

DR. A. STANLEY MACNAIR has been named director of field education at Berkeley, in addition to serving as pastor of the Bancroft Avenue Baptist Church in San Leandro. He held a similar post at Central Baptist Seminary in Kansas City from 1961 to 1965. He succeeds REV. ROBERT ORPINELA, a Berkeley alumnus, who is completing his doctorate at the Graduate Theological Union.

It would be hard for anyone to be more closely related to Berkeley than Dr. MacNair. After graduating from UCLA, he earned four degrees at Berkeley: MA., B.D., Th.M. and Th.D. Currently he is president of the Berkeley Alumni Association and a member of the board of trustees. From 1948 to 1961 he was minister of University Baptist Church in Seattle. The author of **To the Churches With Love,** he has served on the boards of both the home and foreign mission societies.

DR. ELLIOTT J. MASON, visiting professor of New Testament at Covina, earned his Ph.D. at the University of Southern California in 1968. He is also minister of Trinity Baptist Church in Los Angeles.

Dr. Mason was valedictorian of Dillard University in 1942 and later earned his B.D. and S.T.M. degrees at Oberlin's Graduate School of Theology. In 1955 he received a Fulbright grant to study New Testament at the University of Edinburgh. After fifteen years as pastor of Third Baptist Church in Toledo, Ohio, he moved to Los Angeles in 1959, where he leads a church of 2600 members.

ABSW Goes to The Holy Land

Text and pictures by
Edmund H. Irvin, Pastor
First Baptist Church
Claremont, California

Imagine yourself on the slopes in Galilee while the Beatitudes are softly spoken . . . Amos' words took on the sting of the wind as we squinted northward from a hillock in Tekoa . . . And sitting on Mars Hill with the Acropolis off your shoulder and modern Athens spread out below, hearing Paul's famous sermon "to an unknown god" read aloud, does something to you... Especially in Israel itself do the pieces begin to fit into place. One is overcome by the fact that so much transpired in such a brief patch of land over so many thousands of years!

Eighteen students boarded a charter flight in Los Angeles June 16 to launch the first Holy Land Study Tour of the American Baptist Seminary of the West. Under the watchful eye of Dr. Robert C. Campbell, dean of the Covina campus, the entire group traveled in eight countries for six weeks, covering thousands of miles by plane and train, and not one person or suitcase got lost!

The trip culminated a dream of Dean Campbell's begun nine years ago. We called ourselves "students" because we prepared ourselves for learning. All had done advance reading. We knew it was a **study** tour—not a vacation.

The group would have been interesting whether they traveled or stayed at the airport. The make-up read: four seminary students; eight pastors; two student wives; two pastor's wives; and two lay women. Beside Californians, they came from Arizona, Washington and Korea. Each participant was responsible for his own expenses.

Those interested in earning two units of credit enrolled in Dr. Robert Laurin's class in biblical archaeology for ten Tuesday evenings during the spring quarter. Those who followed special assignments on the tour itself received an additional six credits.

In a sense, we all taught each other. Each tour member selected a specific location of significance to bib-



Four Covina Students







Lowell Fairley pours lemonade for Dean Campbell and Dr. Anson F. Rainey





The Parthenon in Athens



lical studies — such as Jericho or Cyprus — and wrote a three-page summary of its meaning in history. The summaries were duplicated and distributed to all.

At all points we had the immediate resource of Dean Campbell. His great reservoir of knowledge — biblical and classical — and his rare ability to fit things together made each country come alive. In Israel we had the benefit of Dr. Anson F. Rainey's guidance for the full two weeks. Professor Rainey, a 1954 graduate of the Covina campus, is a member of the faculties of the American Institute of Holy Land Studies in Jerusalem and the University of Tel-Aviv. He served both as leader in the exploration of Israel's archaeological sites and as teacher in Bible study each day.

The key to the whole study tour was "on location" learning. It is quite an experience to stand in the amphitheater at Ephesus and hear Acts 19 read aloud. We could almost hear the roar of the rioting crowd and see Paul struggling to get in through the arches.

For the serious student, archaeological sources are waiting to be tapped. This summer Professor Rainey began excavations of Tell Beer-Sheva, a familiar biblical site that has been untouched. The results of extensive excavations at Tell Arad also await interpretation.

Tell Arad, though not mentioned in the Bible, holds a place of importance in biblical archaeology because of its location, age and condition of the ruins. Here an altar has been unearthed in the temple area bearing the exact dimensions given for an altar in **Leviticus.** Also, an inscription, "Sons of Korah," has been found at an 8th century B.C. level, suggesting pre-exilic dates for the Psalms. It is Professor Rainey's prediction that Tell Arad will become the basic point of reference for Judean archaeology in terms of stratigraphy and dating.

Israel — By Foot and Explorer's Truck

Our goal, of course, was the Holy Land — Israel. But how can you make the biblical drama hang together without experiencing the grandeur of ancient Egypt? Without seeing the dignity of Greece? Or feeling the mystery of Turkey? Or walking the elevations of Lebanon? Or wading the Mediterranean off Cyprus? Or drinking in the glory that was Rome? We saw them all, cameras on one shoulder, tape recorders on the other, notebooks in hand and sun hats on our heads.

Dr. Campbell commented on the seriousness with which the group approached this study experience. He said, "It was impressive to see how these people have related to their maps, to the geography, to the historical detail of the Holy Land with a view to tying it together."

Israel itself was a concentrated, in-depth experience. We travelled literally from Dan to Beer-sheba, from Ashkelon to Arad. We saw, heard, felt, smelled and tasted the land holy to three great religions. And we did it the hard way: by explorer's truck and by foot! The former is a four-wheel drive mechanism that goes wherever you point it — up hills, down gullies and around spurs. The party sits back to back on longitudinal benches barely padded, affording a view out the side windows. The latter is a device known to earliest man for getting around. There is a saying from the Talmud now dear to our souls: "Whoever walks four cubits on the Land of Israel is assured of a place in the world to come." We are not only "in" but have enough credit built up to take along several others!

Add to that the several days that ran 6:00 A.M. to 7:00 P.M.; the encounter with strange foods; the sleeping quarters in youth hostels — and you have all the things pampered Americans love to criticize. But oh, the rewards! What ordinary tour group ever sees the headwaters of the Jordan at bubbling Baniass? What vacation vagabonds have found David's Pool at the unexpected Ein Geddi (beckoning for a delicious swim)? We were fortunate to get Israeli Army clearance to visit Qumran, site of the discovery of the Dead Sea Scrolls.

The intense scheduling and thorough investigation under Dr. Rainey caused Dean Campbell to say, "I have had a 'total' in Israel before of more than four months time, and I got to spots on this study tour that I had never seen before."

The final ten days of the trip were open for individual or group travel and study. Some visited the beauty spots of Italy — Naples, Venice and Florence. Others elected the hinterlands of West Germany. One member toured the Scandinavian countries. I teamed up with the Rev. Lowell Fairley of Pasadena for a look behind the iron curtain in Czechoslovakia and East Berlin.

Each "did his own thing" but reunited in Frankfurt, Germany for the flight home. Two stayed behind. Dean Campbell remained for five months of study at the Sorbonne and Cambridge. Steve Brewster, 1969 Covina graduate, returned to Jerusalem for doctoral studies at the American Institute of Holy Land Studies and Hebrew University.

What about future trips? Dr. Campbell said, "I hope that we eventually might get help from a Christian foundation so that we could make this a required course for students in the seminary. I think this has more motivational quality for biblical study than anything else that can be done. If this tour is done right, it should be profitable for the minister who really wants to study, not the man who wants only a vacation. Pastors start looking at the Bible **theologically** better than they do when they simply come to it with a theological bent. They really come to the **message** of the Bible more openly and I think more profitably."

Anyone for Israel next year?



The ABSW study tour visits a dig in Israel. Led by Dean Robert Campbell, the group included four seminary students, eight pastors, four wives and two lay women.

One Trustee's Viewpoint

By Lynn Leavenworth

Dr. Lynn Leavenworth, director of the department of theological education for the American Baptist Convention, has expressed his deep appreciation for the decade of progress just completed at Covina.

He cited the full accreditation of the school, the building of an excellent faculty, the vitality of leadership poured into the churches of Southern California and the total denomination and the openness to enter creatively into the federation which is now the American Baptist Seminary of the West.

An alumnus and trustee of Berkeley, who recently served on the resources planning commission of the American Association of Theological Schools, Dr. Leavenworth has a particular appreciation for the strategic place of the Berkeley campus today. At President Heaton's invitation he wrote the following comments. They reflect conversations he has had across the country with Protestants and Catholics highly knowledgeable in theological education, as well as with his fellow alumni and denominational leaders.

LOOK WHAT WE HAVE GOING FOR US IN THE BERKELEY CAMPUS

A Unique Center for Christian Renewal
Where the Ends of the World Join.

The East and the West meet in the Bay Area; Africa and Asia gather at Berkeley. This is a laboratory in world Christianity. The "far off cultures" of Asia, Southeast Asia, India and Africa come across the Pacific to the West shores of the U.S.A. At the University of California, students from Asia and Africa abound. The international meets the internal forces; the Spanish American, the Black, the organizations and power groups of the U.S.A. This is the setting for Christianity to find its relevant expressions; in this center of world-wide meeting, Christianity seeks its trans-cultural relevance and meets the concrete problems of the crossing points of the cultures.

Here, the "Word" becomes incarnate amid the cultural confrontation. As a maturing ground for the Christian leadership of tomorrow's world the Bay area can be nothing short of God-given, especially for the modern missionary mind that stands in the tradition of Rice and Judson.

The social extremes meet in and around the University of California. Here again the seminary is situated to meet the scientists, the politicians, the poets, the hippies, the sophisticated, the poor, the elderly, the young. This is the setting for the age-old task of re-conceptualizing the Gospel in terms of the human condition. This could be nothing but stimulating to the modern followers of Rauschenbusch.

The Christian forces meet in the Berkeley setting. Protestant meets Protestant in the interseminary community. Lutheran, Episcopal, United Church, Presbyterian, Unitarian, Baptist and a cross section of all the denominations in the country. Where in the world is



Dean Paul Clasper talks with middler Stuart Young on the Berkeley seminary campus. At right, the carillon of the University of California dominates the Berkeley skyline, with San Francisco and the bay beyond.

there a more favorable place for the hammering out of the meanings of heritage and challenge for the Baptist leaders of the future? This is the place for those who have grown tired of isolation and sectarianism. This is the place of growth for the mature and growing.

But this is also the meeting ground for Catholic and Catholic, and Protestant and Catholic. Stimulating and challenging. Where are Jesuits confronting Benedictines and Franciscans; where are the educational traditions of Catholic orders more creatively interrelated?

How can one imagine a more creative center for young theologs to grow in depth understanding of the Christian traditions and customs? Where are the stimuli of Christian mission and outreach among the various Christian expressions more available?

But the Churches Meet at Berkeley

Behind the seminaries stand the church bodies and the church executives who meet in the support of educational objectives. Here the rich variety of church organization and outreach is a treasure of insight into church history, theology. mission, practical theology, evangelism and Christian education. Here are the seemingly unlimited opportunities for observation, parcipation, involvement in the mission and outreach of the Christian body in its various denominational and organizational expressions. And here is the gathering point of the ordained and lay leadership of the Christian church of tomorrow.

What do we have going for us? Why, we have a natural inter-cultural, multi-social, inter-faith, inter-church laboratory for the development of competent Baptist leadership of the Christian cause for the 70's. All of these resources exist in Berkeley and are available for any seminarian who chooses to explore them.

Baptist Unity on the West Coast

The American Baptist Seminary of the West in itself is a concrete expression of ability of competitive Baptist interests to learn from their histories, draw upon the resources of the Gospel, draw together for the essential Christian tasks and form a coalition of interests unparalleled in the history of Baptist theological education. From this base is it not possible for students on both the Berkeley and Covina campuses to grow in awareness of the possibility of overcoming cultural, social and religious differences in local communities for the sake of the full expression of the Gospel? If the seminaries can achieve this, does it not follow that the leadership can catch a similar vision for the local congregations?

For the drawing together of these seminaries is above all an expression of Baptist unity where there had been division. This has to be understood as a response to the leading of God as well as a response to the challenge of the times.

Academic Strength in the Berkeley Framework

This is not the strength of a dogged digging into traditionalism. This is the strength born of daring, visionary education, creating new educational designs on the ecumenically cooperative base. In line with its historic emphasis on quality education, Berkeley today has the freedom to follow daring new designs. The Berkeley student has one of the richest deposits of



theological education in America at his disposal, as the resources of all twelve seminaries banded together in the cooperative Graduate Theological Union are open to him.

Here is a center sufficiently vital that it is a learning ground for that accrediting association, the A.A.T.S. itself. The Berkeley cluster has helped A.A.T.S. understand the directions required for the accreditation of the new cluster designs for tomorrow.

Recruitment, a Pleasure

When one talks to prospective students about Berkeley as a "dynamic center," it is to speak of the "expanding horizons" of its cultural and social world, the new meanings of the faith coming up from the interchurch involvements and the claim that is laid on the future in the imaginative outreach into community. The students who hear the true story will do their own "recruiting."

Christ and the Dynamics of Culture

Must we not agree with Richard Niebuhr that the true relationship is one in which Christ transforms culture? Where is this more apt to take place than at Berkeley where one can see the confrontation of Christ and social turmoil, Christ and university turmoil, Christ and ecumenical turmoil, Christ and the forces creating the future, Christ and human hope? **The convergence of these forces has to add up to a unique and compelling setting for theological education.** Can it not be said that God has brought us to this place in this hour where God puts His claim upon the future, where God thrusts us into these life centers, where God thrusts us into the social dynamics?

This is a Climate for Christian Growth

Growth of the Christian in the urban environment, growth of the Christian among power groups, growth of the Christian in intellectual movements and growth of the Christian through ecumenical involvement — all of this is possible at Berkeley.

Baptists should thank God for the guidance that has brought us to this presence in the midst of a fertile and creative center of learning and living. In interdenominational circles distinguished persons with expertise in theological education, denominational strategies and the directions the church is going in relationship to the world consistently lift up Berkeley as the foremost setting for a seminary. Pastors and lay leaders of the Baptist churches, send your inquiring, your searching, your growing, your maturing, your promising youth to this human laboratory of Christian leadership development.

AATS Gives Green Light

Following survey visits in Berkeley last February by a team of experts from the American Association of Theological Schools, the accrediting agency in theological education, word was received this summer by President C. Adrian Heaton that the "Commission on Accrediting in its meeting of May 23-24 took unanimous action to continue the accreditation of Berkeley Baptist without notation." In a confidential newsletter to board members, Dr. Heaton explained that "without notation" means without demerits of any kind. (The Covina campus of the Seminary of the West is also fully accredited by the AATS.)

In August President John Dillenberger of the Graduate Theological Union was notified that the AATS Commission on Accrediting and nation-wide balloting by member schools of the AATS had voted to grant full accreditation to the GTU, which has now been in full operation for five years, as the AATS requires. This is the first cooperative theological program to receive accreditation by the AATS. In this, as in many other respects, the GTU has been a pioneer on behalf of other theological clusters in cities from Berkeley to Boston.

Once the AATS votes to grant accreditation, a school is thoroughly reviewed by visiting experts at five-year intervals. A constructive report and educational critique by Berkeley Baptists's team began with these words:

"Berkeley Baptist Divinity School has had to cope with an in-put of institutional adjustments in recent years that might have caused even a sophisticated computer to register 'tilt.' The visiting team was impressed with the resilience and initiative demonstrated by administration and faculty during this period of rapid transition in the life of the school."



Gordon Packard Named ABSW Finance Chairman

Mr. Gordon Packard, a member of the Berkeley board for six years, has accepted election as chairman of the finance committee for the Seminary of the West.

Mr. Packard graduated from Rutgers University in 1927, when he joined the staff of the International Business Machines Corporation. Within five years he became a senior executive for IBM, responsible for sales, service, education and advertising throughout the United States. Later he became director general of IBM in Europe and lived in Paris.

He also developed an innovative educational program for International Harvester and for three years was executive consultant for the Radio Corporation of America. During World War II he advised members of the American Bankers Association on war bond distribution. Later he owned and operated one of the Southwest's largest cattle and horse ranches at Vail, Arizona.

An active Baptist all of his life, Mr. Packard grew up in the Stelton Baptist Church in Stelton, New Jersey. Since 1960 he has been a trustee and moderator of the First Baptist Church of Menlo Park, California.

The Packards make their home in Atherton. He is an active member of the Bohemian Club of San Francisco.

Funds Needed to Match Challenge Gifts

The Seminary of the West is facing what President Heaton calls a "cash crunch." This fall as nearly 250 students register for classes on the Covina and Berkeley campuses, the school needs at least $100,000 in new money to be ready for them.

Two trustees and their wives have made challenge gifts of $27,000 and $15,000 which will be used to match each gift received, dollar for dollar.

The total budget (including capital investments) for both campuses is $1,084,000, which is within 3% of last year's budget. Despite necessary increases in salaries, scholarship aid and the cost of supplies, savings are being achieved by having one administration and by unifying the business and public relations staffs.

Dr. Heaton explained, "The major savings planned await the lease or sale of the present Berkeley campus when the school moves into the GTU cluster on the north side of the university campus and the sale or lease of a portion of the Covina campus. Because of the current tight money market, such property transfers are slowed so the financial burden remains heavy."

American Baptist churches in the western states which have made pledges to Berkeley, Covina or the Seminary of the West for 1969 are urged to send their contributions in this month. Churches also are reminded to include a significant amount for the Seminary of the West for 1970 as they plan their contribution to Part One of the American Baptist World Mission budget. Those who prefer may designate their gift for either the Berkeley or the Covina campus.

Sources of seminary income this year include $256,000 from tuition and campus rentals; $80,000 from endowment funds; and $75,000 from the American Baptist Board of Education and Publication, including the cancellation of a $50,000 note.

Dr. Heaton concluded, "Unless gifts from churches exceed the 1969 goal of $267,000 and gifts from individuals exceed $175,000, we shall end the year with a deficit of $231,000. Contributions made now will be doubled by the challenge gifts and the entire work of the seminary will be greatly strengthened."

Gifts may be sent to Dr. Heaton at either campus. Persons wishing information about the bequest and annuity program should contact Dr. Carrol O. Morong, vice president or Dr. Lawrence W. Allen, assistant to the president.

New Trustees Elected

Five new trustees of the American Baptist Seminary of the West will be invited to attend their first board meeting November 15 in Los Angeles.

They include REV. WILLIAM CLINE, pastor of Conejo Valley Baptist Church of Thousand Oaks and president of the Covina alumni; DR. THOMAS KILGORE, JR., pastor of the Second Baptist Church of Los Angeles and president of the American Baptist Convention; LOREN MCBAIN, graduate of Eastern Baptist College and student at Covina; CURTIS MCCORMACK, graduate of Oregon State University and student at Berkeley; and DR. C. ELROY SHIKLES, pastor of First Baptist Church of Grand Junction, Colorado and an alumnus of Berkeley, class of 1939.



J. Stillson Judah

ABSW JOINS IN GTU COMMON LIBRARY

First steps toward a common library were taken four years ago with the formation of the Bibliographic Center serving all schools in the Graduate Theological Union at Berkeley. Its staff coordinated acquisitions, catalogued the books and arranged for student and faculty use of all volumes and resource materials housed in the participating institutions.

In June, 1969, Dr. J. Stillson Judah was named as the GTU librarian. A noted author-educator, he had been professor of history of religions and librarian at the Pacific School of Religion since 1941. He was the GTU Bibliographic Center librarian on a part-time basis since 1966 and has long advocated the move to form a common library.

In announcing the appointment, Dr. John Dillenberger said, "There are few precedents since the Reformation when schools of theology representing the major faiths have taken so decisive a step as to merge irreplaceable academic assets such as their library holdings."

The common library will aid participating schools in keeping up with the knowledge explosion in books and maintaining an outstanding graduate library. Dr. Judah will be responsible for carrying out the merger and for allocating the $100,000 annual book buying budget.

When Alma College, the Jesuit seminary from Los Gatos, moved to Berkeley in September, its books were integrated into the common library. During the next few months only such books as are specifically needed for immediate use will be called for from San Francisco Seminary, Pacific Lutheran and the Seminary of the West. Consequently most of Berkeley's will continue to be housed in the Sandford Fleming library building.

In its initial stages, the common library will be housed in present library facilities of GTU schools on the north side of the university campus. Plans are now beginning to secure funds to build a new structure to house the volumes of the common library and provide the library resources needed by the 800 students in the participating schools.

Dr. Gottwald Returns From Year in Israel

Dr. Norman K. Gottwald, professor of Old Testament, Biblical theology and ethics at the Berkeley campus and the Graduate Theological Union, returned in September from a year's sabbatical in Israel. His research concerned the sociology and value systems of Israel's earliest religion.

As a research fellow at Hebrew Union College in Jerusalem he participated in extended field trips to Galilee, the Negeb desert and to Sinai by command car, as well as many one-day trips from Jerusalem. During the spring excavation at Gezer he worked at the 12th and 11th century level during the dig, which corresponded to the period of his formal research.

The research fellows took part in several stimulating conversations



Norman K. Gottwald

with archaeologists concerning the historical and cultural implications of their work. These included Yohanan Aharoni, Ruth Amiran, Joseph Callaway and Kathleen Kenyon. Hebrew Union College offered several slide-lecture reports on recent excavations not yet published.

Dr. Gottwald also spent two weeks visiting Hittite and Graeco-Roman archaeological sites in Turkey and two weeks in the Greek islands, concentrating especially on the Minoan remains in Crete.

His study began with the emergence of Israel in Canaan between 1200-1000 B.C., with the goal of determining the role of the religious factor in coping with socio-political conditions in that period and its applications today.

In a summary report for President Heaton, Dr. Gottwald wrote, "Certain of the well-known features of Israel's early theology have clear socio-political functional significance. That Yahweh is exclusive in his demands, personal in nature, a strong and wilful actor in communal history corresponds to the wilful and exclusive act by which Israel created itself in opposition to Egyptian imperialism and Canaanite feudalism, and in the process, converted separate groups to programs of joint action."

KEN KLIEVERS TO TEACH IN INDIA

Rev. and Mrs. Kenneth K. Kliever (M.R.E. Covina, 1958) left Pasadena August 21 enroute to India, where they will teach for six months in a new ecumenical seminary at Rajahmundry in South India. The president, Dr. Louis Knoll, is a close friend of theirs.

The Klievers are investing their own financial resources in this year of teaching and travel, so that their family can broaden their concepts by experiencing cultures and peoples around the world. They will be accompanied by their two daughters, aged 11 and 13.

In this English-speaking B.D. program, Mr. Kliever expects to do some teaching and work with students in practical field assignments. By spending 1968-69 studying at Los Angeles State and Pasadena College, he has completed the necessary educational credentials for his elementary teaching certificate and has earned an M.A. in education.

Since it is difficult for Americans to secure long-term visas for India, the Klievers have three-month visitor's visas, which can be extended for three additional months. This is almost a full school year in India. Their trip will conclude with a few months of camping in Europe and visiting Baptist-related work there.

During his student years Mr. Kliever served First Baptist Church in Taft. Since graduation he has been director of Christian education and youth work at First, Long Beach and Calvary, Pasadena.

Mrs. Kliever has taught elementary school in the Monrovia district.

"DUAL" ALUMNI HONORED

Distinguished Service Awards were presented to six University of Redlands alumni on May 31 with three of the six also alumni of Berkeley Baptist Divinity School.

Dr. Jesse D. Moses, '39, principal of Washington Junior High School in Pasadena, was recognized for "leadership in public education and for service to humanitarian organizations." A former Army chaplain, he is active in the Chamber of Commerce, Urban League, and NAACP.

Recognized for a "lifetime of work in central city mission projects and for service in experimental church programming" was the Rev. Carl D. Locke, '41. He is an assistant vice-president for the American Baptist Management Corporation, which involves low and middle income housing.

An instructor in social science at Citrus College, Azusa, Manley J. Johnson, '44, received the award for "outstanding leadership in teaching young people and service to bring about understanding of Negro culture and history." He has been a YMCA secretary in three California cities and was a pastor in two interracial, interdenominational churches in the Bay Area.

Alumni News

By Carol J. Goodman

COVINA CAMPUS

1949 Air Force Chaplain CHARLES J. BARNES has been promoted from lieutenant colonel to colonel.

1951 Serving the Arizona Convention of American Baptist Churches as director of the Department of Outreach and Service is GRANT B. YEATMAN, pastor of Monte Vista Baptist Church, Phoenix.

1954 WILLIAM C. COLE continues as pastor of the Explorers' Church of Long Beach, a congregation pioneering new areas of mission. An encounter group at a women's reformatory has been commended by government officials. A new program involves volunteers from the church working with parole agents of the California Youth Authority.

1957 Moving from the pastorate of First Baptist Church, Banning to Lindley Avenue Baptist, Tarzana, is CARL G. JENNINGS.

1958 Major JOHN A. DE SAEGHER, Army chaplain stationed at Van Nuys, reported 24 conversions. Among recent activities were leading two retreats, attendance at a counseling workshop, and sponsorship of a lecture series on narcotics . . . WALTER H. HOSTETTLER is pastor of First Baptist Church, Napa, moving from Pleasant Valley Baptist, Camarillo.

1959 Navy Lieutenant Commander JOHN N. DOLAGHAN received a letter of appreciation from the chief of Navy chaplains for a pre-marriage clinic conducted at the El Toro Marine Base. He has completed all work except the thesis for a master's degree in counseling at Chapman College. He is now on his second tour of duty in Vietnam.

1961 Leaving Temple Baptist Church, LaHabra, as director of Christian education, JOHN LYTTLE has gone to First Baptist, Camas, Wash., as pastor.

1965 RICHARD C. AXMANN has been serving since April 1 as pastor of the Community Baptist Church, Hulett, Wyo., and as director of the Wyoming Ranch Ministry, a joint venture of the church, the state convention, and the American Baptist Home Mission Societies . . . Chaplain WILLIAM A. HARRISON, Army captain, has returned from Vietnam to the Savanna Army Depot, Ill.

1967 In May FORREST BELL began his pastorate of the First Baptist Church, Raymond, Wash., going from Longview . . . Moving from director of the Weirton Christian Center, W. Va., to community organization with the Rankin Christian Center, Monroeville, Pa., is CLYDE CRIDLEBAUGH . . . Serving as pastor of the Sheffield Baptist Church, Ia., is R. TED NUTTING, moving from Hampton, Ia.

1968 JAMES H. BRAGAN began June 1 as pastor of the newly-formed Greater Nemaha (County) Larger Parish in Nebraska, with two American Baptist and two Disciples of Christ churches involved. There are some common services and program but each church also maintains some individual responsibilities. A parish council is being formed to direct business and activities.



Seventeen graduates of 1965 and 1966 returned to the Berkeley campus in June to discuss informally the implications of their seminary education and their earliest years in the ministry. The conference included some who have shifted from the pastorate to teaching or social work.

BERKELEY CAMPUS

1935 ARTHUR and OLGA LOVERIDGE retired this summer from the pastorate at Poston Community Baptist Church, Parker, Ariz.

1936 BOYCE VAN OSDEL is one of the writers of the new Christian Faith and Work Plan curriculum of the American Baptist Convention.

1937 RALPH T. COBB is now acting executive secretary for the North Dakota Baptist Convention in addition to his responsibility as executive secretary of the South Dakota Baptist Convention. His office remains at Sioux Falls.

1938 Mrs. James LeGrande (RUTH FINWALL) has moved from Middletown, O., to Denver, Colo.

1941 LOUISE VOTH, retired missionary of the American Baptist Home Mission Societies, died on March 18 in Stowe, O. She was principal of Mather School, 1942-51.

1942 Congratulations to Chaplain VINCENT E. NELSON on becoming a colonel and receiving the Army Commendation Medal for meritorious service in Japan.

1943 Commander BERYL L. BURR retired June 30 after 20 years of active duty as a Navy chaplain.

1944 The JOHN LANES (D.D. '59, Covina) recently celebrated their 25th anniversary of ministry at the First Baptist Church of Sunland.

1945 Now serving as manager-treasurer of the American Baptist Norcal Credit Union, with offices in Oakland, is ROBERT MARTIN. He was in business and 20 years in the pastorate before being associated with the Credit Union and its first manager-treasurer, the late Dr. M. E. Bratcher. Joining Mr. Martin as an associate is GORDON FORBES, '32, well known in California and Washington for his years of ministry in Christian education . . . Following a two-parish pastorate in Idaho, CHESTER NORTHROP has accepted a call to Pleasant Valley Baptist Church, Portland, Ore.

1946 WILBUR N. THORLAKSON has been pastor of the Florissant Valley Baptist Church, Mo. for 15 years. During this time there have been many new members, new buildings constructed, and mission sites developed.

1947 A feature story in the July-August issue of **Crusader** tells of JOHN MAC DONALD and his work with "hippies" in the Bay Area. A pastor in Mill Valley, he is also a Civil Air Patrol chaplain.

1948 MARCELLA FORD (Mrs. J. W.) was honored by the Oakland-Piedmont (Calif.) branch of the American Association of University Women as one of their "Women of the Year." . . . The honorary doctor of humane letters degree was conferred upon PAUL L. LAUBY at the commencement exercises of Silliman University, Philippines. After completing 16 years on the faculty, Dr. Lauby has returned to the United States . . . WAYNE and DORIS LONG have moved from Jackson to serve the Laurel Methodist Church, Oakland . . . KENNETH WALLACE (Hon.) retired from the pastorate of Thousand Oaks Baptist Church, Berkeley, began in September as a consultant on the Ministers' Salary Plan for the Ministers and Missionaries Benefit Board of the American Baptist Convention, serving in Northern California.

1949 FRANK and IDA PEARL ('47) MC CRAY are now at Chester Avenue Baptist Church, Bakersfield, where he is director of Christian education.

1950 The E. P. Y. SIMPSONS have returned after two years of teaching in New Zealand. He has become associate professor of history at Alderson-Broaddus College in West Virginia.

1951 DORIS HONEY Vineyard and her family have moved to Albuquerque, N.M. where she attended the university this summer, working on library science and is now teaching public school. Her husband, William, is on leave of absence from the Bureau of Indian Affairs to work on his doctor of education degree.

1953 Moving to the pastorate of First Baptist Church, Holden, Mass., from Norfolk, Mass., is DON MENZEL.

1954 After seven years as pastor of First Congregational Church, Everett, Wash., IVAN C. CLEVELAND is now in private practice as a marriage and family counselor . . . Commander THAINE E. FORD, senior chaplain aboard the USS Ranger, was cited by Huntington College as the distinguished alumnus of the year . . . ROBERT FRONTERHOUSE has moved from Columbus, O., to Salina, Kan. . . . On May 4 ROBERT L. LARSEN was installed as pastor of the First Presbyterian Church, Nowata, Okla. He and Mrs. Larsen and son, Stephen, were refused permission by the Government of India to return to Assam where they had been missionaries under the American Baptist Foreign Mission Societies. . . . THOMAS MEICHO, director of admissions at Linfield College since 1960, has been appointed dean of admissions with overall responsibility for public relations, alumni, admissions, and publications . . . Included in the adult curriculum of the United Church of Christ is a book co-authored by ARTHUR MERRILL of the United Theological Seminary in Minnesota entitled **The Biblical Witness in the World.**

1955 In May ROBERT L. CLOATS joined the staff of the Division of World Mission Support of the American Baptist Convention as field counselor for western Pennsylvania. He and his family had been missionaries in Thailand since 1959 . . . Director of the second annual vacation church school of the Cedar Hills (Ore) United Parish was DWIGHT NEUENSCHWANDER, pastor of the Cedar Hills Baptist Church. Six denominations participated with 350 students registered and 60 teachers and leaders. The parish also sponsors a Dialogue Center in the shopping center, providing a "Christian presence," the opportunity for counseling by the participating pastors and a place for fellowship, conversations and coffee . . . LEE REICHSTEIN has moved from First Baptist Church, Fort Lupton, Colo., to First Baptist, La Junta.

1956 JACK J. CHINN writes from Brazil that he is busy with the Bible College established five years ago. He is in his second term of missionary service there . . . VICTOR DAVIS left the First Baptist Church, Fresno, after five years as director of Christian education to take further graduate work . . . JITSUKO TANAKA Reedy and her family were home for a short furlough in June from their work as United Methodist Church missionaries in Japan. She said their three-year-old son, David, is already bilingual and his Japanese is better than his father's and his English better than his mother's!

1957 V. O. BALDWIN is at Clearlake Highlands retired from the active ministry until health is restored following open heart surgery . . . Dr. and Mrs. WILLIAM K. GOURLEY (ESTHER BEESON) have moved from Shawnee Mission, Kan., to New Orleans, La. . . . DEAN D. KNUDSEN is in W. Lafayette, Ind., from Columbus, O. . . . MILTON O. WHITAKER has left the pastorate of First Baptist Church, Martinez, to engage in further study.

1958 Now at St. Luke's Episcopal Church, Deming, N.M., is CHARLES E. ALLEN, moving from Pecos, Tex. . . . LEONARD BALLESTEROS, JR. is associate director of urban work and community ministries of the New Jersey Baptist Convention . . . In July CHARLES R. HARWOOD moved to the Church of the Savior, Mesa, Ariz. from First Baptist, Blythe.

1959 The CARL HOLMGREN family returned home in June for furlough from missionary service in Japan under the American Baptist Foreign Mission Societies . . . Major MARION D. PEMBER and Major HERBERT A. SNIDER, '62, Army chaplains, reported for duty in Vietnam in February.

1961 After four years as pastor of First Baptist Church, Fort Bragg, WALTER MORGAN moved in May to First Baptist, Red Bluff.

1962 NORMAN MC CUE now serves the Fremont Baptist Church, Seattle, Wash., following a seven-year pastorate at Grace Baptist, Tacoma . . . In May RAY MILER assumed the pastorate of First Baptist Church, Orland, after being associate pastor at First Baptist, Redwood City . . . WILLIAM THOMAS, JR. visited the campus in July on a "mid-term break" from service as a pastor in Kinshasa, Republic of Congo, under the British Baptist Mission Society.

1963 COLVIN BLANFORD received the doctor of religion degree from the School of Theology at Claremont on June 7. He is pastor of Cosmopolitan Baptist Church, San Francisco, and commuted to Southern California for two years! . . . RICHARD GRENELL became pastor of First Baptist Church, Placerville, in July, moving from First Baptist, Carmichael.

1964 Now at Glenn Baptist Church is EDWARD L. MC CALL. He was at Yountville . . . Following language study in Belgium, the VERNON STANLEYS are in Kinshasa, Republic of Congo, under the American Baptist Foreign Mission Societies . . . WILLIAM A STODDART resigned after five years as associate minister of Calvary Baptist Church, Denver, Colo., to accept a similar position at First Baptist, Portland, Ore., beginning in August.

1965 GEORGE GENTRY is living in Long Beach and recently took a trip to Germany. Seriously injured in Vietnam while serving as a lieutenant in the Army, he is a paraplegic and has been receiving therapy which will continue for another six to twelve months. He is contemplating further graduate study . . . Captain CURTIS G. SMITH, Army chaplain, has received two medals, the bronze star for meritorious service in Vietnam and the air medal.



In India the Jack McCriries pose with a newborn daughter, Heather Shanti.

1966 ESTHER ANG visited the school in June while on vacation from her work in the Neighborhood Center in Utica, N.Y. . . . H. DOUGLAS BROWN has completed all course work for the Ph.D. degree at UCLA, has passed his qualifying exams and will be writing his dissertation this year. . . . WILLIAM J. LAWTON, a United Methodist pastor, has moved from Portola to Milpitas.

1967 In June CHARLES D. WALKER, JR. became associate pastor of Trinity Baptist Church, Concord, after a pastorate at Community Baptist Church, Oakley.

1968 Deepest sympathy is extended to THOMAS GINGERICH in the death of his parents in an automobile accident in Iowa during July. His sister was seriously injured . . . WALTER PARRY is one of the directors of church and community studies under the American Baptist Extension Corporation and lives in Illinois.

1969 "The Importance of Being Verbal," the senior sermon of RONALD K. HARRIS, has been published in the May-June issue of **Preaching,** a bi-monthly journal of homiletics. Dr. William L. Malcomson of the Berkeley faculty is the ecumenical editor.

WEDDING BELLS

Congratulations and best wishes to:

1962 DAVID QUIRING, married May 10 to Miss Virginia Gates of Chicago. He serves First Baptist Church, Des Moines, Ia.

1968 THOMAS WYATT, married August 16 at the First Assembly of God Church, North Hollywood, to Miss Sharon Castagna.

NEW ARRIVALS

Congratulations and best wishes to:

1957 The JOHN TOWNSENDS on the birth of Alicia Carol.

1962 The WAYNE MARTINS on the birth of Geofrey Scott.

1963 Chaplain and Mrs. DONAL M. COWELL on the arrival of Richard Alan.

1964 The JACK MC CRIRIES on the birth of Heather Shanti ("peace" in Bengali). They are in India with the Peace Corps.

1966 FRANK and JANET (ZERBA) BROUGHER on a son, Peter Aaron.

1927 The JAMES MATHEWS' on the birth of Todd Randal.

Dimensions
American Baptist
Seminary of the West

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C. Adrian Heaton, President
Joan Thatcher, Editor

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Dean Robert Campbell

Speaking Personally

DR. ROBERT C. CAMPBELL, dean and professor of New Testament at the Covina campus since 1954, was granted a sabbatical leave for the fall months. Following his leadership of a six-week study tour in the Holy Land for Covina students and pastors, he spent two months in language study at the Sorbonne in Paris. From October until Christmas he will do research in New Testament studies at the University of Cambridge.

Dr. DAVID WALLACE, professor of Biblical theology, is serving as chairman of the faculty at Covina during Dean Campbell's sabbatical. Dr. Wallace will preside at faculty meetings, coordinate the reports of faculty committees and assist the president and the instruction committee of the trustees on matters of academic policy. DR. RICHARD DOSS will represent the dean on the Student Council and DR. ROBERT LAURIN will handle matters of transfer credits and academic standing.

DEAN PAUL CLASPER gave a paper on the response of Baptists in America to the current theological scene during a conference of European theological educators in Geneva September 1-4. Other participants included PRESIDENT and MRS. C. ADRIAN HEATON, MRS. CLASPER, DR. and MRS. CYRIL D. GARRETT and DR. CULBERT RUTENBER.

Rev. Bob Richards is a refreshing pied piper for physical fitness and positive American values. He left Los Angeles in June to jog or cycle every foot of the 3384 miles across the country to encourage his fellow Americans to get out of their chairs and out of doors. Driving the van for his fitness crusade is ROBERT J. MCMULLIN, a graduate of UCLA and a middler at Covina.

DR. ELDON ERNST and DR. HAROLD FRAZEE of the Berkeley faculty were delegates to a June conference sponsored by the Center for Urban-Black Studies of the GTU. The conference began in the Berkeley chapel with a service of requiem. The Martin Luther King lectures were given by Dr. Major Jones, president of Gammon Theological Seminary in Atlanta.

We rejoice in the swift recovery from surgery of an ABSW trustee, DR. EMMETT PARKS of Covina and of DR. MAURICE JACKSON, vice president for the Berkeley campus.

The newest member of the ABSW board of trustees is CURTIS MCCORMACK, representing the Berkeley student body. Now that he has completed his intern year at Good Shepherd Baptist Church in Lynnwood, Washington, Curt will serve as head maintenance man at the seminary during his senior year.

As "head wrangler at the ranch" this summer, BEN PATTERSON of Covina was featured in the Forest Home bulletin as one who helps youth relate God's word to their lives.

MAY 18 1972

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume I Number I

OCTOBER 1969



DIMENSIONS OF DIALOGUE are a part of seminary life. Here Dr. Maurice P. Jackson, vice-president of the Berkeley campus, listens carefully to a student.



FACULTY / DIALOGUE

Introducing

Dimensions

The dimensions of the early Christians were expanded when they read a fervent letter from the Apostle Paul who wrote "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall separate us from the love of God which is in Christ Jesus."

In the Space Age, man's understanding of dimensions has been expanded by seeing men walking on the moon. Their improbable feat rested on the research of many, on the systems engineering of dynamic clusters of men and computers and on the willingness to trust the probability curves.

The Seminary of the West is an expression of both the dimensions of the Spirit and the dimensions of a synergistic corporation that does many things, but does each better because it does all the rest. These are the concepts behind the title of our new publication — DIMENSIONS.

Its name is intended to convey the dimensions of learning that take place between students and faculty, between the churches and the seminary and between the Berkeley and Covina campuses. Combining two former publications, the **Berkeley Baptist Bulletin** and **Vision from the Knolls** of the Covina campus, it will be edited by Joan Thatcher, director of communications for the Seminary of the West.

The new publication will seek to communicate something of what makes up the academic and community life on these two campuses.

Every effort will be made to avoid confusing what "is" with "what ought to be." As the Seminary of the West experiences spiritual, academic and physical renewal, this quarterly publication will try to provide a feeling of "you are there" for the thousands of Baptists and others on the West Coast and throughout the nation who are interested and involved in its future.

When you hear a lively TV discussion program with which you may not fully agree, it's easy to reach over and turn it off. Or you may turn it up to hear better. This may lead to genuine discussion of important issues in your home and may also help you understand much better a point of view that you thought was without merit.

Theological education has an important prophetic ministry within the church. One of the functions of **Dimensions** will be to provide a means for expressing the ideas of faculty members and alumni. Don't turn us off, but turn us up. If what we are grappling with brings new insight and vitality to the church, you need us very much. If some of what we struggle with needs correction, listen and then enter dialogue for the benefit of the church of tomorrow.

Historian Lewis Mumford has said "One must learn as much as he imparts." Hopefully, that too will happen in **Dimensions.**

C. Edwin Hatton

President



Culbert G. Rutenber, ABSW



A. Stanley MacNair, Berkeley



Elliott J. Mason, Covina

65 New Students, 3 New Profs Join ABSW

Sixty-five new students and three new faculty members were welcomed by the Seminary of the West when classes began this fall. They were special guests at student-faculty retreats held at Covina September 19-20 and at Berkeley October 4-5.

The new professors include Dr. Culbert G. Rutenber, professor of the philosophy of religion for ABSW; Dr. A. Stanley MacNair, director of field education at Berkeley and Dr. Elliott J. Mason, visiting professor of New Testament at Covina during Dean Robert Campbell's sabbatical leave. The Berkeley faculty also welcomed back Dr. Norman K. Gottwald from a year's sabbatical in Israel.

Seven students from the Orient and Europe and two missionaries on furlough were among those expected to register at the Covina campus. The ABC missionaries include Rev. Norman Riddle, a Covina alumnus now serving at Kinshasa, Congo and Rev. Floyd Roseberry of the Philippines, who graduated from Redlands.

Among the new students enrolled at Berkeley are a returning Peace Corps veteran and the mother of three college students, who attended Vatican II and plans to share in a team ministry at the University of Washington.

Educational developments at the two campuses include involving Alma College (Jesuit), and San Francisco Theological Seminary (Presbyterian), in the common core courses of the Graduate Theological Union and expanding relationships at Covina with Claremont, Fuller and Berkeley.

Three New Professors

A new professorship in the philosophy of religion has been established at Covina with the coming of DR. CULBERT G. RUTENBER, who will also teach selected courses on the Berkeley campus. President of the American Baptist Convention in 1968-69, Dr. Rutenber taught for thirty years on the faculty of Eastern Baptist Seminary and Andover Newton Theological School.

Author of four books and platform speaker at scores of college campuses and state, national and world conferences, Dr. Rutenber earned his bachelor's degree at Kenyon College, his B.D. at Eastern and his M.A. and Ph.D. degrees at the University of Pennsylvania. He was also elected to Phi Beta Kappa.

DR. A. STANLEY MACNAIR has been named director of field education at Berkeley, in addition to serving as pastor of the Bancroft Avenue Baptist Church in San Leandro. He held a similar post at Central Baptist Seminary in Kansas City from 1961 to 1965. He succeeds REV. ROBERT ORPINELA, a Berkeley alumnus, who is completing his doctorate at the Graduate Theological Union.

It would be hard for anyone to be more closely related to Berkeley than Dr. MacNair. After graduating from UCLA, he earned four degrees at Berkeley: MA., B.D., Th.M. and Th.D. Currently he is president of the Berkeley Alumni Association and a member of the board of trustees. From 1948 to 1961 he was minister of University Baptist Church in Seattle. The author of **To the Churches With Love,** he has served on the boards of both the home and foreign mission societies.

DR. ELLIOTT J. MASON, visiting professor of New Testament at Covina, earned his Ph.D. at the University of Southern California in 1968. He is also minister of Trinity Baptist Church in Los Angeles.

Dr. Mason was valedictorian of Dillard University in 1942 and later earned his B.D. and S.T.M. degrees at Oberlin's Graduate School of Theology. In 1955 he received a Fulbright grant to study New Testament at the University of Edinburgh. After fifteen years as pastor of Third Baptist Church in Toledo, Ohio, he moved to Los Angeles in 1959, where he leads a church of 2600 members.

ABSW Goes to The Holy Land

Text and pictures by
Edmund H. Irvin, Pastor
First Baptist Church
Claremont, California

Imagine yourself on the slopes in Galilee while the Beatitudes are softly spoken . . . Amos' words took on the sting of the wind as we squinted northward from a hillock in Tekoa . . . And sitting on Mars Hill with the Acropolis off your shoulder and modern Athens spread out below, hearing Paul's famous sermon "to an unknown god" read aloud, does something to you... Especially in Israel itself do the pieces begin to fit into place. One is overcome by the fact that so much transpired in such a brief patch of land over so many thousands of years!

Eighteen students boarded a charter flight in Los Angeles June 16 to launch the first Holy Land Study Tour of the American Baptist Seminary of the West. Under the watchful eye of Dr. Robert C. Campbell, dean of the Covina campus, the entire group traveled in eight countries for six weeks, covering thousands of miles by plane and train, and not one person or suitcase got lost!

The trip culminated a dream of Dean Campbell's begun nine years ago. We called ourselves "students" because we prepared ourselves for learning. All had done advance reading. We knew it was a **study** tour—not a vacation.

The group would have been interesting whether they traveled or stayed at the airport. The make-up read: four seminary students; eight pastors; two student wives; two pastor's wives; and two lay women. Beside Californians, they came from Arizona, Washington and Korea. Each participant was responsible for his own expenses.

Those interested in earning two units of credit enrolled in Dr. Robert Laurin's class in biblical archaeology for ten Tuesday evenings during the spring quarter. Those who followed special assignments on the tour itself received an additional six credits.

In a sense, we all taught each other. Each tour member selected a specific location of significance to bib-



Four Covina Students







Lowell Fairley pours lemonade for Dean Campbell and Dr. Anson F. Rainey





The Parthenon in Athens



lical studies — such as Jericho or Cyprus — and wrote a three-page summary of its meaning in history. The summaries were duplicated and distributed to all.

At all points we had the immediate resource of Dean Campbell. His great reservoir of knowledge — biblical and classical — and his rare ability to fit things together made each country come alive. In Israel we had the benefit of Dr. Anson F. Rainey's guidance for the full two weeks. Professor Rainey, a 1954 graduate of the Covina campus, is a member of the faculties of the American Institute of Holy Land Studies in Jerusalem and the University of Tel-Aviv. He served both as leader in the exploration of Israel's archaeological sites and as teacher in Bible study each day.

The key to the whole study tour was "on location" learning. It is quite an experience to stand in the amphitheater at Ephesus and hear Acts 19 read aloud. We could almost hear the roar of the rioting crowd and see Paul struggling to get in through the arches.

For the serious student, archaeological sources are waiting to be tapped. This summer Professor Rainey began excavations of Tell Beer-Sheva, a familiar biblical site that has been untouched. The results of extensive excavations at Tell Arad also await interpretation.

Tell Arad, though not mentioned in the Bible, holds a place of importance in biblical archaeology because of its location, age and condition of the ruins. Here an altar has been unearthed in the temple area bearing the exact dimensions given for an altar in **Leviticus.** Also, an inscription, "Sons of Korah," has been found at an 8th century B.C. level, suggesting pre-exilic dates for the Psalms. It is Professor Rainey's prediction that Tell Arad will become the basic point of reference for Judean archaeology in terms of stratigraphy and dating.

Israel — By Foot and Explorer's Truck

Our goal, of course, was the Holy Land — Israel. But how can you make the biblical drama hang together without experiencing the grandeur of ancient Egypt? Without seeing the dignity of Greece? Or feeling the mystery of Turkey? Or walking the elevations of Lebanon? Or wading the Mediterranean off Cyprus? Or drinking in the glory that was Rome? We saw them all, cameras on one shoulder, tape recorders on the other, notebooks in hand and sun hats on our heads.

Dr. Campbell commented on the seriousness with which the group approached this study experience. He said, "It was impressive to see how these people have related to their maps, to the geography, to the historical detail of the Holy Land with a view to tying it together."

Israel itself was a concentrated, in-depth experience. We travelled literally from Dan to Beer-sheba, from Ashkelon to Arad. We saw, heard, felt, smelled and tasted the land holy to three great religions. And we did it the hard way: by explorer's truck and by foot! The former is a four-wheel drive mechanism that goes wherever you point it — up hills, down gullies and around spurs. The party sits back to back on longitudinal benches barely padded, affording a view out the side windows. The latter is a device known to earliest man for getting around. There is a saying from the Talmud now dear to our souls: "Whoever walks four cubits on the Land of Israel is assured of a place in the world to come." We are not only "in" but have enough credit built up to take along several others!

Add to that the several days that ran 6:00 A.M. to 7:00 P.M.; the encounter with strange foods; the sleeping quarters in youth hostels — and you have all the things pampered Americans love to criticize. But oh, the rewards! What ordinary tour group ever sees the headwaters of the Jordan at bubbling Baniass? What vacation vagabonds have found David's Pool at the unexpected Ein Geddi (beckoning for a delicious swim)? We were fortunate to get Israeli Army clearance to visit Qumran, site of the discovery of the Dead Sea Scrolls.

The intense scheduling and thorough investigation under Dr. Rainey caused Dean Campbell to say, "I have had a 'total' in Israel before of more than four months time, and I got to spots on this study tour that I had never seen before."

The final ten days of the trip were open for individual or group travel and study. Some visited the beauty spots of Italy — Naples, Venice and Florence. Others elected the hinterlands of West Germany. One member toured the Scandinavian countries. I teamed up with the Rev. Lowell Fairley of Pasadena for a look behind the iron curtain in Czechoslovakia and East Berlin.

Each "did his own thing" but reunited in Frankfurt, Germany for the flight home. Two stayed behind. Dean Campbell remained for five months of study at the Sorbonne and Cambridge. Steve Brewster, 1969 Covina graduate, returned to Jerusalem for doctoral studies at the American Institute of Holy Land Studies and Hebrew University.

What about future trips? Dr. Campbell said, "I hope that we eventually might get help from a Christian foundation so that we could make this a required course for students in the seminary. I think this has more motivational quality for biblical study than anything else that can be done. If this tour is done right, it should be profitable for the minister who really wants to study, not the man who wants only a vacation. Pastors start looking at the Bible **theologically** better than they do when they simply come to it with a theological bent. They really come to the **message** of the Bible more openly and I think more profitably."

Anyone for Israel next year?



The ABSW study tour visits a dig in Israel. Led by Dean Robert Campbell, the group included four seminary students, eight pastors, four wives and two lay women.

One Trustee's Viewpoint

By Lynn Leavenworth

Dr. Lynn Leavenworth, director of the department of theological education for the American Baptist Convention, has expressed his deep appreciation for the decade of progress just completed at Covina.

He cited the full accreditation of the school, the building of an excellent faculty, the vitality of leadership poured into the churches of Southern California and the total denomination and the openness to enter creatively into the federation which is now the American Baptist Seminary of the West.

An alumnus and trustee of Berkeley, who recently served on the resources planning commission of the American Association of Theological Schools, Dr. Leavenworth has a particular appreciation for the strategic place of the Berkeley campus today. At President Heaton's invitation he wrote the following comments. They reflect conversations he has had across the country with Protestants and Catholics highly knowledgeable in theological education, as well as with his fellow alumni and denominational leaders.

LOOK WHAT WE HAVE GOING FOR US IN THE BERKELEY CAMPUS

A Unique Center for Christian Renewal
Where the Ends of the World Join.

The East and the West meet in the Bay Area; Africa and Asia gather at Berkeley. This is a laboratory in world Christianity. The "far off cultures" of Asia, Southeast Asia, India and Africa come across the Pacific to the West shores of the U.S.A. At the University of California, students from Asia and Africa abound. The international meets the internal forces; the Spanish American, the Black, the organizations and power groups of the U.S.A. This is the setting for Christianity to find its relevant expressions; in this center of world-wide meeting, Christianity seeks its trans-cultural relevance and meets the concrete problems of the crossing points of the cultures.

Here, the "Word" becomes incarnate amid the cultural confrontation. As a maturing ground for the Christian leadership of tomorrow's world the Bay area can be nothing short of God-given, especially for the modern missionary mind that stands in the tradition of Rice and Judson.

The social extremes meet in and around the University of California. Here again the seminary is situated to meet the scientists, the politicians, the poets, the hippies, the sophisticated, the poor, the elderly, the young. This is the setting for the age-old task of re-conceptualizing the Gospel in terms of the human condition. This could be nothing but stimulating to the modern followers of Rauschenbusch.

The Christian forces meet in the Berkeley setting. Protestant meets Protestant in the interseminary community. Lutheran, Episcopal, United Church, Presbyterian, Unitarian, Baptist and a cross section of all the denominations in the country. Where in the world is



Dean Paul Clasper talks with middler Stuart Young on the Berkeley seminary campus. At right, the carillon of the University of California dominates the Berkeley skyline, with San Francisco and the bay beyond.

there a more favorable place for the hammering out of the meanings of heritage and challenge for the Baptist leaders of the future? This is the place for those who have grown tired of isolation and sectarianism. This is the place of growth for the mature and growing.

But this is also the meeting ground for Catholic and Catholic, and Protestant and Catholic. Stimulating and challenging. Where are Jesuits confronting Benedictines and Franciscans; where are the educational traditions of Catholic orders more creatively interrelated?

How can one imagine a more creative center for young theologs to grow in depth understanding of the Christian traditions and customs? Where are the stimuli of Christian mission and outreach among the various Christian expressions more available?

But the Churches Meet at Berkeley

Behind the seminaries stand the church bodies and the church executives who meet in the support of educational objectives. Here the rich variety of church organization and outreach is a treasure of insight into church history, theology. mission, practical theology, evangelism and Christian education. Here are the seemingly unlimited opportunities for observation, parcipation, involvement in the mission and outreach of the Christian body in its various denominational and organizational expressions. And here is the gathering point of the ordained and lay leadership of the Christian church of tomorrow.

What do we have going for us? Why, we have a natural inter-cultural, multi-social, inter-faith, inter-church laboratory for the development of competent Baptist leadership of the Christian cause for the 70's. All of these resources exist in Berkeley and are available for any seminarian who chooses to explore them.

Baptist Unity on the West Coast

The American Baptist Seminary of the West in itself is a concrete expression of ability of competitive Baptist interests to learn from their histories, draw upon the resources of the Gospel, draw together for the essential Christian tasks and form a coalition of interests unparalleled in the history of Baptist theological education. From this base is it not possible for students on both the Berkeley and Covina campuses to grow in awareness of the possibility of overcoming cultural, social and religious differences in local communities for the sake of the full expression of the Gospel? If the seminaries can achieve this, does it not follow that the leadership can catch a similar vision for the local congregations?

For the drawing together of these seminaries is above all an expression of Baptist unity where there had been division. This has to be understood as a response to the leading of God as well as a response to the challenge of the times.

Academic Strength in the Berkeley Framework

This is not the strength of a dogged digging into traditionalism. This is the strength born of daring, visionary education, creating new educational designs on the ecumenically cooperative base. In line with its historic emphasis on quality education, Berkeley today has the freedom to follow daring new designs. The Berkeley student has one of the richest deposits of



theological education in America at his disposal, as the resources of all twelve seminaries banded together in the cooperative Graduate Theological Union are open to him.

Here is a center sufficiently vital that it is a learning ground for that accrediting association, the A.A.T.S. itself. The Berkeley cluster has helped A.A.T.S. understand the directions required for the accreditation of the new cluster designs for tomorrow.

Recruitment, a Pleasure

When one talks to prospective students about Berkeley as a "dynamic center," it is to speak of the "expanding horizons" of its cultural and social world, the new meanings of the faith coming up from the interchurch involvements and the claim that is laid on the future in the imaginative outreach into community. The students who hear the true story will do their own "recruiting."

Christ and the Dynamics of Culture

Must we not agree with Richard Niebuhr that the true relationship is one in which Christ transforms culture? Where is this more apt to take place than at Berkeley where one can see the confrontation of Christ and social turmoil, Christ and university turmoil, Christ and ecumenical turmoil, Christ and the forces creating the future, Christ and human hope? **The convergence of these forces has to add up to a unique and compelling setting for theological education.** Can it not be said that God has brought us to this place in this hour where God puts His claim upon the future, where God thrusts us into these life centers, where God thrusts us into the social dynamics?

This is a Climate for Christian Growth

Growth of the Christian in the urban environment, growth of the Christian among power groups, growth of the Christian in intellectual movements and growth of the Christian through ecumenical involvement — all of this is possible at Berkeley.

Baptists should thank God for the guidance that has brought us to this presence in the midst of a fertile and creative center of learning and living. In interdenominational circles distinguished persons with expertise in theological education, denominational strategies and the directions the church is going in relationship to the world consistently lift up Berkeley as the foremost setting for a seminary. Pastors and lay leaders of the Baptist churches, send your inquiring, your searching, your growing, your maturing, your promising youth to this human laboratory of Christian leadership development.

AATS Gives Green Light

Following survey visits in Berkeley last February by a team of experts from the American Association of Theological Schools, the accrediting agency in theological education, word was received this summer by President C. Adrian Heaton that the "Commission on Accrediting in its meeting of May 23-24 took unanimous action to continue the accreditation of Berkeley Baptist without notation." In a confidential newsletter to board members, Dr. Heaton explained that "without notation" means without demerits of any kind. (The Covina campus of the Seminary of the West is also fully accredited by the AATS.)

In August President John Dillenberger of the Graduate Theological Union was notified that the AATS Commission on Accrediting and nation-wide balloting by member schools of the AATS had voted to grant full accreditation to the GTU, which has now been in full operation for five years, as the AATS requires. This is the first cooperative theological program to receive accreditation by the AATS. In this, as in many other respects, the GTU has been a pioneer on behalf of other theological clusters in cities from Berkeley to Boston.

Once the AATS votes to grant accreditation, a school is thoroughly reviewed by visiting experts at five-year intervals. A constructive report and educational critique by Berkeley Baptists's team began with these words:

"Berkeley Baptist Divinity School has had to cope with an in-put of institutional adjustments in recent years that might have caused even a sophisticated computer to register 'tilt.' The visiting team was impressed with the resilience and initiative demonstrated by administration and faculty during this period of rapid transition in the life of the school."



Gordon Packard Named ABSW Finance Chairman

Mr. Gordon Packard, a member of the Berkeley board for six years, has accepted election as chairman of the finance committee for the Seminary of the West.

Mr. Packard graduated from Rutgers University in 1927, when he joined the staff of the International Business Machines Corporation. Within five years he became a senior executive for IBM, responsible for sales, service, education and advertising throughout the United States. Later he became director general of IBM in Europe and lived in Paris.

He also developed an innovative educational program for International Harvester and for three years was executive consultant for the Radio Corporation of America. During World War II he advised members of the American Bankers Association on war bond distribution. Later he owned and operated one of the Southwest's largest cattle and horse ranches at Vail, Arizona.

An active Baptist all of his life, Mr. Packard grew up in the Stelton Baptist Church in Stelton, New Jersey. Since 1960 he has been a trustee and moderator of the First Baptist Church of Menlo Park, California.

The Packards make their home in Atherton. He is an active member of the Bohemian Club of San Francisco.

Funds Needed to Match Challenge Gifts

The Seminary of the West is facing what President Heaton calls a "cash crunch." This fall as nearly 250 students register for classes on the Covina and Berkeley campuses, the school needs at least $100,000 in new money to be ready for them.

Two trustees and their wives have made challenge gifts of $27,000 and $15,000 which will be used to match each gift received, dollar for dollar.

The total budget (including capital investments) for both campuses is $1,084,000, which is within 3% of last year's budget. Despite necessary increases in salaries, scholarship aid and the cost of supplies, savings are being achieved by having one administration and by unifying the business and public relations staffs.

Dr. Heaton explained, "The major savings planned await the lease or sale of the present Berkeley campus when the school moves into the GTU cluster on the north side of the university campus and the sale or lease of a portion of the Covina campus. Because of the current tight money market, such property transfers are slowed so the financial burden remains heavy."

American Baptist churches in the western states which have made pledges to Berkeley, Covina or the Seminary of the West for 1969 are urged to send their contributions in this month. Churches also are reminded to include a significant amount for the Seminary of the West for 1970 as they plan their contribution to Part One of the American Baptist World Mission budget. Those who prefer may designate their gift for either the Berkeley or the Covina campus.

Sources of seminary income this year include $256,000 from tuition and campus rentals; $80,000 from endowment funds; and $75,000 from the American Baptist Board of Education and Publication, including the cancellation of a $50,000 note.

Dr. Heaton concluded, "Unless gifts from churches exceed the 1969 goal of $267,000 and gifts from individuals exceed $175,000, we shall end the year with a deficit of $231,000. Contributions made now will be doubled by the challenge gifts and the entire work of the seminary will be greatly strengthened."

Gifts may be sent to Dr. Heaton at either campus. Persons wishing information about the bequest and annuity program should contact Dr. Carrol O. Morong, vice president or Dr. Lawrence W. Allen, assistant to the president.

New Trustees Elected

Five new trustees of the American Baptist Seminary of the West will be invited to attend their first board meeting November 15 in Los Angeles.

They include REV. WILLIAM CLINE, pastor of Conejo Valley Baptist Church of Thousand Oaks and president of the Covina alumni; DR. THOMAS KILGORE, JR., pastor of the Second Baptist Church of Los Angeles and president of the American Baptist Convention; LOREN MCBAIN, graduate of Eastern Baptist College and student at Covina; CURTIS MCCORMACK, graduate of Oregon State University and student at Berkeley; and DR. C. ELROY SHIKLES, pastor of First Baptist Church of Grand Junction, Colorado and an alumnus of Berkeley, class of 1939.



J. Stillson Judah

ABSW JOINS IN GTU COMMON LIBRARY

First steps toward a common library were taken four years ago with the formation of the Bibliographic Center serving all schools in the Graduate Theological Union at Berkeley. Its staff coordinated acquisitions, catalogued the books and arranged for student and faculty use of all volumes and resource materials housed in the participating institutions.

In June, 1969, Dr. J. Stillson Judah was named as the GTU librarian. A noted author-educator, he had been professor of history of religions and librarian at the Pacific School of Religion since 1941. He was the GTU Bibliographic Center librarian on a part-time basis since 1966 and has long advocated the move to form a common library.

In announcing the appointment, Dr. John Dillenberger said, "There are few precedents since the Reformation when schools of theology representing the major faiths have taken so decisive a step as to merge irreplaceable academic assets such as their library holdings."

The common library will aid participating schools in keeping up with the knowledge explosion in books and maintaining an outstanding graduate library. Dr. Judah will be responsible for carrying out the merger and for allocating the $100,000 annual book buying budget.

When Alma College, the Jesuit seminary from Los Gatos, moved to Berkeley in September, its books were integrated into the common library. During the next few months only such books as are specifically needed for immediate use will be called for from San Francisco Seminary, Pacific Lutheran and the Seminary of the West. Consequently most of Berkeley's will continue to be housed in the Sandford Fleming library building.

In its initial stages, the common library will be housed in present library facilities of GTU schools on the north side of the university campus. Plans are now beginning to secure funds to build a new structure to house the volumes of the common library and provide the library resources needed by the 800 students in the participating schools.

Dr. Gottwald Returns From Year in Israel

Dr. Norman K. Gottwald, professor of Old Testament, Biblical theology and ethics at the Berkeley campus and the Graduate Theological Union, returned in September from a year's sabbatical in Israel. His research concerned the sociology and value systems of Israel's earliest religion.

As a research fellow at Hebrew Union College in Jerusalem he participated in extended field trips to Galilee, the Negeb desert and to Sinai by command car, as well as many one-day trips from Jerusalem. During the spring excavation at Gezer he worked at the 12th and 11th century level during the dig, which corresponded to the period of his formal research.

The research fellows took part in several stimulating conversations



Norman K. Gottwald

with archaeologists concerning the historical and cultural implications of their work. These included Yohanan Aharoni, Ruth Amiran, Joseph Callaway and Kathleen Kenyon. Hebrew Union College offered several slide-lecture reports on recent excavations not yet published.

Dr. Gottwald also spent two weeks visiting Hittite and Graeco-Roman archaeological sites in Turkey and two weeks in the Greek islands, concentrating especially on the Minoan remains in Crete.

His study began with the emergence of Israel in Canaan between 1200-1000 B.C., with the goal of determining the role of the religious factor in coping with socio-political conditions in that period and its applications today.

In a summary report for President Heaton, Dr. Gottwald wrote, "Certain of the well-known features of Israel's early theology have clear socio-political functional significance. That Yahweh is exclusive in his demands, personal in nature, a strong and wilful actor in communal history corresponds to the wilful and exclusive act by which Israel created itself in opposition to Egyptian imperialism and Canaanite feudalism, and in the process, converted separate groups to programs of joint action."

KEN KLIEVERS TO TEACH IN INDIA

Rev. and Mrs. Kenneth K. Kliever (M.R.E. Covina, 1958) left Pasadena August 21 enroute to India, where they will teach for six months in a new ecumenical seminary at Rajahmundry in South India. The president, Dr. Louis Knoll, is a close friend of theirs.

The Klievers are investing their own financial resources in this year of teaching and travel, so that their family can broaden their concepts by experiencing cultures and peoples around the world. They will be accompanied by their two daughters, aged 11 and 13.

In this English-speaking B.D. program, Mr. Kliever expects to do some teaching and work with students in practical field assignments. By spending 1968-69 studying at Los Angeles State and Pasadena College, he has completed the necessary educational credentials for his elementary teaching certificate and has earned an M.A. in education.

Since it is difficult for Americans to secure long-term visas for India, the Klievers have three-month visitor's visas, which can be extended for three additional months. This is almost a full school year in India. Their trip will conclude with a few months of camping in Europe and visiting Baptist-related work there.

During his student years Mr. Kliever served First Baptist Church in Taft. Since graduation he has been director of Christian education and youth work at First, Long Beach and Calvary, Pasadena.

Mrs. Kliever has taught elementary school in the Monrovia district.

"DUAL" ALUMNI HONORED

Distinguished Service Awards were presented to six University of Redlands alumni on May 31 with three of the six also alumni of Berkeley Baptist Divinity School.

Dr. Jesse D. Moses, '39, principal of Washington Junior High School in Pasadena, was recognized for "leadership in public education and for service to humanitarian organizations." A former Army chaplain, he is active in the Chamber of Commerce, Urban League, and NAACP.

Recognized for a "lifetime of work in central city mission projects and for service in experimental church programming" was the Rev. Carl D. Locke, '41. He is an assistant vice-president for the American Baptist Management Corporation, which involves low and middle income housing.

An instructor in social science at Citrus College, Azusa, Manley J. Johnson, '44, received the award for "outstanding leadership in teaching young people and service to bring about understanding of Negro culture and history." He has been a YMCA secretary in three California cities and was a pastor in two interracial, interdenominational churches in the Bay Area.

Alumni News

By Carol J. Goodman

COVINA CAMPUS

1949 Air Force Chaplain CHARLES J. BARNES has been promoted from lieutenant colonel to colonel.

1951 Serving the Arizona Convention of American Baptist Churches as director of the Department of Outreach and Service is GRANT B. YEATMAN, pastor of Monte Vista Baptist Church, Phoenix.

1954 WILLIAM C. COLE continues as pastor of the Explorers' Church of Long Beach, a congregation pioneering new areas of mission. An encounter group at a women's reformatory has been commended by government officials. A new program involves volunteers from the church working with parole agents of the California Youth Authority.

1957 Moving from the pastorate of First Baptist Church, Banning to Lindley Avenue Baptist, Tarzana, is CARL G. JENNINGS.

1958 Major JOHN A. DE SAEGHER, Army chaplain stationed at Van Nuys, reported 24 conversions. Among recent activities were leading two retreats, attendance at a counseling workshop, and sponsorship of a lecture series on narcotics . . . WALTER H. HOSTETTLER is pastor of First Baptist Church, Napa, moving from Pleasant Valley Baptist, Camarillo.

1959 Navy Lieutenant Commander JOHN N. DOLAGHAN received a letter of appreciation from the chief of Navy chaplains for a pre-marriage clinic conducted at the El Toro Marine Base. He has completed all work except the thesis for a master's degree in counseling at Chapman College. He is now on his second tour of duty in Vietnam.

1961 Leaving Temple Baptist Church, LaHabra, as director of Christian education, JOHN LYTTLE has gone to First Baptist, Camas, Wash., as pastor.

1965 RICHARD C. AXMANN has been serving since April 1 as pastor of the Community Baptist Church, Hulett, Wyo., and as director of the Wyoming Ranch Ministry, a joint venture of the church, the state convention, and the American Baptist Home Mission Societies . . . Chaplain WILLIAM A. HARRISON, Army captain, has returned from Vietnam to the Savanna Army Depot, Ill.

1967 In May FORREST BELL began his pastorate of the First Baptist Church, Raymond, Wash., going from Longview . . . Moving from director of the Weirton Christian Center, W. Va., to community organization with the Rankin Christian Center, Monroeville, Pa., is CLYDE CRIDLEBAUGH . . . Serving as pastor of the Sheffield Baptist Church, Ia., is R. TED NUTTING, moving from Hampton, Ia.

1968 JAMES H. BRAGAN began June 1 as pastor of the newly-formed Greater Nemaha (County) Larger Parish in Nebraska, with two American Baptist and two Disciples of Christ churches involved. There are some common services and program but each church also maintains some individual responsibilities. A parish council is being formed to direct business and activities.



Seventeen graduates of 1965 and 1966 returned to the Berkeley campus in June to discuss informally the implications of their seminary education and their earliest years in the ministry. The conference included some who have shifted from the pastorate to teaching or social work.

BERKELEY CAMPUS

1935 ARTHUR and OLGA LOVERIDGE retired this summer from the pastorate at Poston Community Baptist Church, Parker, Ariz.

1936 BOYCE VAN OSDEL is one of the writers of the new Christian Faith and Work Plan curriculum of the American Baptist Convention.

1937 RALPH T. COBB is now acting executive secretary for the North Dakota Baptist Convention in addition to his responsibility as executive secretary of the South Dakota Baptist Convention. His office remains at Sioux Falls.

1938 Mrs. James LeGrande (RUTH FINWALL) has moved from Middletown, O., to Denver, Colo.

1941 LOUISE VOTH, retired missionary of the American Baptist Home Mission Societies, died on March 18 in Stowe, O. She was principal of Mather School, 1942-51.

1942 Congratulations to Chaplain VINCENT E. NELSON on becoming a colonel and receiving the Army Commendation Medal for meritorious service in Japan.

1943 Commander BERYL L. BURR retired June 30 after 20 years of active duty as a Navy chaplain.

1944 The JOHN LANES (D.D. '59, Covina) recently celebrated their 25th anniversary of ministry at the First Baptist Church of Sunland.

1945 Now serving as manager-treasurer of the American Baptist Norcal Credit Union, with offices in Oakland, is ROBERT MARTIN. He was in business and 20 years in the pastorate before being associated with the Credit Union and its first manager-treasurer, the late Dr. M. E. Bratcher. Joining Mr. Martin as an associate is GORDON FORBES, '32, well known in California and Washington for his years of ministry in Christian education . . . Following a two-parish pastorate in Idaho, CHESTER NORTHROP has accepted a call to Pleasant Valley Baptist Church, Portland, Ore.

1946 WILBUR N. THORLAKSON has been pastor of the Florissant Valley Baptist Church, Mo. for 15 years. During this time there have been many new members, new buildings constructed, and mission sites developed.

1947 A feature story in the July-August issue of **Crusader** tells of JOHN MAC DONALD and his work with "hippies" in the Bay Area. A pastor in Mill Valley, he is also a Civil Air Patrol chaplain.

1948 MARCELLA FORD (Mrs. J. W.) was honored by the Oakland-Piedmont (Calif.) branch of the American Association of University Women as one of their "Women of the Year." . . . The honorary doctor of humane letters degree was conferred upon PAUL L. LAUBY at the commencement exercises of Silliman University, Philippines. After completing 16 years on the faculty, Dr. Lauby has returned to the United States . . . WAYNE and DORIS LONG have moved from Jackson to serve the Laurel Methodist Church, Oakland . . . KENNETH WALLACE (Hon.) retired from the pastorate of Thousand Oaks Baptist Church, Berkeley, began in September as a consultant on the Ministers' Salary Plan for the Ministers and Missionaries Benefit Board of the American Baptist Convention, serving in Northern California.

1949 FRANK and IDA PEARL ('47) MC CRAY are now at Chester Avenue Baptist Church, Bakersfield, where he is director of Christian education.

1950 The E. P. Y. SIMPSONS have returned after two years of teaching in New Zealand. He has become associate professor of history at Alderson-Broaddus College in West Virginia.

1951 DORIS HONEY Vineyard and her family have moved to Albuquerque, N.M. where she attended the university this summer, working on library science and is now teaching public school. Her husband, William, is on leave of absence from the Bureau of Indian Affairs to work on his doctor of education degree.

1953 Moving to the pastorate of First Baptist Church, Holden, Mass., from Norfolk, Mass., is DON MENZEL.

1954 After seven years as pastor of First Congregational Church, Everett, Wash., IVAN C. CLEVELAND is now in private practice as a marriage and family counselor . . . Commander THAINE E. FORD, senior chaplain aboard the USS Ranger, was cited by Huntington College as the distinguished alumnus of the year . . . ROBERT FRONTERHOUSE has moved from Columbus, O., to Salina, Kan. . . . On May 4 ROBERT L. LARSEN was installed as pastor of the First Presbyterian Church, Nowata, Okla. He and Mrs. Larsen and son, Stephen, were refused permission by the Government of India to return to Assam where they had been missionaries under the American Baptist Foreign Mission Societies. . . . THOMAS MEICHO, director of admissions at Linfield College since 1960, has been appointed dean of admissions with overall responsibility for public relations, alumni, admissions, and publications . . . Included in the adult curriculum of the United Church of Christ is a book co-authored by ARTHUR MERRILL of the United Theological Seminary in Minnesota entitled **The Biblical Witness in the World.**

1955 In May ROBERT L. CLOATS joined the staff of the Division of World Mission Support of the American Baptist Convention as field counselor for western Pennsylvania. He and his family had been missionaries in Thailand since 1959 . . . Director of the second annual vacation church school of the Cedar Hills (Ore) United Parish was DWIGHT NEUENSCHWANDER, pastor of the Cedar Hills Baptist Church. Six denominations participated with 350 students registered and 60 teachers and leaders. The parish also sponsors a Dialogue Center in the shopping center, providing a "Christian presence," the opportunity for counseling by the participating pastors and a place for fellowship, conversations and coffee . . . LEE REICHSTEIN has moved from First Baptist Church, Fort Lupton, Colo., to First Baptist, La Junta.

1956 JACK J. CHINN writes from Brazil that he is busy with the Bible College established five years ago. He is in his second term of missionary service there . . . VICTOR DAVIS left the First Baptist Church, Fresno, after five years as director of Christian education to take further graduate work . . . JITSUKO TANAKA Reedy and her family were home for a short furlough in June from their work as United Methodist Church missionaries in Japan. She said their three-year-old son, David, is already bilingual and his Japanese is better than his father's and his English better than his mother's!

1957 V. O. BALDWIN is at Clearlake Highlands retired from the active ministry until health is restored following open heart surgery . . . Dr. and Mrs. WILLIAM K. GOURLEY (ESTHER BEESON) have moved from Shawnee Mission, Kan., to New Orleans, La. . . . DEAN D. KNUDSEN is in W. Lafayette, Ind., from Columbus, O. . . . MILTON O. WHITAKER has left the pastorate of First Baptist Church, Martinez, to engage in further study.

1958 Now at St. Luke's Episcopal Church, Deming, N.M., is CHARLES E. ALLEN, moving from Pecos, Tex. . . . LEONARD BALLESTEROS, JR. is associate director of urban work and community ministries of the New Jersey Baptist Convention . . . In July CHARLES R. HARWOOD moved to the Church of the Savior, Mesa, Ariz. from First Baptist, Blythe.

1959 The CARL HOLMGREN family returned home in June for furlough from missionary service in Japan under the American Baptist Foreign Mission Societies . . . Major MARION D. PEMBER and Major HERBERT A. SNIDER, '62, Army chaplains, reported for duty in Vietnam in February.

1961 After four years as pastor of First Baptist Church, Fort Bragg, WALTER MORGAN moved in May to First Baptist, Red Bluff.

1962 NORMAN MC CUE now serves the Fremont Baptist Church, Seattle, Wash., following a seven-year pastorate at Grace Baptist, Tacoma . . . In May RAY MILER assumed the pastorate of First Baptist Church, Orland, after being associate pastor at First Baptist, Redwood City . . . WILLIAM THOMAS, JR. visited the campus in July on a "mid-term break" from service as a pastor in Kinshasa, Republic of Congo, under the British Baptist Mission Society.

1963 COLVIN BLANFORD received the doctor of religion degree from the School of Theology at Claremont on June 7. He is pastor of Cosmopolitan Baptist Church, San Francisco, and commuted to Southern California for two years! . . . RICHARD GRENELL became pastor of First Baptist Church, Placerville, in July, moving from First Baptist, Carmichael.

1964 Now at Glenn Baptist Church is EDWARD L. MC CALL. He was at Yountville . . . Following language study in Belgium, the VERNON STANLEYS are in Kinshasa, Republic of Congo, under the American Baptist Foreign Mission Societies . . . WILLIAM A STODDART resigned after five years as associate minister of Calvary Baptist Church, Denver, Colo., to accept a similar position at First Baptist, Portland, Ore., beginning in August.

1965 GEORGE GENTRY is living in Long Beach and recently took a trip to Germany. Seriously injured in Vietnam while serving as a lieutenant in the Army, he is a paraplegic and has been receiving therapy which will continue for another six to twelve months. He is contemplating further graduate study . . . Captain CURTIS G. SMITH, Army chaplain, has received two medals, the bronze star for meritorious service in Vietnam and the air medal.



In India the Jack McCriries pose with a newborn daughter, Heather Shanti.

1966 ESTHER ANG visited the school in June while on vacation from her work in the Neighborhood Center in Utica, N.Y. . . . H. DOUGLAS BROWN has completed all course work for the Ph.D. degree at UCLA, has passed his qualifying exams and will be writing his dissertation this year. . . . WILLIAM J. LAWTON, a United Methodist pastor, has moved from Portola to Milpitas.

1967 In June CHARLES D. WALKER, JR. became associate pastor of Trinity Baptist Church, Concord, after a pastorate at Community Baptist Church, Oakley.

1968 Deepest sympathy is extended to THOMAS GINGERICH in the death of his parents in an automobile accident in Iowa during July. His sister was seriously injured . . . WALTER PARRY is one of the directors of church and community studies under the American Baptist Extension Corporation and lives in Illinois.

1969 "The Importance of Being Verbal," the senior sermon of RONALD K. HARRIS, has been published in the May-June issue of **Preaching,** a bi-monthly journal of homiletics. Dr. William L. Malcomson of the Berkeley faculty is the ecumenical editor.

WEDDING BELLS

Congratulations and best wishes to:

1962 DAVID QUIRING, married May 10 to Miss Virginia Gates of Chicago. He serves First Baptist Church, Des Moines, Ia.

1968 THOMAS WYATT, married August 16 at the First Assembly of God Church, North Hollywood, to Miss Sharon Castagna.

NEW ARRIVALS

Congratulations and best wishes to:

1957 The JOHN TOWNSENDS on the birth of Alicia Carol.

1962 The WAYNE MARTINS on the birth of Geofrey Scott.

1963 Chaplain and Mrs. DONAL M. COWELL on the arrival of Richard Alan.

1964 The JACK MC CRIRIES on the birth of Heather Shanti ("peace" in Bengali). They are in India with the Peace Corps.

1966 FRANK and JANET (ZERBA) BROUGHER on a son, Peter Aaron.

1927 The JAMES MATHEWS' on the birth of Todd Randal.

Dimensions
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Dean Robert Campbell

Speaking Personally

DR. ROBERT C. CAMPBELL, dean and professor of New Testament at the Covina campus since 1954, was granted a sabbatical leave for the fall months. Following his leadership of a six-week study tour in the Holy Land for Covina students and pastors, he spent two months in language study at the Sorbonne in Paris. From October until Christmas he will do research in New Testament studies at the University of Cambridge.

Dr. DAVID WALLACE, professor of Biblical theology, is serving as chairman of the faculty at Covina during Dean Campbell's sabbatical. Dr. Wallace will preside at faculty meetings, coordinate the reports of faculty committees and assist the president and the instruction committee of the trustees on matters of academic policy. DR. RICHARD DOSS will represent the dean on the Student Council and DR. ROBERT LAURIN will handle matters of transfer credits and academic standing.

DEAN PAUL CLASPER gave a paper on the response of Baptists in America to the current theological scene during a conference of European theological educators in Geneva September 1-4. Other participants included PRESIDENT and MRS. C. ADRIAN HEATON, MRS. CLASPER, DR. and MRS. CYRIL D. GARRETT and DR. CULBERT RUTENBER.

Rev. Bob Richards is a refreshing pied piper for physical fitness and positive American values. He left Los Angeles in June to jog or cycle every foot of the 3384 miles across the country to encourage his fellow Americans to get out of their chairs and out of doors. Driving the van for his fitness crusade is ROBERT J. MCMULLIN, a graduate of UCLA and a middler at Covina.

DR. ELDON ERNST and DR. HAROLD FRAZEE of the Berkeley faculty were delegates to a June conference sponsored by the Center for Urban-Black Studies of the GTU. The conference began in the Berkeley chapel with a service of requiem. The Martin Luther King lectures were given by Dr. Major Jones, president of Gammon Theological Seminary in Atlanta.

We rejoice in the swift recovery from surgery of an ABSW trustee, DR. EMMETT PARKS of Covina and of DR. MAURICE JACKSON, vice president for the Berkeley campus.

The newest member of the ABSW board of trustees is CURTIS MCCORMACK, representing the Berkeley student body. Now that he has completed his intern year at Good Shepherd Baptist Church in Lynnwood, Washington, Curt will serve as head maintenance man at the seminary during his senior year.

As "head wrangler at the ranch" this summer, BEN PATTERSON of Covina was featured in the Forest Home bulletin as one who helps youth relate God's word to their lives.

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume I Number 2
DECEMBER 1969



AS WE WATCH MOON LANDINGS, we realize afresh the significance of God's *new creation* in the birth of Christ Jesus. May His love for all men bring peace to a troubled world.

FACULTY / DIALOGUE

Dimensions of Curriculum At Berkeley



The theological seminary is an expression of the life of the Christian church. It is "the intellectual center of the church's life." (H. Richard Niebuhr) It lives also as the servant of the church, seeking to train ministers for varied and changing ministries in today's increasingly complex and secularized world.

The church can be more accurately pictured than defined: it is *God's chosen instrument of communication; the body of Christ;* and the *community of the Holy Spirit.* It is the channel by which the new quality of life originating in Christ is mediated to God's world. The church exists to share the good news — the gospel — as a community of ambassadors in a life and ministry of re-creation and reconciliation.

The theological curriculum is the structured-but-flexible instrument of the learning process. It is designed to help persons mature in their understanding of the Christian faith and mission and to enhance their capacities for a lifetime of growth and service. The curriculum is concerned with the whole person in all of his relationships: classroom and in-service training; seminar and "bull session;" campus life and community involvement.

The curriculum is concerned with a scholarly competence in the areas of Bible, church history, theology and cultural analysis; and the ability to think and relate these understandings to life situations. The capacity for dialogue and seeing interrelationships across disciplinary, cultural and ecclesiastical lines is fostered. These foundational disciplines have as their focus the growth of persons for ministry.

The curriculum also provides for clinically oriented field education experiences where learning takes place in actual life situations. Supervised field education and intern programs are integral, not incidental, to the process of theological maturity. Field education is kept in "fruitful tension" with interpretation and theological reflection. Learning through doing is related to the rhythm of action and reflection.

The curriculum is designed to make the maximum use of the life-situation of the San Francisco Bay area. Within an hour's radius of the seminary campus can be found a veritable microcosm of contemporary America—ghettos and universities; suburbs, slums and villages; rolling farmland and industrial complexes; ocean, valleys and mountains. Encouragement is given to shape specific study programs, using to the full the resources of the many educational institutions in Berkeley. The Graduate Theological Union itself reflects the diversity-in-unity of the whole area and is rightly known as one of the most exciting theological centers of the world.

The theological curriculum is the subject of constant, critical scrutiny by the whole seminary community—trustees, faculty and students. A dynamic faith calls for a continual reevaluation and reappropriation of the meaning of the gospel and the mission of the church. This in turn calls for fresh understandings and experiments in the processes whereby learning and growth take place. The ferment of the cultural situation in Berkeley is most conducive to a curriculum responsive to the contemporary scene.

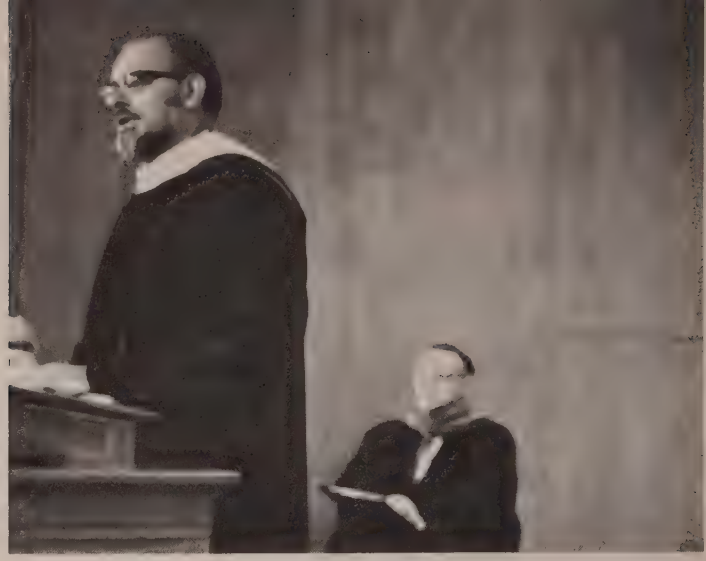
Paul Clasper

Dean, Berkeley Campus

(Reprinted from the 1970 Berkeley catalog)



Members of the Berkeley quartet include Shirley Field, Rick Mixon, Bill Kastning and Steve Ott.



Professor Robert H. Mitchell gave the convocation address on "Music — Substance or Shadow." He pointed out that since the Middle Ages attention has shifted from the composer to the performer to the listener, "until today we are enveloped in a kind of musical wallpaper." Nearly 300 attended the Covina event.

BERKELEY QUARTET SINGS

Many Baptists have already heard the Berkeley Quartet sing during the Southern California convention at Hollywood Hills and the Northern California convention at Redding.

Under the guidance of Professor John Burke, instructor in church music, the quartet members are prepared to sing, dramatize, dialogue, witness, recruit, lead recreation and conduct worship services in Baptist churches. Their schedule is fast filling up, but a limited number of dates are still available through Miss Carol Goodman, administrative assistant at the Berkeley campus.

Leader of the group is Mr. Shirley Field, a second year student from Lodi. He earned his B.S. with honors in business administration at the Berkeley campus of the University of California in 1948. After serving as an accountant, he decided to enter seminary to pursue his interest in Christian education. An accomplished musician, he sings first tenor, plays the piano and composes music.

The second tenor is Rick Mixon, a 1969 graduate of Columbia University, where he was concert and tour manager for the Columbia Glee Club. He also sang with a 12-man madrigal group and the varsity quartet. During the summer of 1968 he interned in the Washington office of Wayne Morse, then U.S. Senator from Oregon.

Bill Kastning was graduated from Ottawa University in 1968 with majors in chemistry and biology and entered seminary last March. Interested in Christian education, especially summer camping for youth, he interned last summer as a recreation center director at King City. He sings baritone and plays the guitar.

Steve Ott of Bellevue, Washington, sings bass and plays the guitar. He was graduated from Linfield College in 1969 with a double major in philosophy and religion. He sang in the Linfield a cappella choir for four years and in many small ensembles. He was elected choir president during his senior year. He is interested in professional counseling, working with disturbed children.

PRESIDENT'S DINNERS SET DECEMBER 5-6

The president's invitational dinners will be held at the Los Angeles Biltmore on Friday, December 5 and at the Sheraton-Palace in San Francisco on Saturday, December 6. The occasions will observe the first anniversary of the incorporation of the American Baptist Seminary of the West.

Trustees, faculty, alumni officers and special friends of the school will be invited to attend. Tickets will be $6.00 per person and will include roast beef in the Renaissance Room at the Biltmore and leg of lamb in the Gold Ballroom at the Sheraton-Palace.

The fourteen-voice Covina concert choir, under the direction of Professor Robert Mitchell, will sing in Los Angeles and the Berkeley quartet, directed by Professor John Burke, will sing in San Francisco.

Both occasions will include recognition of the fact that Dr. Adrian Heaton has completed ten years as president of the Covina campus and two years as president of the Berkeley campus.

The New Curriculum at Covina

By Robert Laurin

Fiddling with the curriculum seems to be a habit shared by most educational institutions and the American Baptist Seminary of the West at Covina is no exception. We hope we have a symphony going on the Knolls, yet we recognize that anything new takes a while getting used to, so there are a few discordant notes.

About five years ago the faculty started working seriously at changing the structure of the curriculum. This was undertaken with the belief that the teaching-learning enterprise at the seminary should attempt to prepare persons for various kinds of Christian ministry in a changing world, not for explicit mastery of the various theological and functional disciplines.

We see ourselves more as a professional school (note: I did not say "trade school") than as a graduate school, although recognizing that there can be no meaningful professional work without its being permeated by the academic and research concerns of graduate study. Yet we face our curriculum clearly and consciously with the intention of providing a situation where men and women can above all learn to become effective, functioning ministers in the varied situations of our modern church and society.

The student who leaves this seminary must not be simply a purveyor of information or manipulator of the status quo, *but rather a reflective and skillful leader who can help the church and the ministry adapt to unforeseen situations, so as to help all men to find the meaning of existence under God.*

The Four Goals

The curriculum revolves around what the faculty has dubbed the "SPSP concept." These letters represent the four main goals of the curriculum. *First,* we are trying to develop a "spiritual" person, that is, a man or woman of God. We believe that our graduates should be intelligently and profoundly committed to Jesus Christ. Our aim here is to recognize that the word "spiritual" is dynamic and involves growth and change. This kind of person has made a commitment, exhibited in the way he lives and thinks. He is motivated by the hope of God's purpose and a sense of transcendence in his life, but is always on the road to Christian maturity and certainty.

Second, the curriculum is concerned with "persons." We understand that the gospel is communicated through personality. While in special circumstances an overlooked aspect of the gospel may be effectively promoted by a lopsided personality, in general a balanced person will best express the fullness of the gospel. So we seek to develop men and women who can minister effectively because of their ability to accept and understand themselves and others. This sense of balance is achieved, therefore, when one learns to work with love, with honesty, with responsibility, while having a sense of one's own autonomy and independence from culture and church.

Third, our students are being prepared to be "social" persons. The church has always been called to be involved in society, not to withdraw from it. And the gos-



pel has always been intended to be proclaimed to men and women living in particular cultural situations. This is why we want graduates who understand how society shapes men and institutions, including the church, so that the gospel might be effective. A functioning minister must understand human personality in terms of the social processes of his day that provide both for change and stability. He must be aware of the power structures and processes by which these can be achieved.

Fourth, we are interested in developing "professional" ministers. This word describes one who is intellectually and technically competent to deal with the varieties of tasks facing the minister. Thus the student must learn the traditional skills of the church vocations, but also be adaptive enough to develop new forms that may be necessary in a given situation.

New Teaching Methods

How does the seminary go about achieving these goals? I must confess that here excitement is mixed with frustration. We are tremendously enthused about what is taking place, but we are moving in territory that has not been charted before. We have made some wrong turns and had to make some changes.

Part of the difficulty lies in the very strength of the new curriculum. Under older methods of teaching the professor dispensed the information, while the student took it down, later to regurgitate it on an examination. Now that has changed. The professor is still at the heart of things, but so is the student. Each person is given major responsibility for educating himself. Much more is demanded of the student in terms of research, evaluation, planning, communicating and self-criticism. The resources of professors, library and community are available, but the student is required to utilize more of them on his own initiative.

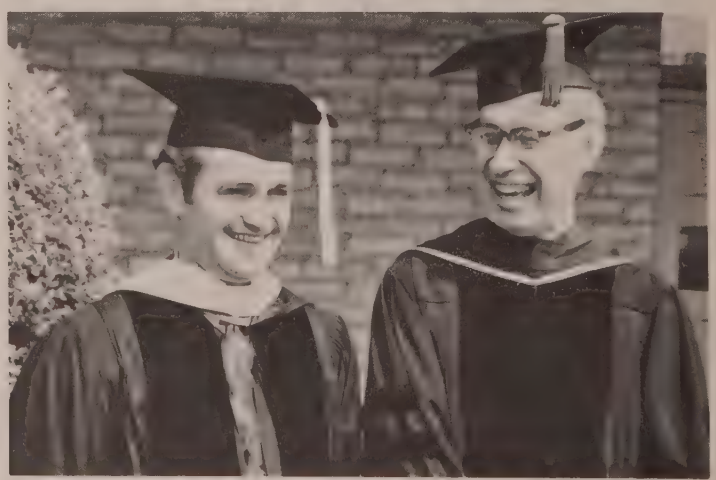
We are attempting to establish the kinds of teaching-learning experiences, personal relations and programming which are characteristic of the professional experiences and requirements of contemporary ministry. Thus we want a man or woman to come to the end of his formal education on campus, and not have to ask with great apprehension, as so many of us asked: "Now what do I do with all the information I have obtained?" Our graduates should be able to leave the seminary and continue to function in the ways they have learned here. The task of ministry should not be a surprise.

Studies for the M.Div.

With all this in mind the faculty has structured the curriculum to include various foundational areas of study. Each is inter-related with the others, but emphasizes its own contribution to the over-all task. For the *Master of Divinity* degree the following three-year program has been devised.

A. The *first quarter* the student is involved in two major courses. The first and largest is the *Prolegomena* ("introductory words"). Here the transition is made from the "content-centered" approach to "function-centered" concerns of the seminary. The course operates on the belief that there are some things a person must know about the theological enterprise before he





Professors Scott Irvine and Culbert G. Rutenber were formally installed as members of the Covina faculty during the academic convocation on October 3. Mr. Irvine is assistant professor of pastoral counseling and Dr. Rutenber is professor of philosophy of religion.

Team teaching is a necessary ingredient in Covina's new curriculum. Dr. Robert Laurin (Old Testament) is shown here with Dr. Bernard Ramm (systematic theology).

can ask useful questions. To provide the primary biblical, theological and historical tools that are foundational for undertaking the task of ministry, we survey the basic contents and methodologies of each discipline. Lectures, broad reading and critical papers are still central, marking only a half-step into the curriculum.

The other course is a *Practicum* ("practice"). The concentration here is on learning to experience and develop the tools of communication and the techniques of group work. Once again it is only an initial step, since the majority of time is not yet spent on the practice of communication or group work. The stress is on evaluation—how does the church communicate, what can the artist say better than the preacher, what are the varieties of ways to communicate, what are the dynamics of group experience and so on.

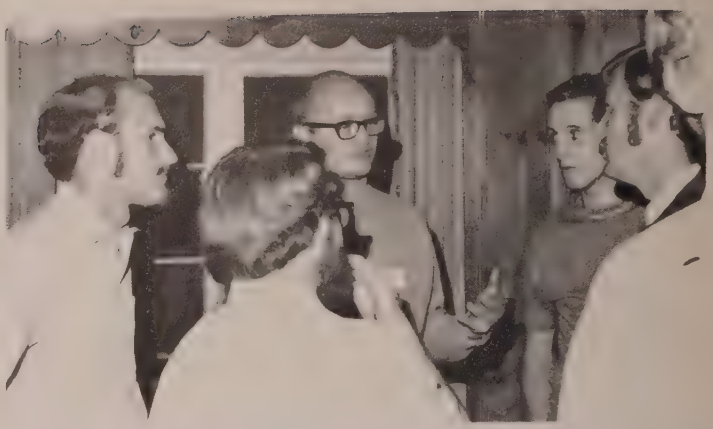
B. The *next five quarters* provide the heart of the curriculum. The student's time is taken up with three major kinds of courses. First there are the *Colloquia* ("conversations"). Here teams of professors and students work together at learning (1) to develop techniques of analyzing life situations, (2) to think theologically about these life circumstances, and (3) to formulate ways to respond to the basic questions of life in terms of specific content and methodology.

The student and professor together examine and reflect upon various psychological and sociological situations in our contemporary world. This may occur on campus through a variety of media, or it may involve exposure off-campus. Through lectures, group projects, individual research and tutorial help, the student examines the theological materials that provide resources for dealing with these life problems. Finally the students and professors work together to formulate effective ways of communicating a Christian response.

For the Task of Ministry

The *Colloquia* have been designed to embrace the basic areas of life to which the Christian ministry must speak, and with which it must work. The five courses under this title are meant to typify the task of ministry. In this we have been given guidance by the curriculum plan developed by the Cooperative Curriculum Project. This is the work of professional curriculum representatives from sixteen denominations in the United States and Canada, summarized in two volumes totaling more than 1000 pages. This research was also basic in developing the denomination's new Faith and Work plan.

Supplementing the *Colloquia* are the two other kinds of courses. Each of them is considered to be an opportunity to work in greater depth and detail on either the "content" or "functional" aspects of the *Colloquia.* The first of the two is the *Preceptorial* ("teaching"). In these the student emphasizes the "content" side of Christian ministry by engaging in intensive research and discus-



Students on the committee to plan the faculty-student retreat met with their advisor, Dr. Richard Doss, assistant professor of preaching.



A trinity of guitar players including Loren McBain, Les Holstein and Dick Doss led spirited group singing.



A vigorous volleyball game between the faculty and students is a retreat tradition. This year, the students won.

sion on a specialized area. These five courses deal with the behavioral sciences, philosophical theology, Christian theology, biblical materials and church history. In each the student prepares a research paper under faculty guidance, and defends a précis of his work.

The second of the two is the *Practicum* ("practice"). These four courses stress the "functional" side of ministry. The student has the opportunity to learn and practice the wide range of functions needed in the ministry. This includes exegesis, counseling, preaching, group work, pastoral work, educational techniques, communication through music, writing, multimedia techniques and so on.

What is most important is that the student is involved in the Preceptorials *and* Practica *in close relationship both with the* Colloquia *and with his or her job or field experiences. This underscores the intent of the curriculum to help students learn in the context of life situations. We also recognize that learning is an emotional process as well as intellectual. Group work begins in the first of these five quarters with* sensitivity training.

The Senior Year

C. With the completion of these courses the student has reached the senior year. Some now take an extra year to work as an intern in a supervised situation. For those who remain in the three-year program the next two quarters are free of any specific course requirements. The student is encouraged to concentrate his elective courses in areas dealing with special interest or professional goals.The seminary offers a wide range of classes, as well as guided research and reading. A variety of off-campus opportunities include study at the Berkeley campus of ABSW or in the Claremont Colleges complex, participation in the clinical pastoral education program in local hospitals and training for urban work at the Center of Metropolitan Mission In-Service Training in Los Angeles.

The final quarter of a student's work involves electives and two required courses. The first is *Workshop.* Here the student develops his personal "statement of faith" in a small group under the guidance of a professor. The faculty believes that there should be a time at the end of the student's formal theological education when he is asked to step back from his three years and answer the question: "Where do I stand theologically at this moment in my ministry?"

The other course is *Communications.* Here the student is asked to utilize the variety of tools that he has learned through the previous years in making a multimedia presentation.

The seminary also offers the Master of Religious Education degree. It is a two-year program, but apart from a series of specialized educational courses which



Professors at Covina have spent five years developing a new curriculum which seeks to prepare ministers to function effectively in church and society.

are substituted for some of the *Preceptorials* and *Practica,* the course is comparable to the first two years of the Master of Divinity program.

Evaluating the progress of a student in this program is guided by our belief that we should train persons for Christian ministry. There are some examinations given which ask for a grasp of contents of a particular area. This is especially true of the middler screening examination. At the end of the first year each student must pass a six-hour examination in Old Testament, New Testament, Church History and Systematic Theology. Successful completion is required for a student to be able to move into his second year.

However, most evaluation is made on the basis of functioning in the ministry. The ability to analyze situations, to relate biblical ideas to contemporary problems, to structure programs, to handle challenges, to deal with other people are of paramount concern. This is also reflected in the oral comprehensive examination. Given at the end of the second year and required for entrance into senior standing, it involves the student's ability to handle test situations. A week before he is to meet with the faculty, the student is given two detailed case studies which he must research and from which he must present a plan for ministry.

The kind of unified curriculum which the faculty has developed at Covina is possible only because there is a common commitment to professional concerns. We are excited about it, even though it takes a great deal more of our time and still needs refinements. Yet the conviction increases in all of us that we are participating in the education of men and women who will make significant contributions for Christ to the world.



Four Berkeleyites led the conference of Baptist theologians in Geneva. Pictured are Dr. Robert Rasmussen '60 and Dr. Lynn Leavenworth '43 of the ABC's department of theological education and Dean Paul Clasper, who delivered a paper. Not shown is Dr. Gordon Lahrson, former BBDS professor who now heads American Baptist work in Europe.

BERKELEY PUBLISHES NEW CATALOG

"Action follows conviction, not knowledge." (DuNouy) *"Life can only be understood backwards; but it can only be lived forwards."* (Kierkegaard) *"May God deny you peace but give you glory."* (Unamuno)

Sprinkled with such mind-jogging quotations selected by Dean Paul Clasper and tasteful contemporary art by Janet Clasper, the new catalog was edited by Carol Goodman and came from the press in September.

Dean Clasper explained, "It seeks to present the stance and direction in which the school is moving. It also interprets Baptist involvement in core courses and electives taught cooperatively by a dozen Protestant and Catholic seminaries through the Graduate Theological Union. Its contemporary format combines the interpretive material of a recruitment brochure with the factual and curricular information included in most catalogs."

Two "samples" of the Berkeley catalog can be found in the article by Dr. Clasper on page two of this issue and in the sketch by Mrs. Clasper on page nine.

President C. Adrian Heaton added, "The Berkeley catalog now joins the Covina catalog published in May. You may be just the right person to invite some college student or recent graduate to look at one of these new catalogs and listen to God's inner call to prepare for service in one of the church-related vocations. Please send us their names, addresses and other information that will help us reach them."

$73,500 RECEIVED SINCE AUGUST

In August the Seminary of the West launched a campaign to secure $100,000 to aid in meeting operating expenses for the opening of the school year. More than 250 students are attending classes on the Berkeley and Covina campuses this quarter, requiring a sizable cash outlay for such varied items as scholarship aid, faculty and staff salaries, library acquisitions and many other needs.

Mr. Victor N. Osterman, Jr., business manager for both campuses, reported that as of October 24 the seminary had received $42,000 in challenge gifts from two trustees and their wives and $31,485 in matching funds. "This means that we still need $26,500 to complete the gift matching program," he said.

In planning the year's program, the seminary board also anticipated receiving $70,000 in Christmas and year-end contributions.

J. A. SMITH ELECTED TRUSTEE



Rev. James Alfred Smith, area representative of the Ministers and Missionaries Benefit Board, has been elected to fill a vacancy on the board of trustees of Berkeley Baptist Divinity School and the Seminary of the West.

A native of Kansas City, he was senior class president in high school, college and seminary. At Western Baptist College in Kansas City, he received a B.S. degree in elementary education. After three years as a school principal, he earned his B.D. and Th.M. degrees at Missouri School of Religion at the University of Missouri.

He served for six years on the staff of the American Baptist Churches of Northern California and for two years as assistant to the president at Bishop College in Dallas, Texas. He joined the M&M staff in January.

On a spring trip to Europe in 1968 he spoke extensively to university and seminary students and Baptist groups in Sweden and Denmark and gave an address to the World Council of Churches staff in Geneva.

He is a member of the National Committee of Black Churchmen, and chairman of the board of Opportunities Industrialization Center in Oakland.

Mrs. Smith earned her B.S. degree at Bishop College and teaches adult education classes in Oakland. The Smiths are the parents of three sons and two daughters.

BERKELEY STUDENTS SERVE AS INTERNS



First-hand experience guided by a skillful co-worker is the best teacher. This is the theory behind the internship program for Berkeley students.

The goals of internship are to help students spend their third year of seminary developing their personal and professional identities as ministers serving churches away from the campus. It also helps them discover the major thrusts of education they want to explore when they return for their senior year.

Curt McCormack served last year as intern minister at Good Shepherd Baptist Church in Lynnwood, Washington, near Seattle. Its founding minister, Rev. Bernard L. Turner '55, had served there since 1960 and was granted a year's leave to study at Menninger Clinic in Topeka, Kansas.

Curt's myriad duties included preaching every Sunday, leading groups in Bible study and the new church school curriculum, directing and composing for the primary and junior choirs, teaching a class for junior highs, conducting weddings and funerals, doing pastoral counseling and calling, organizing a college group and planning experimental worship services. He also assisted the committee that put on the youth night program at the Seattle convention.

At Thousand Oaks Baptist Church in Berkeley, Douglas-Bruce Heusser was minister of education for fourteen months, assisting Rev. R. Dale Johnson '60. As he worked with the church school, youth groups and board of Christian education and assisted in the morning service, "D-B" concluded, "Relationships are the keys to the ministry. If you can relate to people as people and accept them as they are, your problems tend to diminish."

Carroll Morony spent his internship year as the assistant minister at First Baptist Church in Loveland, Colorado, where he worked with Rev. Francis K. Hauseman. He preached once a month, including dialogue sermons and talk-back sessions; taught the adult class during the fall quarter; was a soloist with the choir; led several special programs for the young people; directed an evaluation of the church program; was a member of the radio-television committee of the ministerial association; and participated in several radio programs. During the summer he supervised six counselors-in-training at Black Forest Baptist Assembly in Colorado and later married his co-counselor in a Christmas wedding.

Bill Kastning did a summer internship at Community Baptist Church in King City, California, where he assisted Rev. Earl W. Grote '63. He was director of a community-oriented summer recreation program serving children and youth, worked with the church youth groups and did some preaching.

Nine Interns This Year

Several specialized kinds of internships are being worked out for nine third-year students this year. Larry Bowden is a staff member at First Baptist Church in Waterloo, Iowa. He serves with Rev. Gary Reif '63, who was minister of Larry's home church in Illinois when he decided to come to seminary.

Those assisting hospital chaplains include Bill Clarke at Mounds-Midway Hospital and School of Nursing in St. Paul, Minnesota; Jerry Gilmer at the University of California Medical Center in San Francisco; and Gene Modell at Herrick Memorial Hospital in Berkeley.

At Linfield College in Oregon, Gerry Roe is working with students under the direction of Chaplain Joseph D. Ban. As an innovation this year, two students are doing academic internships. Stuart Young is aiming at a bi-vocational ministry which would involve high school counseling and weekend church work. He is earning a master's degree in counseling at Cal-State at Hayward. John Harrington plans to earn his master's in educational psychology at Cal-State, along with assisting in the seminary dining hall.

Those serving with Rev. Julius Pender '57 at the United Christian Centers of Sacramento include Carol Dudley and Mike Dyer, who are group leaders.

Dr. A. Stanley MacNair, minister of the Bancroft Avenue Baptist Church in San Leandro, is directing the seminary's intern and field education programs.

Alumni News

By Carol J. Goodman

Twelve alumni of the American Baptist Seminary of the West are among the officers and board members elected by the Southern California Baptist Convention at its annual meeting in October. The first vice-president is Dr. Ivan B. Bell (B '33) of Redlands.

Members of the board of managers include Rev. Robert C. Bradford ('56), San Bernardino, Rev. Everett W. Curry Jr. ('67), Lakeview Terrace, and Rev. Robert J. Rose ('60), Poway, all of Covina; and Rev. Horacio Quinones ('67), Los Angeles, Dr. Donald E. Reiter ('60), La Mirada, Rev. David L. Silke ('53), Redlands, and Dr. John F. Lane ('44), Sunland, all of Berkeley.

Among the association representatives are Rev. Robert J. Westgate (C '63), Hacienda Heights, Rev. Sylvester Acevedo (B '55), Brawley, Rev. Gordon Gilbert (C '54), Bakersfield, Rev. Merrill O. Brininstool (B '29), Los Angeles, and Mr. Silke.

COVINA CAMPUS

1951 Congratulations to the Rev. and Mrs. GRANT YEATMAN of Phoenix, Ariz., on the birth of Paul Grant on June 13.

1953 MARVIN FRIESEN of Blossom Hill Baptist Church, San Jose, became pastor of Emerald Baptist Church, Eugene, Ore., on September 14.

1954 JOHN D. BLOCK received a master's degree in philosophy from Wichita State University in Kansas. A pastor in Wichita for eight years, he is now ministering in Weatherford, Okla. A son, Paul, received his M.D. degree from the University of Kansas Medical School in June and is interning in Wichita. Another son, James, works in the credit office of Texaco Oil Co. and lives in West Covina.

1961 NORMAN DALTON has moved from the pastorate of Temple Baptist Church, Fontana, to First Baptist, Rivera.

1962 Following a serious accident enroute to Seattle for the American Baptist Convention in May, ROBERT PAULUS has returned to his responsibilities as pastor of the Belmont Baptist Church.

1967 GARY PUTNAM is working on his doctoral dissertation in Pauline theology at Basel, Switzerland, under Dr. Oscar Cullmann. In May he was married to Miss Rita Stalder of Basel. They recently visited his parents in Seattle, the Berkeley and Covina campuses and vacationed in Honolulu.

1968 DONALD STURGEON began his pastorate at the Westlake Community Baptist Church, Daly City, on September 1. He had been serving University Baptist in Palm Desert.

1969 On September 1 DAVID C. BLOOM began his work as minister of Christian education at the Noank Baptist Church, Noank, Conn. . . . A service of ordination for ROBERT BROUWER was held on June 29 in the First Baptist Church, Stockton, his home church. Participants included Dr. Emmett Parks ('55 Hon.), former pastor of the Stockton church and now serving



The president's gavel of the Woman's Auxiliary at Covina was passed to Betty Bradford *(left)*, wife of alumnus-trustee Robert C. Bradford '56 by outgoing president Ann Dunkelberger, wife of alumnus Kenneth Dunkelberger, also class of 1956.

First Baptist in Covina, where Mr. Brouwer is his assistant minister, and Dr. Donald Thomas, vice-president of ABSW at Covina . . . PAUL K. GIDDINGS is now minister of Christian education at Valley Park Baptist Church in Sepulveda in the San Fernando Valley . . . ALLEN E. TREICHEL has been called as associate minister at Sixth Avenue Baptist Church in Tacoma, Wash.

BERKELEY CAMPUS

Four of the seven articles in the special World Fellowship Offering insert in the September **Crusader** were written by American Baptist missionaries who graduated from or attended the Berkeley campus: Edward E. Bollinger ('50-'51), Okinawa; Arley R. Brown (B.D. '51), Congo; M. Kent Mayfield (B.D. '63), Japan; and Susanne I. Powers ('59-'60), India.

1930 MARGARET LOBB, associate professor of religious education at Pacific School of Religion in Berkeley, received the honorary doctor of divinity degree from PSR at the June commencement. A former faculty member of Berkeley Baptist Divinity School, she retired after 22 years on the PSR faculty. She has traveled extensively and engaged in a wide range of responsibilities.

1946 The September **Crusader** has a cover story on the ministry of MELVIN PEKRUL, pastor, and the First Baptist Church in "The City That Never Sleeps" — Las Vegas, Nev. Clyde B. Reynolds, a 1969 graduate of Covina, is the minister of Christian education.

1951 In May ALICE FINDLAY received the M.A. degree from Andover Newton Theological School. She has served as an American Baptist missionary in India.

1954 ELIZABETH CHAMBERS was named interim field secretary for the Philippine Baptist Mission in September. She continues as head librarian for Central Philippine University in Iloilo City, where since 1954 she has trained librarians throughout the Philippines . . . Serving as acting dean at Crozer Theological Seminary, Chester, Pa., during the sabbatical of the dean is ROBERT A. MACOSKEY, professor of Christian history.

1955 At the University of Stockholm RODGER HARRISON is studying language and Russian church history. He has been working under the American Baptist Foreign Mission Societies



Students, faculty and wives found opportunities to get acquainted during Berkeley's fall retreat, which began with a picnic in Tilden Park and concluded with dinner and a student meeting on campus.

as chaplain to American and English-speaking nationals in Moscow. Recently in Sweden he and the Frank Cralles (she is Berkeley's professor of speech) were together for dinner and the ballet . . . On October 1 DWIGHT A. NEUENSCHWANDER became pastor of First Baptist Church, Boulder, Colo., following a pastorate at Cedar Falls Baptist in Portland, Ore.

1956 "Campus Unrest and Christian Faith: Another View" is the title of an article by RAYMOND P. JENNINGS in the June issue of **Mission.** He is pastor of Berkeley's First Baptist.

1957 NORMAN GREEN JR. of the American Baptist Home Mission Societies has moved from Elmhurst, Ill., to Valley Forge with additional responsibilities in the church strategy program . . . DOUGLAS L. SAXBY is teaching classes in English literature at San Quentin Prison and at the College of Marin. He has been an alternate for the "Fantasticks" performances (musical theater) at Ghiradelli Square in San Francisco.

1959 One of seven faculty members of Sioux Falls College honored by the alumni association was GERTRUDE REVOIR.

1960 Now pastor of First Baptist Church, Boone, Ia., is R. DEAN DIXON (BARBARA METZ '56). He recently participated in a month-long study tour in the Holy Land . . . RONALD KUKA has moved to the pastorate of the American Baptist churches in Omro and Winneconne, Wis. . . . One of the two pastors serving as commentators on a local TV series in Kansas City, Mo., is JAMES LEFFINGWELL, associate at First Baptist Church. The 15-minute program, which "presents news from a Christian viewpoint," is sponsored by the Metropolitan Inter-Church Agency, representing 19 religious groups.

1963 GARY L. REIF, pastor of First Baptist Church, Waterloo, Ia., reports engaging in a new ecumenical experiment in his community. It is a "Dialogue Center" located in the home of a Roman Catholic monsignor. The center is a place where small groups of clergy and lay people meet informally to discuss issues, theology and to relate the Christian faith to community problems. Programs of the Urban Ministry Board, coordination of summer jobs for youth and a sensitivity training program for blacks and whites are channeled through the center.

1964 HJORDIS ANDERSSON and GERD ULMSTEDT, Swedish Baptist missionaries to Japan, are on furlough in Sweden and have visited with the Frank Cralles. Miss Andersson has been on deputation and Miss Ulmstedt has been working on a doctor's degree at the University of Uppsala. They will return to Japan in the summer of 1970.



Ruth and William Cadwallader, who earned B.D. degrees at Berkeley in 1953 and 1954, are studying at the Covina campus during a furlough from missionary service in Thailand.

1967 A service of ordination for JAMES R. MATHEWS was held September 7 by the First Baptist Church of Carmichael in the sanctuary of the First Baptist Church in Sacramento. He served on the staff of the Carmichael church for two years before accepting a position with the American Baptist Churches of Northern California. Participating in the service were John Burke of the seminary, Dr. Wilbur C. Christians and Rev. Herbert R. Cederberg of the Sacramento church, Dr. Blair Hurd of the Carmichael church, Rev. Rodney R. Romney of Oakland's Lakeshore Avenue Baptist, and Rev. LeRoy Willard and Rev. Philip R. Anderson of the state convention staff.

1969 DENNIS ERICKSON was ordained to the ministry on September 28 in the First Baptist Church, Pocatello, Ida., where he is assistant minister. Participating in the service were the pastor, the Rev. WILBUR REES '53, Dr. FRED JUDSON '36, pastor of Mr. Erickson's home church, Trinity Baptist in Santa Monica, and Methodist and Presbyterian ministers . . . On November 1 DAVID SUGARBAKER began his ministry as pastor of First Baptist Church in Montour Falls, N.Y.

NEW ARRIVALS

Congratulations and best wishes to:

1960 Mr. and Mrs. Allen Clemensen (PATRICIA BROWN) on the birth of Daniel Charles on August 29.

1961 The Rev. and Mrs. WALTER MORGAN of First Baptist Church, Red Bluff, on the arrival of Daniel Arthur on May 21.

1968 To the CHARLES GRAVES in Twin Falls, Ida., on the birth of Scott Raymond on May 15 and to the DAVID SIEGELS on the birth of Kevin in Vancouver, Wash.

NEW BOOKS

Dialogue Preaching — The Shared Sermon is the title of a recent book co-authored by a Berkeley alumnus, Gordon C. Bennett '60, instructor in speech and drama at Eastern Baptist College. His writing colleague, William D. Thompson, is professor of preaching at Eastern Baptist Theological Seminary.

Reuel L. Howe says it "is an exciting book because it advances the reader's thinking beyond the frontiers of communications and homiletics. And it correlates some of the creative thinking in those fields with worship.

"The authors present possibilities of new thrusts that are a welcome alternative to the sterility of much worship and preaching. Their treatment of the field is wise and practical, and they provide guides for the pastor who wants to experiment reverently and creatively. The abundant and excellent illustrations give flesh and blood to their thesis."

Published by Judson Press, the book sells for $4.95.

Dimensions
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Joan Thatcher, Editor

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Speaking Personally

Heartfelt Christian sympathy is extended to the family of DR. GEORGE MACDONALD, who died in October. The executive minister of the Colorado Baptist Convention, he had been a member of the Berkeley board since 1954.

P. CARTER DOREN has been named lecturer in religious drama at the Covina campus. He is a graduate of Yale, Fuller and Occidental and has done further graduate studies at the University of Southern California.

MRS. JOY ERNST, a graduate of Linfield College, is the new library assistant at the Berkeley campus. She is helping to coordinate our participation in the common library program of the Graduate Theological Union. Mrs. Ernst is the wife of Professor ELDON ERNST, and a daughter of Dr. John Skoglund, former BBDS professor.

DR. ROBERT LAURIN spoke to the Southern California Ministers meeting October 16 on "Biblical Preaching to a Secular Society."

Following the European Baptist Federation in Vienna in August, CULBERT G. RUTENBER spent three weeks in Eastern Europe with Dr. Chester Jump and Dr. Gordon Lahrson of the American Baptist Foreign Mission Societies. Later he delivered a paper at the conference of Baptist theologians in Geneva.

L. DOWARD MCBAIN, chairman of the Covina trustees and vice-chairman of the ABSW board, studied this summer at Mansfield College in Oxford, England. He is also serving as vice-president of the Ecumenical Council of Arizona.

MAURICE P. JACKSON gave a major address at centennial services in his hometown of Clay Center, Kansas, on October 5.

WILLIAM MALCOMSON spoke at Baptist pastors conferences in Oregon on "Why I think the parish ministry is worth it" and "How our seminary is preparing the kind of ministers we need."

ELDON G. ERNST flew to Rochester for meetings of the American Baptist Historical Society and the editorial board of *Foundations,* where he was elected an associate editor. His article in the October-December issue suggests ways that scholars might begin to write creative history of Baptists in the Pacific Northwest.

A new book from the University of Chicago Press on *The Future of Imperical Theology* includes a chapter by BERNARD M. LOOMER.

ROBERT H. MITCHELL taught a seminar on new music in the church at Green Lake, Wisconsin; led an all-church retreat for First Baptist Church in Seattle and directed convention music for California Baptists at Redding and Hollywood Hills.

ADA GRACE CRALLE writes frequently from the Baptist seminary in Stockholm, where she is enjoying a sabbatical leave. The Cralles plan to spend Christmas with the Gordon Lahrsons in Geneva before returning to their home in Berkeley.

Cover photo from NASA. Other photos in this issue by Edmund Irvin, Paul Clasper, Thomas Fattaruso, Carol Goodman, Adrian Heaton and Donald Thomas.

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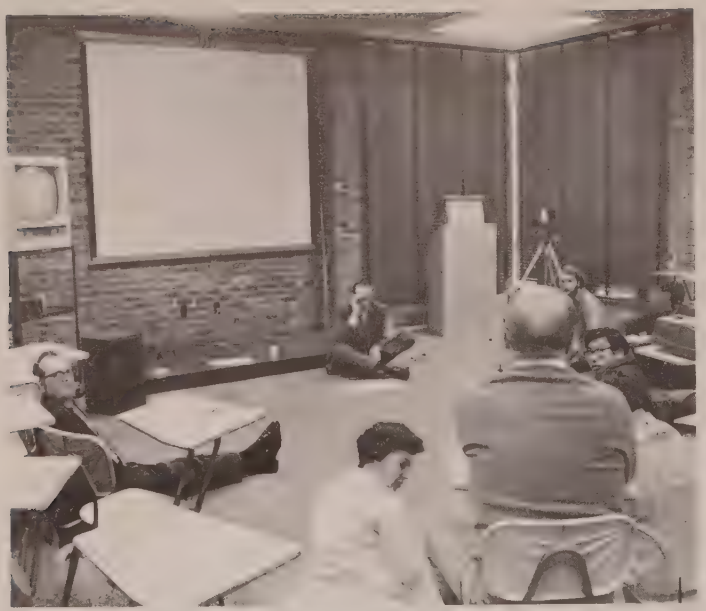
American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume I FEBRUARY 1970 Number 3



Relating theology to the functional life of the ministry is the goal of the seminar led by Dr. William Malcomson, associate professor of ministry at the Berkeley campus.



FACULTY DIALOGUE: EXPLORING CREATIVE COMMUNICATION

What would happen if you put seventeen people of widely diverse views and backgrounds together in a classroom for two hours once a week for ten weeks?

What if these people included a Roman Catholic laywoman who is a campus minister by profession and who is attending a Baptist seminary, the pastor of a large Baptist church in the suburbs, three highly creative and very honest Presbyterian seminarians, a man in his forties who was in business for twenty years prior to his coming to seminary, a professional Christian educator, a couple of Lutheran students, five other Baptist students who represent many points on the theological spectrum, a Baptist laywoman who has been active for years in various leadership roles in her church and denomination, the pastor of an urban church and a professor who has been both a pastor and a teacher?

Suppose you called the course "Creative Communication?" And suppose that you had access to a videotape machine that could record anything that happened? I can tell you what can happen, because I was a part of such a group.

As the designated professor in the group, I often found myself just sitting back and watching the emergence of creative communication. Believe me, when you have such people in a group to begin with, you have a tremendous potential for communication. To get these people relating with each other is something in itself.

One time we started off the class session talking about "Freedom"—what it means to the people in the class. What happened was that most of the people in the group became freer than they had ever been up to that time in that setting. We argued, verbally threatened, consoled, reached out to each other. We communicated freely. Watching the video tape of that session was, as they say these days, a "mind-blowing experience."

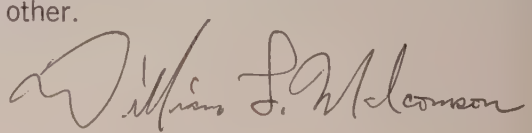
Another time we tried non-verbal communication. People showed how they felt about each other and about the group. It was shattering for some, but there was an atmosphere of respect and acceptance in the group which was healing.

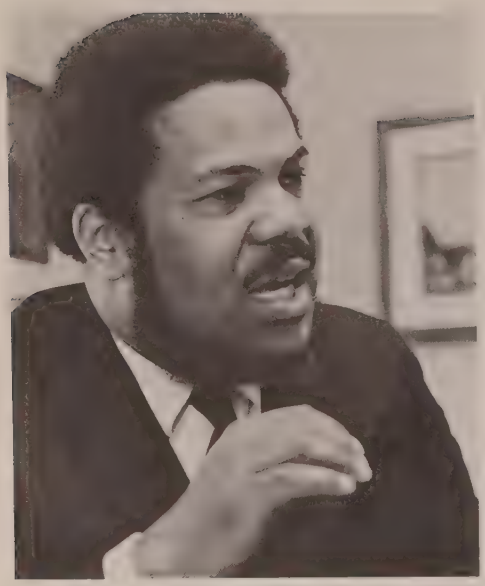
One of the techniques we used was what we called "adult show-and-tell." This meant that each person was to make a presentation in which he would share with us something of who he was as a human being. He could bring any props he might wish, and his presentation would be videotaped for later viewing and group comments. One person piled a stack of books in front of him to show how he felt himself to be a prisoner of books. Another brought a Bible and a set of car keys to illustrate the spiritual and material sides of his nature. One person brought a live snake into class and talked about his love of animals and of nature and also of how people's attitude toward snakes is similar to their other prejudices.

Briefly, the theory behind most of what we were doing is contained in two basic assumptions. First, that creative communication occurs when you are a free person. That is, free to be **who you are and to** share **who you are. Free to receive other people as they are. Free from worrying overmuch about your self-image.**

Second, that creative communication can occur when you are a caring person. When you care about yourself—you believe that you are of worth. When you care about the response of others. And when you care about communicating, as opposed to performing or entertaining.

I feel that God enables us to communicate with each other and with Him when we start on the way to becoming free and caring. I feel this even more now that I have been through an experience with sixteen other people who were willing to communicate with me and with each other.





W. HAZAIAH WILLIAMS NAMED BAILEY VISITING PROFESSOR

Rev. W. Hazaiah Williams, director of the Center for Urban-Black Studies of the Graduate Theological Union, has been named the John William Bailey Visiting Professor for 1970. He will direct three "lecture-happenings" at the Berkeley campus at 8 p.m. on February 25-27.

He plans to involve church and civic leaders of the black community in an effort to help white seminarians and pastors become sensitized to seeing themselves and their role in the midst of the black revolution. The lectures and dialogues are also intended to help future ministers increase their understanding of the problems and prospects of the black revolution.

Dean Paul Clasper said, "Mr. Williams is clearly one of the charismatic leaders in the Bay Area. His outlook has been shaped as much by his work in the ghetto as by his studies in theology. He sees the black church as the predominant institution in the black community and feels it is crucial to any program for change."

Mr. Williams was born in Ohio and earned his B.A. at Wayne State University in 1952 and his S.T.B. at Boston University School of Theology in 1955. There he was a classmate and close friend of Dr. Martin Luther King, Jr. Since he came to the Bay Area he has done graduate study in sociology at UC, Berkeley.

In addition to his post at the Graduate Theological Union, Mr. Williams is also a professor at San Francisco Theological Seminary; pastor of the Church for Today in Berkeley; and an elected member of the Berkeley Board of Education.

The Bailey visiting professorship was initiated in 1959 by the Bailey Bible Class of Berkeley's First Baptist Church, to honor its teacher of more than thirty years. Dr. Bailey was professor of New Testament Interpretation for 32 years at Berkeley and an active churchman until his death last June at the age of 96.

Dr. Maurice P. Jackson, vice-president of the Berkeley campus and a student and faculty colleague of Dr. Bailey's for 25 years, said, "Because Dr. Bailey was always enthusiastic about fresh perspectives on the Christian faith and on social issues, we feel sure that he would be pleased by the 1970 choice as the Bailey visiting professor."

Retirement Dinner Set for Mrs. Ada Grace Cralle

Sunday after Sunday thousands of churchgoers hear more effective pulpit speaking because of the years of effort by Professor Ada Grace Cralle, faculty member at the Berkeley campus for 26 years. She will be honored at a dinner March 6.

Mrs. Frank Cralle came to Berkeley campus in 1943 as instructor in speech and since 1957 has served as dean of women and professor of public speaking. A native of California, she earned her A.B. degree at the University of California at Berkeley. A long-time member of the Radio-TV Commissions of the Northern California Council of Churches and of the American Baptist Convention, she received national recognition for her work in religious radio.



Mr. Cralle was a teacher in the Berkeley public schools until his retirement in 1965.

Mrs. Cralle was invited to teach English conversation at the Baptist seminary near Stockholm for three months, during her sabbatical leave from the Berkeley faculty. Mr. and Mrs. Cralle have just returned from Europe, where they also attended conferences and visited friends.

In commenting on her retirement, Dr. Maurice P. Jackson, vice-president and a fellow professor for 25 years, said, "She has endeared herself to generations of students who have been inspired by her gracious spirit of concern and her skillful interpretation and teaching. She has supported her faculty colleagues responsibly and rendered sacrificial service to the school for a quarter-century."

Dean Emeritus Ralph E. Knudsen wrote, "Her loyalty was a constant inspiration and her enthusiasm in her role an example to students and faculty alike. She gave to many preachers a new meaning for preaching and a new skill in presentation."

328 Celebrate the First Anniversary of ABSW

Three hundred twenty-eight persons enjoyed a special evening at one of the 1969 President's dinners. The first was held on Friday, December 5 at the Biltmore Hotel in Los Angeles and the second on Saturday at the Sheraton-Palace in San Francisco.

The stirring address by Dr. C. Adrian Heaton, the music by student choral groups and the fellowship around the tables were highlights of both dinners.

Dinner at the Biltmore

Candles on each dessert symbolized the first birthday of the Seminary of the West, causing one tableful of guests to sing "Happy Birthday." Articles of incorporation were filed in Sacramento on December 27, 1968, bringing together the 25-year-old California Baptist Seminary and the 98-year-old Berkeley Baptist Divinity School in a new federation served by one administration for the two campuses.

Toastmaster Richard Doss, assistant professor of preaching, took occasion to express his appreciation for the calibre of the education he received at Covina. He said, "I am deeply grateful for a faculty and a curriculum that offer a strong combination of academic stimulation *and* practical preparation for the Christian ministry."

Introduced as "Covina's Friar Tuck," Professor Robert Mitchell directed the twelve-voice concert choir in a medley of Christmas music. Selections ranged from one written in the thirteenth century to one written in 1967 by Jesse MacNeil, Jr., while he was a student at Redlands.

Dean Robert C. Campbell, who had just returned from sabbatical study at the University of Cambridge in England, presented Dr. Heaton. He said that as president of the Covina campus for ten years and of both campuses for two years, Dr. Heaton has been "an energetic speaker, an incisive thinker, a brilliant administrator and a compassionate counselor."



Dr. Richard Doss was toastmaster at the Biltmore dinner.



The Berkeley quartet sang at the Sheraton-Palace dinner.



Trustee Gordon Packard and his wife brought several guests.

Above: Dinner guests at the Sheraton-Palace. *Below:* Robert Mitchell directs the Covina concert choir.





Dean Paul Clasper was toastmaster in San Francisco.

In his address Dr. Heaton stressed the strategic leadership that comes from California in seminary life and other fields; the necessity for structural flexibility; and the seminary's role as a center for extending healing to the alienated within and outside the church.

Dinner at the Palace

In welcoming guests to the Sheraton-Palace, Dean Paul Clasper said "Students today are a wonderful new crop. In classroom situations we all sit around a table. Professors contribute what they have and students contribute what they have, with all positions open to challenge and discussion."

President John Dillenberger brought greetings from the Graduate Theological Union. He said, "There is now more involvement than ever before across denominational boundaries and at the same time a much greater accent on what is a Baptist, what is a Lutheran, what is a Catholic. When the Baptists have graduated from this shared program, they will be more Baptist — but different Baptists — than they would have been without this involvement."

The Berkeley quartet sang two lively groups of numbers. The first featured contemporary folk songs and the second a Christmas theme. It concluded with the whole group of dinner guests becoming a huge choir singing "O Come All Ye Faithful."

In one sense, the "faithful" had come to the dinners to become better acquainted with the new era of the Seminary of the West and would now go out into the churches and the world more aware of the potential and challenges of educating ministers and others in the decade of the seventies.

Scoop on the Seventies

Excerpts from President C. Adrian Heaton's address

As we enter the decade of the seventies, we also celebrate the first anniversary of the incorporation of the American Baptist Seminary of the West. I am delighted for three reasons that the flexible unification of Berkeley Baptist Divinity School and California Baptist Seminary has taken place at this historical moment.

I. The West will increase its spiritual leadership of the nation during the decade ahead.

The rapid population growth, increase of wealth and freedom from old traditions have made the West in general and California in particular the object of envy and of jealous jest.

Writers have teased Los Angeles about being the "Sea Coast of Iowa," "six suburbs in search of a city" and "the kook capital of the world." Herb Caen of San Francisco defends the smaller population of the north with such lines as "sprawl is not all" and "growing out is not the same thing as growing up."

On the positive side *Fortune* described Los Angeles as "the prototype of the super-city." The *New Yorker* called it the ultimate city and Southern California was called a "preview of things to come."

Marshall Frady in *Harper's Magazine* (Dec. 1969) said, "It is no accident, then, that California . . . is where the rest of the country gets its signals of what is about to happen to it."

John Kenneth Galbraith wrote last June in *Atlantic Monthly*, "Berkeley is the most intense intellectual and political community in the world, perhaps, indeed, it is the nearest thing to a total university community."

Now, it is in Los Angeles County and in Berkeley that American Baptists are carrying on vigorous programs of theological education. The pace-setting leadership already begun in these two centers will increase during the decade ahead, if we keep up our initiative, maintain adequate support and boldly interpret the Gospel for our day.

II. Only institutions structured for flexibility will serve and survive the seventies. The ABSW is structured for freedom.

As we celebrate the founding of the Seminary of the West, an important fact of this new institution is that it is planned for flexibility. Institutions are made to serve man, not to enslave man. Our Lord said the institution of the Sabbath was made for man, not man for the Sabbath. So is the seminary.



President and Mrs. C. Adrian Heaton were honored guests.

Our Lord spoke to Nicodemus about the necessity of being born of the Spirit and then said, "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or it goes, so it is with everyone who is born of the Spirit." Likewise institutions must be kept free enough for the "winds of the Spirit."

One of the reasons the institutions in the West can be so free is the great western tradition of the frontier. Chaplain Wes Seeliger of Texas A and M College says the church alternates between "settler theology" which is too set on security and "pioneer theology" which is always moving out.

In the latter the church is the "covered wagon" . . . "It bears the marks of life and movement—it creaks, is scarred with arrows, bandaged with baling wire . . . Jesus is the Scout. He rides out ahead to find which way the pioneers should go. He lives all the dangers of the trail."

Our seminary has both the Gospel roots of "settler theology" and the freedom of "pioneer theology." The tension between the two is essential.

The decade of the seventies will sharpen such tensions for churches and seminaries. Dr. Ernest Campbell recently preached in New York on "Open for Business During Alterations." This is the reality of the church today. As we penetrate the secular structures of the seventies, we will need to post the sign "Compulsory Hard-hat Area Beyond This Point." The ABSW stands with courageous churches to do just that.

III. The seminary will emerge as a center for healing alienated people inside and outside the church.

Young People are alienated by the unfulfilled promises of their elders (the Establishment.) Their primary crisis is religious. What they really believe is of ultimate value and importance. The seminary has contact with leaders among these youth and is dealing with the basic questions of theology and belief.

Ministers face identity crises because they are caught in rapidly changing roles of church, laity, ministers and explosions of knowledge. The seminary shares with ministers the shocks, the hungers and the need for retooling. We stand with them and seek to help them.

Church laity are demanding new freedoms from institutional bondage. Daniel Aldrich, chancellor of the University of California's Irvine campus, spoke in Berkeley on November 2nd. He was reared in the First Baptist Church of Providence, Rhode Island. He understands how laymen must be freed to use their greatest abilities for the sake of the Gospel.

In contrast to the church of the Middle Ages, he said, "The church—its fellowship and witness—is now free of so many housekeeping, vineyard-planting, scroll-copying chores. Praise God for Xerox! Praise the Creator of IBM! . . .

"Organized religion will depend more and more on the brain power of the layman . . . Laymen need to be an uncontrolled force, if the Christian fellowship is going to make it into the twenty-first century . . . The real church comes for the man of faith when he decides to make this Christian commitment effective in the combat of his work."

The seminary wants to build bridges of understanding between the church and vigorous, free laymen.

Finally, America today is facing a time of bitterness, breakdown and guilt. Violence, racism and war brutalities have made us aware that we all are guilty.

At this point in history the seminary must give moral and spiritual leadership. While calling for the end of violence, racism and brutality, we must offer a theology of penitence and absolution. As prophets we must warn of sin and judgment and as evangelists we must offer Christ's forgiveness to penitents.

The ABSW can fulfill such high hopes, if you all do your part. We need your understanding, active participation in planning, assistance in recruitment and your financial support.

O God, if not us — who?
If not here — where?
If not now — when?

Make us a match for our day,
Which is after all, Thy day. Amen.

You Have Will Power

You have will power, when you make a legally valid will.

In 1969 the Seminary of the West received twelve bequests totaling $68,805. Six individuals listed the Covina campus in their wills for a total of $31,357, while six persons remembered Berkeley with gifts totaling $37,448. Ten of the bequests were for general use, while others were designated for the C. Oscar and Rose Johnson Chair of Evangelism and student aid.

Six new gift annuity agreements were written during the year for a total of $112,000. The amounts involved range from $75,000 to $1,000. One woman in southern California who already had a gift annuity with Berkeley gave a second one in an equal amount for the Covina campus. Each gift annuity pays a guaranteed annual income to the donor.

Dr. Carrol O. Morong, vice president for estate planning for the Seminary of the West explained, "A legally valid will enables you to decide exactly how you want your assets to be used. For the 50% of Americans who die annually without a will, the state determines the disposition of the individual's assets. This inevitably means higher taxes for the estate and excludes gifts to Christian causes.

"Such deferred giving plans as bequests, annuities and trust agreements are of incalcuable value to the seminary. Endowment funds provide permanent income for the seminary's program. Among American Baptist seminaries, 95% of the endowment funds belong to the four seminaries in the east. This means we are just beginning to build a solid financial foundation for the Seminary of the West."

President Heaton, Dr. Morong, Dr. Lawrence Allen and Rev. Winston Neal are available to provide detailed information about deferred gifts for any individual or his attorney.

Scott Irvine Speaks February 6

"Spiritual Dimensions of Personality" is the theme Professor Scott Irvine will develop at the midwinter meeting of the Woman's Auxiliary at Covina on February 6. He became assistant professor of pastoral counseling at Covina in January, 1969.

The opening chapel service at 9:40 a.m. will feature the musical and dramatic talents of several students. This will be followed by coffee, a business session, Mr. Irvine's address and luncheon in the seminary dining room.

Meal reservations should be made in advance. Tickets are $1.25 per person.



Dean Robert Campbell was the 1969 tour leader.

1970 HOLY LAND STUDY TOUR

June 27 - August 8

- On-location learning in Italy, Greece, Asia Minor and the Middle East
- Provides motivation for serious Bible study
- Conversations with government and religious leaders
- Opportunity to earn two to eight academic credits
- Approximate cost will be $1400, all-inclusive

One 1969 participant wrote, "In Israel itself the pieces fit together. We saw, heard, felt, smelled and tasted the land holy to three religions."

Tour Leader: DR. ROBERT LAURIN, professor of Old Testament at the Covina campus since 1957. An alumnus of Westmont and Fuller, he earned his Ph.D. at the University of St. Andrews in Scotland and has done further graduate study at Heidelberg and Tubingen.

Leader in Israel: DR. ANSON F. RAINEY, a 1954 Covina graduate who earned his doctorate at Brandeis University. He is a member of the faculties of the American Institute of Holy Land Studies in Jerusalem and the University of Tel-Aviv.

BERKELEY ALUMNUS SERVES IN REHABILITATION PROGRAM

Lawrence Baulch, a Berkeley graduate in 1963, has been director of the Yokefellow Prison Ministry and now works with ACRE, the Associated Community Rehabilitation Enterprises. This is considered one of the most exciting ventures in rehabilitation in the country.

The original plan was developed in consultation with Ramsey Clark, then U.S. Attorney General and with the director of the Federal Bureau of Prisons by William Flood and William Panton of the American Baptist Home Mission Societies. The ABC was the first denomination to become involved with administering half-way houses for minimum-security prisoners still serving their sentences.

Now ACRE's major emphasis is on helping youthful offenders, including those convicted for violations of the Selective Service Act and wards of the court. Its plan is to establish group homes as an alternative to confinement in regular prisons, where a youthful offender often shares a cell block with hardened criminals.

In discussing the theological basis of the program, Mr. Baulch said, "The essence of all sin is separation from God and the essence of all rehabilitation is forgiveness by God."

Staff members of ACRE are developing contract relationships with probation departments and are encouraging churches to provide resources, such as information on available jobs.

Mr. Baulch was the first director of the Half-way House at San Mateo, one of six he has helped establish. He now cooperates with staff members of the San Mateo County probation department, with juvenile authorities in San Jose and with the child welfare department and juvenile hall in San Francisco.

A former prisoner at San Quentin before he came to seminary, Mr. Baulch has described his experiences in a highly readable book, *Return to the World,* published by Judson Press in 1968.

STUDY TOUR TO THE ORIENT IN JULY

Dr. Culbert G. Rutenber and Rev. Edmund H. Irvin will conduct a tour of mission fields in the Orient, including attendance at the Baptist World Alliance and Expo '70 in Tokyo. Dates for the tour are July 8-29 and the cost is $1275. The itinerary includes Japan, Hong Kong, Okinawa, Taiwan, the Philippines and Hawaii.

Tour members may choose to receive two academic credits for a graduate course on "Religion in the Orient" through the Covina campus of the Seminary of the West. This will involve advance reading, on-location research and writing a term paper in an area of Oriental culture or religion.

Robert T. Handy Gives Drexler Lectures

Dr. Robert T. Handy, one of the nation's foremost church historians, gave the Founder's Lectures at the Covina campus of the American Baptist Seminary of the West January 21-23.



Robert T. Handy

Dr. Handy, professor of church history at Union Theological Seminary in New York City since 1950, spoke on "Facing Polarities in American Protestant Life." He explored using historical methods as a way of facing continual polarities in individuals, churches and in today's culture.

An articulate American Baptist scholar, Dr. Handy is widely known for his two study books *We Witness Together* and *Members One of Another.* As a student at Brown University, he was elected to Phi Beta Kappa. He earned his B.D. at Colgate Rochester Divinity School and his Ph.D. from the University of Chicago Divinity School. He is a member of the Commission on Faith and Order of the World Council of Churches and the Commission on Christian Unity of the American Baptist Convention.

The Founder's lecture series honors Dr. Frederick I. Drexler, who founded California Baptist Theological Seminary in 1944. He is now 92 and lives in Mill Valley, California.

After seven years of holding classes at Temple Baptist Church in downtown Los Angeles, the seminary moved to its present campus at Covina in 1951. Soon after Dr. C. Adrian Heaton became president in 1959, the school received full accreditation from the American Association of Theological Schools and today draws students from all over the United States and many nations overseas.

Alumni News

By Carol J. Goodman

WANTED!!

News of Berkeley and Covina alumni — new positions, interesting aspects of ministry, "blessed events," church and community involvement, denominational and ecumenical responsibilities. Please send news items and sharp, black and white photos to Carol J. Goodman, American Baptist Seminary of the West, 2606 Dwight Way, Berkeley, California 94704. Thank you!

COVINA CAMPUS

1953 ROBERT L. BALSLEY of First Baptist Church, Redding, was the host pastor for the October convention of the American Baptist Churches of Northern California.

1956 The director of youth ministries for the Southern California Baptist Convention, KENNETH G. DUNKELBERGER, is planning an Asian Caravan for 1970 which will include visits to mission fields, the Baptist World Alliance and Expo 70 in Tokyo. The dates are July 9-August 1 and the cost is $1,090.

1959 JAMES R. PRINCE is now pastor of First Baptist Church, Arcadia, moving from Grace Baptist Church in Wilmington.

1963 Air Force Captain CARL E. HORTON, stationed at Forbes AFB, Kansas, served as dean for two youth camps in the state . . . ROBERT WERNERSBACH is minister of Christian education and youth for the First Baptist Church of Santa Clara. He held a similar position at First Baptist, Pomona.

1964 Serving as chaplain for the Elmwood Rehabilitation Center, Office of the Sheriff, in Milpitas is DONALD N. OWNBEY. He is temporarily a consultant to a county work furlough research study at San Jose State College . . . In October the **Honolulu Advertiser** carried a feature story on the ministry to youth by RALPH SHOWERS, pastor, and the First Baptist Church of Ewa Beach. Mr. Showers said, "I don't counsel young people in my office. I believe in meeting the young person where he is. The moment for counseling might come after a Coke, a drive and a conversation about the things that are of interest to him." Not only does he place an emphasis on youth but on the place of the laity. He said, "I believe that the important work of the church and the decisions of the church must be made by laymen, and not manipulated by the pastor." . . . LELAND D. STERLING, pastor of East Princeton Baptist Church of Fresno, has been commissioned a First Lieutenant in the chaplaincy of the California National Guard.

1965 Serving the Valley Baptist Church, Walnut Creek, as associate minister is WILLIAM A. HARRISON. The senior minister is JOHN PARKER '58. Mr. Harrison comes to his post following duty as a captain in the U.S. Army chaplaincy where he was awarded the Bronze Star for meritorious service in Vietnam.

1967 JAMES ELLAND has been called to a new work in Las Vegas, Nev., the Paradise Valley Ministry. He was associate minister of the Park Avenue Baptist Church, Mansfield, Ohio.

1969 On September 28 CHARLES BUTCHER was ordained in the First Baptist Church of Centralia, Wash., which he serves as pastor. VERNON KENDALL, Berkeley '49, pastor of Central Baptist, Spokane, gave the ordination sermon. He was Mr. Butcher's pastor in Moab, Utah . . . During the summer CLYDE REYNOLDS was ordained in a service at First Baptist Church, Las Vegas, Nev., where he is director of Christian education. Participants included the pastor, MELVIN PEKRUL, Berkeley '46, Charles Martin, general missionary for the Nevada Sierra Baptist Convention, and several pastors of the area. An unusual feature was the dialogue form used by Mr. Reynolds and one of the pastors in the act of ordination.

BERKELEY CAMPUS

Eight Berkeley alumni were among the officers and board members elected at the November meeting of the Idaho-Utah (Inter-Mountain) Area of the American Baptist Convention, held in Blackfoot, Ida. Serving as president is WILEY KEHRLI '61, pastor at Clearfield, Utah.

Others elected included WILLIAM P. CLARK '49, Boise, Ida. and CHARLES GRAVES '68, Twin Falls, Ida., department of churchmanship; THOMAS J. BLACKBURN '60x, Boise, and ALVIN FISCHER '54, Layton, Utah, department of program development and outreach, with WILBUR REES '53, Pocatello, Ida., as chairman; Dr. MACK McCRAY '45, Boise, and JAMES HUGHES '41, Twin Falls, trustees of the Idaho Baptist Convention.

1934 FLOYD BROWN, recently retired from the full time pastorate, has accepted a part time position in visitation with the First Baptist Church in Stockton . . . CHARLES A. THORMAN has retired from the pastorate of Park Grove Baptist Church, Beech Grove, Ind.

1939 Noting the increasing number of church families owning tape recorders, ELROY SHIKLES, pastor of First Baptist Church, Grand Junction, Colo., the choir, and the moderator made a 20-minute recording for use in Sunday evening "colony" meetings held in the homes of members in 20 areas of the city. He said, "Paper communications do not do the job as effectively as we thought" and indicated the recording approach to small groups has great value.

1943 Following a career in the U.S. Navy chaplaincy, BERYL BURR has accepted the pastorate of First Baptist Church, Missoula, Mont.

1944 The WILLIAM SUTTERLINS celebrated their 10th anniversary of ministry at the First Baptist Church of Birmingham, Mich., last September. He also serves on the board of managers of the American Baptist Board of Education and Publication.

1945 CHESTER NORTHRUP, formerly at Boise, Ida., is pastor of Pleasant Valley Baptist Church in Portland, Ore.

1946 An article in the October issue of the California **Crusader** tells of A. MAY HILL '46x, recently retired American Baptist home missionary, and her developing vocation as an artist. In 1957 she began oil painting as a hobby and for the past six years has studied landscape and seascape painting. She has had several art shows and sold a number of her paintings.



Overseas missionaries doing furlough study at Covina this year include William Cadwallader of Thailand, Norman G. Riddle of Congo and Floyd E. Roseberry of the Philippines.



Students, faculty, staff members and wives enjoyed a Christmas banquet at the Berkeley campus planned by the junior class. A similar event was held the same night at the Covina campus.

1949 FRANK SCHWEISSING, pastor of First Baptist Church, Blackfoot, Ida., recently completed a term as president of the Idaho Baptist Convention. He currently serves as president of the ABC's Inter-Mountain Ministers' Conference . . . WILLIAM WILCOX has moved from Fayette, Ia., to First Baptist Church of Mason City, Ia.

1952 In September CHARLES DAVENPORT began his ministry as pastor of First Baptist Church, Hughson. Earlier he was at First Baptist, Coalinga and then engaged in counseling.

1953 In November, at the invitation of the American Baptist Home Mission Societies, Rev. and Mrs. DALE BETHELL spent three weeks on a preaching mission in Puerto Rico. He is pastor of the Atwater Baptist Church . . . ARTHUR SANFORD assumed the pastorate of the Community Baptist Church, Keams Canyon, Ariz., in October under appointment by the American Baptist Home Mission Societies. He had been at Papago Peaks Baptist in Scottsdale . . . HILEY H. WARD, religion writer for the **Detroit Free Press,** is the author of two new books published in November. **Prophet of the Black Nation** is a biography of the black militant minister, Albert Cleage, Jr. (Pilgrim Press, United Church of Christ, hardback, $5.95). **Rock 2000** is a visual book of impressions in satire and humor of today's youth as they relate to the year 2000, published for the Department of Youth Ministry of the National Council of Churches (Abingdon, paperback). He is the author of five other books.

1954 ROBERT W. THATCHER is a teaching associate for the Christian Faith and Work Plan of the American Baptist Convention. He also has been coordinating the construction of a new program building and remodeled sanctuary at First Baptist Church, Westfield, N.J., where he serves as associate minister. He and his wife, Marge, and their four children have lived in Westfield since 1967.

1958 In September WILLIAM P. BRAY moved from the Community Baptist Church, Cle Elum, Wash., to the pastorate of the Presbyterian church in Waitsburg, Wash. . . . Serving as pastor of First Baptist Church, Alliance, Neb., is JAMES M. WOOD '58x who had been an American Baptist missionary in India.

1959 The Bronze Star was awarded to Major DONALD E. CONKLIN for meritorious service in Vietnam . . . Moving to the pastorate of First Baptist Church, Milpitas, is RICHARD E. CRADER. He was at First Baptist, Moscow, Ida. . . . LYNN HODGES, director of the department of human relations in Tacoma, Wash., for the past two years, returned to the pastorate in December when he began his new ministry at Tacoma's First Congregational Church . . . Leaving First Baptist Church, Santa Cruz, ERIK MADSEN has returned to Washington to serve the Queen Anne Baptist Church in Seattle. He previously pastored Central Baptist in Spokane . . . Major MARION D. PEMBER was awarded an Oak Leaf Cluster to the Army Commendation Medal for distinguished service as assistant hospital chaplain at Letterman Hospital in San Francisco.

1960 H. CLYDE MATHEWS, JR., is deputy director of the Office of Civil Rights in the Federal Department of Health, Education, and Welfare for the eleven western states with his office in San Francisco. Formerly the pastor and director of the Colony Baptist Church and Christian Center in Reno, Nev., he most recently had been director of the Department of Economic Opportunity for the state of Nevada. He and his family are living in Millbrae.

1963 AMOS JOHNSON was the inspirational speaker for the Colorado Baptist Youth Fellowship Convention in November. He is executive director of the Martin Luther King, Jr., Christian Center in Camden, N.J. Involvement group leaders included the GLENN HILLS '47 and '46, ALMUS LARSEN '55, the ALLAN LEES '60, TOM ARBOGAST '63, and BRUCE MORGAN '67.

1964 Following a five-year pastorate at the Community Baptist Church of Yountville, EDWARD L. McCALL was installed as pastor of First Baptist Church in Glenn on September 21 . . . BARBARA DODGE has written a **Mission** article on a contemporary approach to youth entitled "Group!" A neighborhood action specialist with the Home Mission Societies, she was the first program worker at the ABHMS low and moderate income housing project in Los Angeles.

1965 ALEXANDER GASPAR, JR., received his S.T.M. degree from Andover Newton Theological School in 1969. After three years in a team ministry, he is now pastor of Broadway-First Baptist Church in Winnipeg, Manitoba, Canada.

1967 Congratulations and best wishes to Nancy and BRUCE MORGAN on the adoption of David Bruce.

1969 The ordination for CHARLES DOUGLASS and his installation as associate minister of counseling and youth were combined into one service on September 14 at the First Baptist Church, San Carlos. Participating in the ordination were his father, ALFRED DOUGLASS '48x, pastor of Calvary Baptist Church, Sacramento, and Elmer Laursen, Protestant chaplain at the University of California Medical Center, who was his supervisor during an internship in clinical pastoral training . . . ALVIN E. ELLIOTT was ordained on October 19 in First Baptist Church of Dearborn, Mich., where he is associate minister. JAMES O. LEFFINGWELL '60, associate minister of First Baptist Church, Kansas City, Mo., gave the ordination meditation.

Dimensions
American Baptist
Seminary of the West

Vol. I February 1970 No. 3

AMERICAN BAPTIST SEMINARY
OF THE WEST

2606 Dwight Way, Berkeley, Calif. 94704

C. Adrian Heaton, President
Joan Thatcher, Editor

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Speaking Personally

Warm Christian sympathy goes to MRS. C. ADRIAN HEATON on the death of her brother, Dr. John L. Groom, professor at the University of Redlands. He was killed in a tractor accident in November while leveling off a field for his glider.

Sympathy is also expressed to the family of DR. JENS C. CLAUSEN, an authority on plant evolution at Stanford for 38 years. He was a Berkeley trustee from 1950 to 1961 and died last November.

DR. C. ADRIAN HEATON has been elected chairman of the heads of institutions that make up the Graduate Theological Union. In November he spoke at Westmont College in Santa Barbara.

DEAN PAUL CLASPER was the featured speaker at the general assembly of the Oregon Council of Churches in November. He also spoke to workers with international students in Berkeley on the religious factors affecting Asian peoples and prepared a paper on decision-making for the Northern California BYF.

DR. BERNARD RAMM was the guest speaker for Religious Emphasis Week at Eastern Baptist College in November and met with faculty members at Eastern Seminary in Philadelphia.

MRS. JOHN SPARROWK, a Berkeley trustee, was elected a vice-president of the National Council of Churches during the triennial meeting in Detroit.

DR. GENEVIEVE KELLY, librarian for the Covina campus and librarian-consultant for the Berkeley campus, returned in December from her sabbatical leave during 1969. She emphasized language study in Europe and special problems of librarianship in Germany.

In January ROBERT H. MITCHELL flew to Judson College in Elgin, Illinois, to lead students and faculty in reviewing Christian uses of contemporary music.

EDMUND H. IRVIN, pastor of First Baptist Church in Claremont and director of the senior high camp at Thousand Pines since 1961, is a guest lecturer at the Covina campus during the winter quarter. He is teaching a Monday evening course on "The Church and the Camping Program."

DR. MAURICE JACKSON, DR. DAVID WALLACE and PROF. ROBERT MITCHELL attended a conference in Chicago January 9-11 led by Dr. Charles Whiston and dealing with the devotional life of seminary campuses.

MRS. DOROTHY HUTCHISON, assistant librarian at the Covina campus since 1961, has resigned to move to San Diego, where her husband's work has been transferred.

The seminary press has produced two books available through the bookstore of the Covina campus. *An Outline of Church History* was written by PROFESSOR LELAND D. HINE and a bibliographical guide on *The Tools of Biblical Interpretation* was edited by James Hester and DR. GENEVIEVE KELLY.

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Prexy's Prose

PUBLISHED WHEN THE MOOD MOVES BY PRESIDENT C. ADRIAN HEATON

March 1970

ABSW EXPORT: OPTIMISM

We begin a new decade with optimism. It is based on the firm belief that God is not dead. Neither is the church about to follow the dinosaurs into extinction. The seminary has survived "the Tumult of the Sixties." We enter the seventies like Joshua moving ahead with God's guidance: "Be strong and of good courage; be not frightened, neither be dismayed; for the LORD your God is with you wherever you go." (Josh. 1:9) Commenting on the 1960s, Time magazine said, "Nothing may be more boring perhaps than the absence of God, and much of the discontent among youth was basically religious." (Dec. 19, 1969)

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BERKELEY CAMPUS SECURES LAND

A choice piece of property at the corner of Scenic, Ridge and Le Conte in Berkeley has been purchased by the seminary. This will be the future location of the Berkeley campus in the middle of the cluster of seminaries north of the University of California campus. It is our plan to build faculty and administrative offices there, secure student housing nearby, and share with other schools in library, classrooms, dining facilities and the like. Our campus south of the university is now ready for lease or sale through Coldwell, Banker & Company.

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EYE-BALL TO EYE-BALL IN THE NORTHWEST

President HEATON will visit the Pacific Northwest for a series of church services, dinners, alumni gatherings, recruitment interviews and eye-ball to eye-ball conferences March 15 to 20. He will preach at Olympia, Washington on March 15, visit Seattle March 16, Spokane and Whitworth College on March 17, Yakima on March 18, Portland and Linfield College on March 19. He will report happenings from both campuses and will listen to talk-back for the improvement of theological education.

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THEOLOGY IN THE 70s

DR. BERNARD RAMM, professor of systematic theology at Covina, predicts that "The next ten years will be extremely exciting in the theological world." (See his article in Eternity magazine, January, 1970). He forecasts a "wave of Asiatic Christian theology," new benefits from the literature of black churchmen, increasing fragmentation among Roman Catholics, some new theology growing out of space interests and cybernetics, some new philosophic models to assist our age which is "philosophically tired," new efforts to create a genuinely American theology, some hardening of traditional, very conservative theologies, and "a rebirth of evangelical theology."

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REV. MAVIS LEE MAKES NEWS

"Without deliberately trying to set a precedent of any kind, the Rev. MAVIS SHAO-LING LEE put a noticeable dent in the established order of things." So wrote BEA PIXA in the San Francisco Examiner on January 16, 1970. "She (Rev. Lee) is the first Chinese lady minister to have been ordained in the United States and the only woman ordained by the Northern California Baptist Convention." She holds degrees from Yenching University and Berkeley Baptist Divinity School. She now spends most of her time doing missionary work among the Chinese of San Francisco and helping immigrants. She is active in the First Chinese Baptist Church of which DR. JAMES CHUCK, a trustee of ABSW is pastor.

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AUXILIARY FASHION SHOW MARCH 14

FASHION MARDI GRAS will be held at the Covina campus at 12:30 p.m. Saturday, March 14. The Woman's Auxiliary has arranged for professional models to display tasteful fashions from Hinshaw's Department Stores. They also will serve a delectible luncheon and provide a beautifully decorated setting. To benefit the seminary, a $4.00 donation from adults ($2.00 for children under 12) is requested.

BAPTIST IDENTITY

DEAN PAUL CLASPER of Berkeley has just released a paper he read recently to Baptist educators in Geneva, Switzerland. Discussing who we are as Baptists, he said that we "seem to be a people whose self-understanding is derived from a fresh appropriation of the meaning of Biblical symbols. Renewed Bible study and interpretation is our strength. But turning the Bible into a source of frozen laws and dogmas, and making it an idol is our peril. . . . Insisting on freedom is our strength. But the inability to recognize freedom's diverse pilgrimages is our peril. We . . . are a mixed bag of sinning saints, or saintly sinners. Often we appear to be culture-despising sectarians, but we cannot stifle some true sense of being a part of Christ's Church - - His Body - - which we are also learning to characterize as one, holy, catholic, and apostolic."

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CONVENTION OF HOPE

"A convention of hope is planned for the American Baptists who meet in Cincinnati May 13 to 17," announced program chairman CLAUDE BLACK, JR. "God Speaks in Revolution, Reconciliation and Renewal" is the theme. DR. L. DOWARD MCBAIN of Phoenix, chairman of the ABSW board at Covina, will be the convention preacher on Sunday morning. Friends and alumni of the Seminary of the West (Berkeley and Covina) will meet for breakfast at the Netherland Hilton Hotel on Friday, May 15, at 7:15 a.m. The special program for this is "Youth and Revolution, Reconciliation and Renewal." Bring your friends. Order your tickets now from either campus: $3.30 per person.

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GLADDEN LECTURES APRIL 7 to 9

The student body at Covina will sponsor three lectures by DR. RICHARD KRAUSE GLADDEN, executive director of the American Baptist Board of Education and Publication's Bureau of Research and Planning. He will speak at 9:30 each morning on April 7, 8 and 9. DR. GLADDEN, trained in research at the University of Virginia, has served as a pastor, a college professor, and a denominational research specialist for both the Presbyterian Church of the U.S. and the American Baptist Convention. His topics on the Christian Faith and Work Curriculum are: April 7 - "The Best of the Last"; April 8 - "From Hypothesis to Practice"; and April 9 - "Action Together: Models, Systems, Strategies, and Grassroots Initiatives." The public is welcome. There is no charge.

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PSYCHO-SOMATIC SUMMERS

Wise congregations see to it that their ministers meet two basic needs in the summer: One is ample rest for the body (A VACATION) and the second is a renewal of the mind and spirit, often found in summer sessions at seminary (THIS IS NOT VACATION). The Graduate Theological Union in Berkeley announces two 3-week sessions beginning June 22 and July 13. Details will be ready soon.

Covina announces a Holy Land study tour June 27 to August 8 and three other 3-week terms: June 22 to July 10 courses in "Romans" and "The Theology of Death" are taught by Dean ROBERT CAMPBELL and DR. RICHARD DOSS; July 13 to 31, "The Book of Acts," "Contemporary New Testament Scholarship" and "Preaching During a Revolution" by DR. ROBERT L. DUNCAN, DR. ROBERT CAMPBELL, and DR. L. DOWARD MCBAIN; and August 3 to 21, "Theories of Counseling" and "American Theologians" by Professor SCOTT IRVINE and DR. BERNARD RAMM.

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BERKELEY ALUMNA SPEAKS FOR WOMEN

MISS VIOLET RUDD, national director of American Baptist Women and a graduate of our Berkeley campus, will address the spring meeting of the Woman's Auxiliary at Covina on Friday, April 24. She will point out the necessity of challenging churches and institutions to enlarge the opportunities and status of women to serve at the highest levels of church leadership.

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HONORS FOR MCNEILS

The book entitled, "The Preacher-Prophet in Mass Society," by DR. JESSE JAI MCNEIL, (the late professor of Christian education at Covina) was chosen by Christianity Today as "one of the ten top books of the decade in the area of communication and Christian witness." Daughter, GENNA RAE MCNEIL, has just graduated from Kalamazoo College. She was elected to Phi Beta Kappa and is now receiving a Ford Foundation Fellowship at the University of Chicago. MRS. PEARL MCNEIL is teaching anthropology at Bishop College in Dallas, Texas.

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PICTURES TAKE CAMPUS TO NATION

Several excellent pictures of the American Baptist Seminary of the West were published in more than 300,000 copies of the February Crusader on page 15. The text told of how churches that support the America for Christ offering help the seminary which is a part of the total mission of the church. "When you give. . . you truly live."

Dimensions

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY
APR 7 1970

American Baptist
Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume I APRIL 1970 Number 4



EXPRESSING HIS ENTHUSIASM FOR THE PASTORATE, Rev. Vincent H. Coletta, Jr., left, brings two recent college graduates from his church to Covina to discuss preparation for the ministry with Dr. Donald Thomas, seminary vice president. A Berkeley graduate in 1948, Mr. Coletta has served First Baptist, Palos Verdes, since 1961.



Sabbatical in England*

"THE NEW TESTAMENT TODAY" — the formidable, but vital theme for the International Congress on New Testament Studies which I attended at Oxford this past September . . . A five-day smorgasbord of 39 addresses and 123 scholarly papers . . .

Let me share briefly the five major presentations: (1) Glasgow's William Barclay (the preachers' favorite) spoke concerning "The Unending Task and Problem of Translation," most relevant in the light of his recent translation of the New Testament (get it!).

(2) Heidelberg's Gunther Bornkamm spoke on "Paul and Jesus." Current critical study rejects older attempts to prove Paul the villain who perverted the pristine teachings of Jesus into a complicated theological system which became "Christianity."

(3) Princeton's B. E. Gartner dealt with "The Kingdom of God and Christology in the Early Church." The Christology reflected in the Acts and Epistles is rooted in Jesus' self-understanding. Gartner finds the tool for tracing this relationship in Jesus' teachings concerning the Kingdom.

(4) Alan Richardson, Dean of York, presented the query "What Is 'New Testament Theology'?" The answer: (a) to explain the message of the New Testament as a whole; (b) supply the master key of a principle of interpretation (which Richardson — I think rightly — sees as the resurrection); and (c) spell out the meaning for us today.

(5) **C. F. D. Moule of Cambridge had the climactic address on "Jesus in the New Testament Kerygma." Most scholars have been wrong in claiming that Paul was disinterested in the historical Jesus. His interest is reflected in both his epistles and a critical handling of the Acts. I was pleased with the excellent reception given Professor Moule, inasmuch as I was able to spend the next two months in research and study with him. But that is another story . . .**

If this International Congress is typical of the direction of New Testament studies, three clear projections can be stated: (1) There is an increasing concern in Christology. (2) There is a swing toward a more conservative Biblical scholarship. (3) There is movement toward moderation in continental Biblical research.

The last generation has reflected theological studies which have become more Biblically concerned. Moreover, Biblical theology has emerged as a responsible discipline. Now it seems that Biblical studies are becoming more theologically concerned. This is heartening. It is in line with the real purpose of the Bible. And it rightly relates to the true life of the church!

Robert Campbell

*After leading the first ABSW study tour in the Holy Land for six weeks, Dean Campbell spent two months in language study at the Sorbonne in Paris and then did research for two months in New Testament studies at the University of Cambridge.



BERKELEY CAMPUS BUYS ESTATE ON "HOLY HILL"

The Berkeley campus of the Seminary of the West has purchased the Wilson estate, situated on a prime location on "Holy Hill" in the heart of the Graduate Theological Union cluster, where most of the seminary's classes are already being held.

Bounded by LeConte, Scenic Avenue and Ridge Road, the property is one block south of the GTU headquarters and one block north of the University of California campus. It is across the street from the campuses of Pacific School of Religion and Church Divinity School of the Pacific, which have major facilities for classrooms, library, dining hall and chapel.

President C. Adrian Heaton explained that the Seminary of the West plans to build a structure which will include faculty and administrative offices, seminar rooms and a lounge for group gatherings. Student housing and parking facilities will be nearby. He said, "As our share in the GTU's facilities, we will make a major contribution toward constructing a multi-million dollar common library to house the 500,000 volumes owned by GTU institutions."

Discussions are in progress on the feasibility of a joint building project with the Presbyterians, who are currently moving the first two years of their program from San Anselmo to Berkeley. Cooperative planning is also being done with the master planner of the GTU in determining the best location for the GTU common library.

Dr. Heaton and Dean Paul Clasper both emphasized that the primary reason for the move was educational, rather than economic. Dr. Clasper said, "Full student and faculty participation in the common life of the GTU requires us to be physically present in the midst of where things are happening. A community of learning develops more quickly when we are in immediate conversational reach of our colleagues."

The purchase of the property on January 23 came nearly a year after a vote by the Berkeley and the Covina trustees to sell or lease portions of both campuses in a way that would facilitate the construction of adequate educational and housing facilities on a minimal amount of land. Operating costs for both campuses now exceed the funds available from tuition, rents, endowment and gift income. It is expected that it will be at least September, 1971, before operations are moved.

In the cover story for its year-end issue of December 26, 1969, *Time* magazine said, "By far the major development in religious education will be the 'cluster seminary,' modeled on the successful Graduate Theological Union on 'Holy Hill' in Berkeley. Founded only seven years ago, GTU now includes nine seminaries and four associated centers."

Some of the benefits of the Berkeley concept, according to *Time,* are: "Libraries are better. Shared facilities raise teaching standards while keeping individual seminary costs at a bearable level. Cross-registration affords each student the chance to pursue his own curriculum under the best available teachers. The interaction of the diverse groups also contributes dramatically to future changes in the church."



1970 Commencements

SEMINARY OF THE WEST

BERKELEY — 8 p.m., Friday, June 12

Thousand Oaks Baptist Church

Colusa and Catalina, Berkeley

COVINA — 4 p.m., Saturday, June 13

Conaway Chapel, Covina Campus

FOUR PROFESSORS TAKE 1970 SABBATICALS

Four professors at the Covina campus will be taking sabbatical leaves during 1970.

Dean Robert C. Campbell explained, "Largely because of the team teaching required by our new curriculum and at the faculty's request, the trustees have approved granting a one-quarter sabbatical leave every seven quarters, as an option to the usual pattern of a year's study leave every seven years. A sabbatical is *not* a vacation. Each professor requesting a leave must have his research plan approved in advance by the dean and by the board of trustees. When he returns to the campus, he reports his findings to the board's committee on instruction."

Dr. Leland D. Hine, professor of church history since 1960, is on sabbatical during the spring quarter of 1970. Dr. Hine is working in libraries in California and on the east coast in preparation for writing a book. His manuscript, on the theme of fulfilling God's calling in the world, will be especially helpful in Covina's colloquium on vocation. Dr. Hine's most recent book, a biography of missionary William Axling, was published by Judson Press in 1969.

Professor Robert H. Mitchell, a faculty member since 1954, has received a $4000 grant from the American Association of Theological Schools which will help to make possible a full year's sabbatical in his teaching area of Christianity and the arts. Mr. Mitchell and his wife will attend the Passion Play at Oberammergau in June, followed by two months of German language study at the Goethe Institute.

From September, 1970 to June, 1971, the Mitchells will be at the University of Birmingham in England. He will participate in the Institute for the Study of Worship and Religious Architecture, directed by Prof. J. G. Davies, chairman of the university's department of theology. The program includes academic study and opportunities for involvement in the creative ventures taking place in such centers as Coventry and Chichester. During the summer of 1971 Mr. Mitchell plans to study African church music.

Dr. Robert B. Laurin, registrar and professor of Old Testament since 1957, will lead the Seminary of the West's second Holy Land Study Tour for six weeks during the summer. From mid-August until Christmas, he will be writing a commentary on the Song of Songs to be published as a separate volume and a commentary on Lamentations, which will be part of a twelve-volume Bible commentary published by Broadman Press. He also plans to write some technical articles for professional journals.

Dr. Donald F. Thomas, vice president and professor of pastoral theology since 1963, and his wife will leave May 29 to spend two weeks attending theological lectures in Munich and Hamburg, Germany, followed by participation in the summer session for pastors at Mansfield College of Oxford University in England. Conference leaders will include John Marsh and Principal Caird. There will also be opportunities to get in touch with British theologians and to meet pastors in Britain and on the Continent.

For four months during the fall quarter, Dr. and Mrs. Thomas will be at Cambridge University in England, where he will attend lectures and use the library resources in the areas of New Testament and theology. Mrs. Thomas plans to visit a number of the libraries and book sellers with whom she has correspondence as the circulation librarian at the seminary.

Dr. Maurice P. Jackson, vice president at the Berkeley campus, where he will soon complete twenty-five years as professor of practical theology, is currently working out plans to be an exchange professor at Baptist institutions in Australia and the Philippines during a sabbatical leave from January 1 to August 1, 1971.



J. Lynwood Walker



David L. Bartlett



William L. Malcomson

Berkeley Campus Announces Faculty Additions

Two young scholars, both recipients of doctoral fellowships from the Rockefeller foundation and described as "rare finds" by their professors, have been appointed to the faculty of the American Baptist Seminary of the West at Berkeley. In September James Lynwood Walker will become assistant professor of theology and personality at the Seminary of the West and the Graduate Theological Union, and David Lyon Bartlett will become assistant professor of New Testament, according to an announcement February 25 by Dr. Paul Clasper, dean of the Berkeley campus.

Mr. Walker earned his B.A. summa cum laude at North Carolina College at Durham in 1963, and then received a Woodrow Wilson fellowship for a year at Columbia University. After two years at Duke Divinity School, he moved to the Bay Area and received his B.D. cum laude in 1967 from Pacific School of Religion. He expects to receive his Ph.D. in theology and the personality sciences in June, 1970, from the Graduate Theological Union in Berkeley.

Mr. Walker has been an associate minister of Disciples churches in North Carolina, Seattle and Oakland. From 1966-68 he was a graduate fellow at Pacific School of Religion and since then has served in the clinical training and education program of the University of California, Pacific School of Religion, San Mateo County Hospital and Marin County Juvenile Hall.

Mr. Bartlett earned his B.A. magna cum laude at Swarthmore College in 1963 and his B.D. summa cum laude at Yale Divinity School in 1967. He is currently writing the dissertation for his Ph.D. in New Testament at Yale.

As a seminarian, Mr. Bartlett received the Walker, Daggett and Archibald scholarship prizes and the Wade preaching prize. He was a Rockefeller fellow in 1969. A graduate fellow for two years at Yale, Mr. Bartlett has also been the associate minister at Calvary Baptist Church in New Haven and a summer intern at First Baptist Church in Los Angeles, where his father served as minister until 1960. He is an ordained American Baptist minister.

Dean Clasper also announced that Dr. William L. Malcomson, who has been associate professor of ministry at the Seminary of the West on a half-time basis, will become a full-time faculty member in September. He will resign as minister of leadership and program development at First Baptist Church in Oakland, so that he will be able to add the portfolio of director of field education at the seminary to his teaching responsibilities.

A graduate of Denison University, Colgate Rochester Divinity School and Princeton University, Dr. Malcomson is the author of two books. Before coming to the Seminary of the West in 1968, he taught at Central Baptist Theological Seminary and at Pomona College. For three years he was pastor of First Baptist Church in Storrs, Conn. and minister to American Baptist students, University of Conecticut.

THE LENGTHENING PROCESSION

By Joan Thatcher

Commencement after commencement, the graduating seniors lengthen the procession of Seminary of the West alumni dedicated to serving Christ and His church. In 1969 90% of the Berkeley and Covina seniors were called to church-related ministries or further graduate studies, while the remainder entered specialized vocations. The 1970 seniors expect to follow a similar pattern.

Although an overwhelming majority of the 2000 alumni have always served in the local pastorate, mini-size visits with eight graduates reveal the many-faceted dimensions of their ministry.

"I am committed to the local church ministry," is the firm statement made by EMORY C. CAMPBELL, who received his B.D. from Covina in 1956. After graduating from Fresno State, he enrolled at Covina and became a member of the seminary quartet. His field education assignment was at the First Baptist Church of Fullerton, where he served with one of the outstanding preachers on the West Coast.

To Mr. Campbell's considerable surprise, the Fullerton congregation called him to succeed the interim and he has been there ever since his ordination. The congregation now totals 1100 members. They have constructed a new sanctuary and a Christian education building and founded a new mission church. They consider their pastor an effective preacher, a concerned counselor and an active community leader. The father of two sons and two daughters, Mr. Campbell headed the division of church development for the Southern California Baptist Convention and served as president of the American Baptist Ministers Credit Union.

GERARD G. PHILLIPS came to Berkeley in 1952, following his graduation from Minnesota's Macalester College. His leadership abilities were already clear, since he had served as central area vice president for the national BYF, as president of the Minnesota BYF and the Roger Williams Fellowship at Macalester. He was also a youth group advisor during his college and seminary years. Long interested in camping, he has directed summer camps in Minnesota and at Green Lake, Wisconsin.

His deep-rooted Christian faith and his genuine concern for people have been evident in all three of his pastorates — First Baptist, Winona, Minnesota; at Park Baptist in St. Paul and since 1964 at University Baptist in E. Lansing, Michigan. Dean Emeritus Ralph E. Knudsen wrote of him, "He is a fine student not only of theological books but also of the human situation."



Several seniors at Covina discuss placement possibilities with Dr. George Downing and Rev. William Powell of the Southern California Baptist staff.

Mr. Phillips acquired both a degree and a wife at Berkeley. Mrs. Phillips, the former EDITH BAYHA, was a music major at Redlands and earned her M.A. in Christian education at Berkeley. Before her marriage in 1954 she served for three years as director of Christian education and music in Baptist churches in North Sacramento and South Gate, California. The Phillips have three daughters and a son.

MILTON A. COMBS is an Army Air Force veteran who played varsity football in college and was the scoutmaster in his home church, Pilgrim Baptist in St. Paul. One of Gerry Phillips' classmates at Macalester, he found his ministry taking a quite different direction after he received his B.D. from Berkeley in 1956.

Following graduate study at Cornell University, Mr. and Mrs. Combs spent a five-year term in Rangoon, Burma, doing youth work and teaching at the Burma Divinity School. They were the first black couple to be appointed by the American Baptist Foreign Mission Societies. The Combs returned to the Bay area in 1962 for a year of furlough study at San Francisco State College, only to learn that the mission field in Burma had been closed to Americans. After several

years as a special education teacher at Juvenile Hall in Martinez, Mr. Combs is now on the faculty of Solano College in Vallejo and interim pastor at the Dutch Reformed Church in East Oakland. The Combs are the parents of three sons and two daughters.

NORMAN G. RIDDLE was another "first" with the American Baptist Foreign Mission Societies in 1952, as the first Covina graduate appointed for overseas service. Born in Pasadena, Mr. Riddle received his B.D. in 1949 and returned on furlough in 1965 to earn his M.R.E. At that commencement he also received the Drexler award for unusual theological awareness and competence. This year the Riddles and their three daughters are again living on the Covina campus during a year of furlough study.

Mr. Riddle believes that warmth of heart and devotion are as essential for Christian service as admirable intellectual tools. He directed the Congo Advance Program, a modified Baptist Jubilee Advance, with program responsibilities at ten stations. In one month he visited 431 homes and contacted 1019 people. Of these, 298 were converted and 537 rededicated their lives to Christ.

After two years as a social worker in San Bernardino, ANSON F. RAINEY decided to enter the ministry and enrolled at Covina in 1951. During the next five years he earned his M.A., B.D. and Th.M. degrees with honors and taught for two years on the Covina faculty. He also earned a B.A. with honors in ancient Greek history at UCLA. In August, 1957, he married Patricia Trench, secretary to Leonard Schmidt, in the seminary business office.

That September Mr. Rainey began graduate studies at Brandeis University near Boston, where he received his M.A. in 1959 and his Ph.D. in 1962. In 1960 he received a Government of Israel award for a year's study at Hebrew University in Israel. Unusually fluent in both Hebrew and Arabic, Dr. Rainey returned to Israel in 1962. He teaches at the American Institute of Holy Land Studies in Jerusalem and is a senior lecturer in Semitics at the University of Tel-Aviv. Last year he translated *Land of the Bible,* published by Westminster Press, and is the leader in Israel for the Holy Land Study Tour sponsored by the Seminary of the West. A registered nurse, Mrs. Rainey teaches natural childbirth to Israeli women.

Another Covina graduate active in the educational field is WILLIAM FRANCIS SCHELLENBERGER. Since he received his B.D. in 1958, he has served as minister of Christian education at Baptist churches in Bellflower and San Diego, California and in Portland, Oregon, where he assisted Dr. J. Lester Harnish during the year he was national president of the American Baptist Convention. Mr. Schellenberger is now director of Christian education at the First Baptist Church of South Gate, which has 1200 members.

Interested in music since his teen years, he plays the saxophone and clarinet and directs choirs. Mr. and Mrs. Schellenberger are the parents of two daughters.

Among the Berkeley graduates who are top administrators at American Baptist headquarters in Valley Forge, Pennsylvania, is MISS VIOLET RUDD, executive director of American Baptist Women. She graduated from Western Washington College of Education in Bellingham and received her bachelor of theology degree from Berkeley in 1938. After seven years as missionary-director of Delta Community Baptist Church in Everett, she became director of Christian friendliness and children's work for the Washington Baptist Convention.

In her present post since 1951, her capabilities have earned the respect of men and women alike. One of the highlights of her life was a three-month world tour in 1965, when she visited mission fields in fifteen countries. The dual purpose of her trip was to provide for a mutual exchange of ideas between Baptist women in America and in other countries and to enable Miss Rudd to observe first-hand the work being done by the United Nations in countries overseas.

DR. AGUSTIN E. MASA, now general secretary of the Convention of Philippine Baptist Churches, did post-graduate study at Berkeley from 1947-49. He earned his M.A. in 1949 and his B.D. in 1950. In 1960 he was honored with a Doctor of Divinity degree from Central Philippine University, where he earned his bachelor of theology degree in 1937. After fourteen years as minister of Capiz Evangelical Church, he was elected president of the Convention of Philippine Baptist Churches in 1947 and later became general secretary. During the Japanese occupation, he served as chaplain among the guerilla forces. After his return from Berkeley, he was pastor of the Baptist church in Roxas City. The Masas are the parents of four children.

Influenced to come to Berkeley by the example of Rev. E. F. Rounds, Dr. Elmer Fridell and Dr. John Skoglund, Mr. Masa wrote, "At Berkeley, everybody who names the name of the Lord, regardless of his color, class and nationality, has a vital contribution to make to the great cause of Kingdom building."

It is toward the "great cause of Kingdom building" that we lengthen the procession of those who go forth from the Seminary of the West.

What PRAYER Means to Me

By Boyce Van Osdel

(In an informal setting with Berkeley students, alumnus-trustee Boyce Van Osdel shared something of his life experiences with prayer during 35 years as a pastor. He has served First Baptist in Oakland since 1959.)

Honest prayer reflects that often the words of our hearts and the meditations of our minds are two quite different things!

I used to wonder whether I was praying about the right things and whether I was doing it in the right way. Now I think I have learned that our part may be to pray — and then let God determine whether or not to answer the prayer.

Many roadblocks to prayer come at the feeling level. In one of the churches I served, psychological tests revealed that one woman was aggressive, hostile and angry. When the tests were interpreted to her she responded by saying "Oh no, I'm not" and walked out. Two weeks later she came back and said that after a long talk with her husband, she understood what the tests meant!

Several years ago I accepted an invitation from Dr. E. Stanley Jones, the great Methodist missionary and author, to be one of the leaders at his Ashram conference. I went to be seen and instead found my life was changed. One night I stood at the back of the auditorium while Stanley Jones was speaking. He concluded by saying, "I have uncommitted areas in my life that I'm going to pray about. I invite any of you who wish to join me at the front."

Quietly I conducted an argument with myself. Why should I go pray at the front when I could pray just as well back here? Well, maybe there was a point to showing publicly that I was willing to do this, so I went up to the front and knelt.

I prayed, "Lord, here I am. I don't know why." I sensed that the Lord replied, "I want your church." I answered that by asking, "You mean you want me to move?" The Lord replied, "No, but I want you to be free enough to move." I prayed about that but I felt nothing. Then Stanley Jones quoted, "Ask whatsoever you will, believing it will be done unto you." Something happened to me then and I walked back down that aisle a new man. I told the church on Sunday morning that they had a new minister. This was such good news that afterwards some church members called others who were on vacation to tell them about it.

One of the deacons and I sandpapered each other in most relationships. After that sermon he said, "Boyce, I don't know what you've got, but I hope you will help me find it."

Like Bluebeard's locked room, we all have areas we have kept God out of. We don't deal with our uncommitted areas. Prayer is the source of faith. I finally saw that if I were to be a whole man, I had to recognize that God loved my "bad guy" areas as much as my "good guy" areas — and maybe more.



A large, enthusiastic audience heard lectures on "The Anatomy of the Black Church" during the John W. Bailey visiting professorship at ABSW (Berkeley) in February. Here Mrs. John W. Bailey talks with the visiting professor, Rev. W. Hazaiah Williams, director of the Center for Urban-Black Studies at the Graduate Theological Union.

SHALOM TO ADA GRACE CRALLE



Over 160 alumni, trustees and friends attended the dinner at Berkeley on March 6 commemorating the twenty-six years of service given by Professor Ada Grace Cralle in speech classes and as dean of women. Mrs. Maurice Hodge of the board of trustees (standing) told Mr. and Mrs. Cralle that "Ada Grace brought out the best in her students." Dr. Maurice P. Jackson, toastmaster, is seated at the left. Mrs. Cralle received three volumes of letters and a check for a plane ticket to Japan.



Sandy and Stuart Young

Interning in Pakistan

Two years as head counselors at the Lahore American School in West Pakistan is the unusual intern assignment for Stuart J. Young, an All-American baseball player at Linfield College in 1966 and currently a second-year student at the Berkeley campus of the Seminary of the West, and his wife, Sandy.

The Youngs flew from Seattle on March 2 and arrived in Pakistan on March 15, following two weeks at Expo '70 in Osaka and visits with mission leaders in Tokyo, Hong Kong, Taiwan, Singapore, and Bangkok.

In West Pakistan they will supervise a youth hostel for thirty American high school students and serve as head counselors at the Lahore American School, where 80% of the students come from American families and 20% from other countries around the world. They may also teach courses or work with the athletic program. The school is related to the American consulate.

The Youngs will be succeeding Rev. Jack Lee Kiekel and his wife, Beverly, who will return to the United States in June following completion of their two-year assignment. Mr. Kiekel received his B.D. degree from the Baptist seminary at Berkeley in 1956 and his wife received her M.R.E. there in 1957. Mr. Kiekel is also a graduate of Linfield College and served as minister of Christian education at First Baptist Church in McMinnville, Oregon, when Mr. Young decided to enroll at the Berkeley campus of the Seminary of the West.

Dr. Paul Clasper, dean of the Berkeley campus, explained that because the seminary faculty recognized the educational advantages Mr. Young would receive by carrying on a youth counseling program in an Asian setting, they granted him a two-year extension of his intern year. While he is in Pakistan, Mr. Young will also take correspondence courses from the seminary and from California State College at Hayward, where he is a candidate for a master's degree in counseling.

A history major, Mr. Young received his B.A. from Linfield in 1967. Elected student body president and president of his class for three years, he was chosen as the "outstanding player" of the NAIA baseball tournament in 1966, when his pitching helped the Linfield Wildcats win their first national baseball championship. During the college All-American series in Honolulu that summer, Mr. Young was named to the first team of All-American players.

Between college and seminary, Mr. Young spent one year in Portland as a public school teacher, athletic coach and youth director for Cedar Hills Baptist Church. In 1968-69 he was a member of the Berkeley Seminary Trio, which presented music and drama programs at churches throughout California.

IN MEMORIAM

Deepest sympathy is expressed to the family of LAWRENCE R. JACKSON (Berkeley, 1959) who died on December 14 in Phoenix, Ariz. He was an American Baptist missionary to the Hopi and Navajo Indians in Arizona until illness forced his retirement several years ago. He is survived by his wife, Ruth; two children; and his parents, Rev. and Mrs. Perry Jackson, who served many years as ABC missionaries among American Indians.

* * * * *

The mission of Christ, particularly in Asia, suffered a tragic loss in the death in India on January 12 of EDWARD SINGHA (Berkeley '56x). He was traveling to Jorhat and became the innocent victim of a feud when the car was stopped and his driver was killed by a brother who then shot and killed Mr. Singha and wounded another man.

Widely regarded as "Mr. Baptist" in Asia, Mr. Singha served from 1956 until 1969 as the general secretary of the Council of Baptist Churches of North East India, the first Indian to hold the post. At his death he was pastor of Gauhati Baptist Church and chaplain of Satribari Christian Hospital in Gauhati.

He was also president of the CBCNEI, president of the Assam Baptist Convention, president of the Assam Auxiliary of the Bible Society of India, chairman of the board of Union Christian College, council member of Serampore College, executive member of the North East India Christian Council and executive member of the Baptist World Alliance. He is survived by his wife, a registered nurse, and their five children.

Alumni News

By Carol J. Goodman

COVINA CAMPUS

Newly-elected officers of the Covina Alumni Association include President Robert Westgate '63, pastor of Hacienda Hills Baptist Church, Hacienda Heights; Vice-president Gary Barmore '67, associate pastor, Calvary Baptist Church, San Bernardino; and Secretary Everett Curry '67, pastor of Lakeview Terrace Baptist Church in San Fernando.

1949 Air Force Colonel CHARLES J. BARNES, JR., stationed in Germany, was elected 2nd vice-president of the European Baptist Association for 1969-70.

1952 Chaplain EDWARD G. CARSON retired the end of December, completing 20 years of service. He was in both the European and Pacific theaters in World War II, the Korean conflict, and in Berlin during the airlift crisis.

1953 OTTO BYLSMA has been serving as president of the Ministerial Association in Willows where he is pastor of First Baptist Church. In October the group began a Saturday morning radio program, "Let's Talk It Over." A panel of three discusses an issue of religious interest and answers calls from the listening audience. Some programs received so many calls, the topic had to be continued for another week or two . . . RONALD VALLET was installed as pastor of Eastwood Baptist Church in Syracuse, N.Y. in September, following a ministry in Fredonia, N.Y. He serves on the Metropolitan Church Board for the area, is pastor-counselor for the state American Baptist Men, and recording secretary for the New York Baptist Convention. He, wife Rose Marie, and their two girls welcomed Ronald Everett, Jr. into their family on August 24.

1956 WILLIAM R. TIPTON has resigned his ministry to college students and young adults at First Baptist Church, Pomona, to become pastor of First Baptist, Honolulu.

1958 For the fifth consecutive year KENNETH KLIEVER has been elected chairman of the Department of Camps for the Southern California Baptist Convention. He is associate pastor of Calvary Baptist Church in Pasadena.

1960 Chaplain HARLAN CONFER and his wife, CHARLOTTE '61 continue their ministry in Germany. Visitors in 1969 included Dr. Genevieve Kelly, Covina librarian who was on sabbatical leave, and Mrs. Confer's parents, with whom they toured Italy, Austria, Switzerland, France and Germany.

1963 JAMES E. KILGORE is an associate in counseling at the Pastoral Counseling Institute, Inc. in Athens, Ga. He has a doctorate in the field and is a member of the American Association of Marriage Counselors . . . On February 1 ALAN POLLOCK began new responsibilities as associate minister of First Baptist Church of Corona. He had been director of Christian education at Pico Rivera First Baptist.

1965 In commenting on the annual sessions of the Southern California Baptist Convention in the regional **Crusader,** JAMES C. ALLEY said, "I was made to see that I was the convention. I was not there just to listen, to be a recipient, but to be a participant. I was given every opportunity to respond in love. My opinions were important, and I had every chance to share my feelings in discussion groups . . ." Mr. Alley is pastor of Bay View Baptist Church, Chula Vista . . . KENNETH WESTON, past president of the Alumni Association and pastor of Del Aire Baptist Church, Hawthorne, has accepted the call of the First Baptist Church, Everett, Wash. to become associate pastor with ERNEST L. HASTINGS '60 Hon.

1967 News from JAMES F. JONES, his wife, Margareta, and year-old Kristina describes their ministry to persons in Uppsala, Sweden where they serve under the American Baptist Foreign Mission Societies. In their first several months, 300 young people from many countries and backgrounds had been in their home.

BERKELEY CAMPUS

1933 LINNEA NELSON is spending her first year of retirement doing volunteer work in the Baptist Hospital in Managua, Nicaragua. She served for 23 years at Central Philippine University under the American Baptist Foreign Mission Societies.

1938 Berkeley's Dean Emeritus RALPH E. KNUDSEN is serving as interim pastor at the Church of the Foothills in San Jose.

1942 Completing 25 years of active duty, VINCENT E. M. NELSON retired in December from the Army chaplaincy with the rank of Colonel. He served in the Canal Zone, Japan, Korea, and many stateside assignments, the last as post chaplain at Camp Roberts, Calif. He is now engaged in graduate work in the San Francisco Bay Area with plans to enter the pastorate.

1945 HENRY J. CROES has been appointed a special consultant for the Division of Christian Higher Education of the American Baptist Board of Education and Publication. He will be related to a special project of the Commission on the Ministry dealing with ministerial recruitment and guidance. He is completing a study for the denomination on where seminary students come from and what factors influence long-term ministerial leadership in the ABC.

1948 SAM KLEINSASSER and his wife, of First Baptist Church, Roseburg, Ore., were among a group of ministers who spent two weeks on a preaching mission in Puerto Rico at the invitation of the Baptist Convention there.

1949 Among the American Baptist pastors and their wives who participated in a mission to Norway were the HAROLD BJORNSONS of First Baptist Church, Palo Alto.

1951 While serving as acting pastor of the Plantsville Baptist Church, Connecticut, NORMAN GANO '51x also directs an ambitious program of drama under Gano Productions. The theater group is periodically presenting a half-hour drama on television under the sponsorship of the state Council of Churches.

1952 RICHARD R. HAWORTH, area minister for the American Baptist Churches of Northern California, began responsibilities January 1 in the new position of minister of educational ministries for the American Baptist Churches of the West, the new regional structure bringing together Northern California and Nevada.



1953 Air Force Chaplain VERNON R. EDMONDSON is now at Holloman AFB, New Mexico. While stationed in Thailand late last year, he visited American Baptist missionary RICHARD GREGORY '54 at the Chinese Day School in Bangkok and had another missionary, JAMES CONKLIN '54, as an overnight guest . . . GLENN D. HAMMER '53x resigned in December as pastor of Westwood Community Baptist Church in Phoenix to devote full time to his position as executive minister of the Arizona Convention of American Baptist Churches. The convention voted in February on a proposal to join with Southern California in a new administrative area within the American Baptist Convention.

1954 After 35 years in the ministry GERALD MOYER '54x has retired. He was executive secretary of the Arizona Baptists, and served churches in Arizona, Colorado, Kansas, and Northern California. He and Mrs. Moyer will continue to make their home in Corte Madera.

1955 JOHN D. WARD has been appointed chaplain of the Veterans' Administration Hospital in Reno, Nevada. He will also be interim pastor of First Baptist Church, Sparks.

1957 V. O. BALDWIN '57x was called for the second time to serve as pastor of First Baptist Church of Martinez. He has ministered in several churches since the earlier pastorate and spent a year recuperating from open heart surgery . . . ARDEN A. CLUTE, JR. '57x is a teacher in the Berkeley public schools and living in Albany . . . GEORGE HEAD has moved from Southern California to serve on the staff of the Marble Collegiate Church in New York City.

1958 RICHARD M. PIPER received the Ph.D. degree in education from Michigan State University during ceremonies held in December . . . Participating in a preaching mission in January were ALAN SOUTHWELL and his wife of Calvary Baptist Church, Salem, Ore. They were part of a group of pastors from America who visited Nicaragua and El Salvador to engage in two weeks of preaching and teaching . . . An extension of the ministry of First Baptist Church, San Carlos, is its Pastoral Counseling and Communication Center. The minister-director is ROBERT W. WHEATON who is assisted by CHARLES T. DOUGLASS '69, associate minister of counseling and youth. Both men are professionally qualified for this developing ministry which offers classes, seminars, and group and individual counseling.

1959 Chaplain RICHARD E. GROTHE was awarded the Bronze Star for meritorious achievement in Vietnam . . . PAUL SHELFORD '59 Hon. resigned as executive director of the Glendale Council of Christian Churches, effective the end of December. He had given a year and a half of leadership in Glendale following his retirement as executive director of the San Francisco Council of Churches.

SEMINARY OF THE WEST BREAKFAST AT CINCINNATI

All alumni and friends of both campuses are invited to attend the annual Seminary of the West breakfast on Friday, May 15, during sessions of the American Baptist Convention at Cincinnati. Faculty and students will speak to the theme "Youth and Revolution, Reconciliation and Renewal." Breakfast will be served at 7:15 a.m. at the Netherland Hilton Hotel, Fifth and Race Streets. Tickets are $3.30 per person and are available from either campus in advance or from the ticket booth during the convention.

1960 RICHARD HEPLER has moved from Michigan where he was associated with Friendship House in Detroit and the Neighborhood Service Organization to become director of the Goodrich-Gannet Neighborhood Center in Cleveland, Ohio . . . Following a pastorate at First Baptist Church, Gildford, Mont., WALTER H. NELSON is now at First Baptist, Ellensburg, Wash. . . . DONALD REITER has left Hillside Baptist Church, La Mirada, to accept the pastorate of First Baptist in Santa Ana. Participating in the installation service on March 22 was Seminary of the West President C. Adrian Heaton.

1962 Major HERBERT A. SNIDER received the Army Commendation Medal for meritorious service with the Chaplain Section at Fort Huachua, Ariz. He is now in Vietnam.

1963 Belated congratulations to the GEORGE W. POLLEYS on the arrival of Erika Marie last June. A novel by Mr. Polley, **Sojourn in the Land of the Dead** has been accepted for publication in 1970 by Kodosha Publishers of Japan. An article on "Henry Miller as Religious Writer" was published in the Autumn 1969 issue of **South Dakota Review** and is scheduled for publication in a Japanese translation in 1970 . . . DOUGLAS L. SIDEN '63x, an area minister for the American Baptist Churches of the West and past president of the San Francisco Council of Churches, participated in a dialogue sermon with a Roman Catholic clergyman in Grace Cathedral, San Francisco, as part of the Week of Prayer for Christian Unity.

1967 Following a short term assignment with the American Baptist Churches of Northern California in the area of Christian education, JAMES R. MATHEWS has accepted a staff position at First Baptist Church, Mount Vernon, Wash. in the area of Christian education and music. The pastor is WILLHOLLAND WILLIAMS '52x. . . . STEPHEN REDDY, pastor of El Salvador Baptist Church in Denver for two years, assumed new responsibilities on January 15. He is now minister of youth for the Harvey Park Baptist Church of that city. He and his wife, Donna, have two children . . . DONALD G. SMITH has recently moved to Penns Creek, Pa. to serve as pastor of Emmanuel United Church of Christ.

1968 DAVID SIEGEL has accepted a staff position with the First Baptist Church of Port Angeles, Wash., moving from Vancouver.

1969 Congratulations to Merle and RONALD HARRIS on the birth of Bonnie Lynn on January 17 in Portland, Ore. where he serves on the staff of First Baptist Church . . . RONALD G. KALLANDER was ordained in a service held January 4 in the Union Baptist Church, Burke, South Dakota. He is director of Thousand Pines Camp for Southern California Baptists.

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C. Adrian Heaton, President
Joan Thatcher, Editor

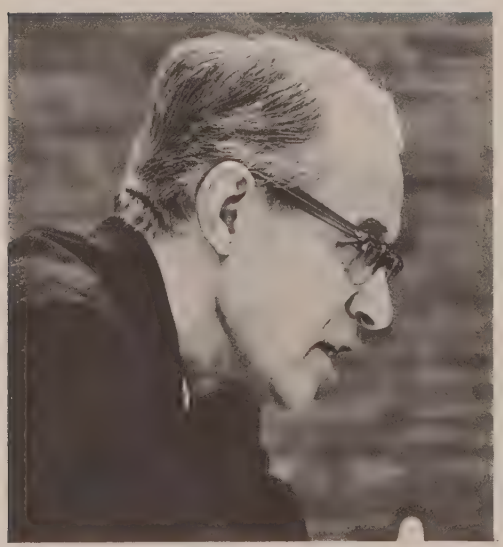
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Speaking Personally



DR. CULBERT G. RUTENBER returned to the Covina campus in March following an extended study project in western Europe. Traveling under the auspices of the American Baptist Foreign Mission Societies, Dr. Rutenber visited France, Switzerland, Italy, Germany, Sweden and England. The purpose of his trip was to investigate present and potential projects in experimental ministries, including lay academies and other new forms of the church.

DR. RUSSELL S. ORR, executive minister of the American Baptist Churches of the West and an ABSW trustee, was installed in January as president of the Northern California Council of Churches for 1970.

Judson Press is publishing two books by DR. ROBERT LAURIN. *The Laymen's Introduction to the Old Testament* will be available this spring. He is also editing a second volume, *Contemporary Old Testament Theologians,* written by Baptist Old Testament scholars around the world.

DR. HAROLD FRAZEE spent a week in Salt Lake City in January, participating in a second-year training program for the National Education Associates of the American Baptist Board of Education and Publication. The forty delegates to this workshop will train Teaching Associates throughout the western states, who will in turn train local church people in using the new curriculum.

DR. C. ADRIAN HEATON preached at Temple Baptist Church in Los Angeles in February and engaged in a dialogue sermon with DR. THOMAS KILGORE, ABC president and ABSW trustee, at Second Baptist Church, Los Angeles, in March. He also led the Easter Sunrise Service sponsored by Forest Lawn in Covina.

DEAN PAUL CLASPER led state Baptist pastors conferences in Idaho-Montana and Washington in February, took part in Lenten series at First Baptist Church in Worcester, Mass. and the Downtown Oakland Christian Parish in March and will lead a four-week series at First Baptist, Palo Alto, in April on Eastern religions and the Christian faith.

The problem of white racism in the suburbs is being studied during an intern year by MICHAEL MCKEE of the Covina campus and three seminarians from Claremont, as part of a grant from the Irwin, Sweeney, Miller Foundation. Called "Project Understanding," its goal is to encourage positive steps toward better human relations in Pasadena and Arcadia.

The Church Responds is the title of a book of case studies on church renewal written by JOAN THATCHER. It will be published by Judson Press in May.

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EXPRESSING HIS ENTHUSIASM FOR THE PASTORATE, Rev. Vincent H. Coletta, Jr., left, brings two recent college graduates from his church to Covina to discuss preparation for the ministry with Dr. Donald Thomas, seminary vice president. A Berkeley graduate in 1948, Mr. Coletta has served First Baptist, Palos Verdes, since 1961.



Sabbatical in England*

"THE NEW TESTAMENT TODAY" — the formidable, but vital theme for the International Congress on New Testament Studies which I attended at Oxford this past September . . . A five-day smorgasbord of 39 addresses and 123 scholarly papers . . .

Let me share briefly the five major presentations: (1) Glasgow's William Barclay (the preachers' favorite) spoke concerning "The Unending Task and Problem of Translation," most relevant in the light of his recent translation of the New Testament (get it!).

(2) Heidelberg's Gunther Bornkamm spoke on "Paul and Jesus." Current critical study rejects older attempts to prove Paul the villain who perverted the pristine teachings of Jesus into a complicated theological system which became "Christianity."

(3) Princeton's B. E. Gartner dealt with "The Kingdom of God and Christology in the Early Church." The Christology reflected in the Acts and Epistles is rooted in Jesus' self-understanding. Gartner finds the tool for tracing this relationship in Jesus' teachings concerning the Kingdom.

(4) Alan Richardson, Dean of York, presented the query "What Is 'New Testament Theology'?" The answer: (a) to explain the message of the New Testament as a whole; (b) supply the master key of a principle of interpretation (which Richardson — I think rightly — sees as the resurrection); and (c) spell out the meaning for us today.

(5) **C. F. D. Moule of Cambridge had the climactic address on "Jesus in the New Testament Kerygma." Most scholars have been wrong in claiming that Paul was disinterested in the historical Jesus. His interest is reflected in both his epistles and a critical handling of the Acts. I was pleased with the excellent reception given Professor Moule, inasmuch as I was able to spend the next two months in research and study with him. But that is another story . . .**

If this International Congress is typical of the direction of New Testament studies, three clear projections can be stated: (1) There is an increasing concern in Christology. (2) There is a swing toward a more conservative Biblical scholarship. (3) There is movement toward moderation in continental Biblical research.

The last generation has reflected theological studies which have become more Biblically concerned. Moreover, Biblical theology has emerged as a responsible discipline. Now it seems that Biblical studies are becoming more theologically concerned. This is heartening. It is in line with the real purpose of the Bible. And it rightly relates to the true life of the church!

Robert A. Campbell

*After leading the first ABSW study tour in the Holy Land for six weeks, Dean Campbell spent two months in language study at the Sorbonne in Paris and then did research for two months in New Testament studies at the University of Cambridge.



BERKELEY CAMPUS BUYS ESTATE ON "HOLY HILL"

The Berkeley campus of the Seminary of the West has purchased the Wilson estate, situated on a prime location on "Holy Hill" in the heart of the Graduate Theological Union cluster, where most of the seminary's classes are already being held.

Bounded by LeConte, Scenic Avenue and Ridge Road, the property is one block south of the GTU headquarters and one block north of the University of California campus. It is across the street from the campuses of Pacific School of Religion and Church Divinity School of the Pacific, which have major facilities for classrooms, library, dining hall and chapel.

President C. Adrian Heaton explained that the Seminary of the West plans to build a structure which will include faculty and administrative offices, seminar rooms and a lounge for group gatherings. Student housing and parking facilities will be nearby. He said, "As our share in the GTU's facilities, we will make a major contribution toward constructing a multi-million dollar common library to house the 500,000 volumes owned by GTU institutions."

Discussions are in progress on the feasibility of a joint building project with the Presbyterians, who are currently moving the first two years of their program from San Anselmo to Berkeley. Cooperative planning is also being done with the master planner of the GTU in determining the best location for the GTU common library.

Dr. Heaton and Dean Paul Clasper both emphasized that the primary reason for the move was educational, rather than economic. Dr. Clasper said, "Full student and faculty participation in the common life of the GTU requires us to be physically present in the midst of where things are happening. A community of learning develops more quickly when we are in immediate conversational reach of our colleagues."

The purchase of the property on January 23 came nearly a year after a vote by the Berkeley and the Covina trustees to sell or lease portions of both campuses in a way that would facilitate the construction of adequate educational and housing facilities on a minimal amount of land. Operating costs for both campuses now exceed the funds available from tuition, rents, endowment and gift income. It is expected that it will be at least September, 1971, before operations are moved.

In the cover story for its year-end issue of December 26, 1969, *Time* magazine said, "By far the major development in religious education will be the 'cluster seminary,' modeled on the successful Graduate Theological Union on 'Holy Hill' in Berkeley. Founded only seven years ago, GTU now includes nine seminaries and four associated centers."

Some of the benefits of the Berkeley concept, according to *Time,* are: "Libraries are better. Shared facilities raise teaching standards while keeping individual seminary costs at a bearable level. Cross-registration affords each student the chance to pursue his own curriculum under the best available teachers. The interaction of the diverse groups also contributes dramatically to future changes in the church."



1970 Commencements

SEMINARY OF THE WEST

BERKELEY — 8 p.m., Friday, June 12

Thousand Oaks Baptist Church

Colusa and Catalina, Berkeley

COVINA — 4 p.m., Saturday, June 13

Conaway Chapel, Covina Campus

FOUR PROFESSORS TAKE 1970 SABBATICALS

Four professors at the Covina campus will be taking sabbatical leaves during 1970.

Dean Robert C. Campbell explained, "Largely because of the team teaching required by our new curriculum and at the faculty's request, the trustees have approved granting a one-quarter sabbatical leave every seven quarters, as an option to the usual pattern of a year's study leave every seven years. A sabbatical is *not* a vacation. Each professor requesting a leave must have his research plan approved in advance by the dean and by the board of trustees. When he returns to the campus, he reports his findings to the board's committee on instruction."

Dr. Leland D. Hine, professor of church history since 1960, is on sabbatical during the spring quarter of 1970. Dr. Hine is working in libraries in California and on the east coast in preparation for writing a book. His manuscript, on the theme of fulfilling God's calling in the world, will be especially helpful in Covina's colloquium on vocation. Dr. Hine's most recent book, a biography of missionary William Axling, was published by Judson Press in 1969.

Professor Robert H. Mitchell, a faculty member since 1954, has received a $4000 grant from the American Association of Theological Schools which will help to make possible a full year's sabbatical in his teaching area of Christianity and the arts. Mr. Mitchell and his wife will attend the Passion Play at Oberammergau in June, followed by two months of German language study at the Goethe Institute.

From September, 1970 to June, 1971, the Mitchells will be at the University of Birmingham in England. He will participate in the Institute for the Study of Worship and Religious Architecture, directed by Prof. J. G. Davies, chairman of the university's department of theology. The program includes academic study and opportunities for involvement in the creative ventures taking place in such centers as Coventry and Chichester. During the summer of 1971 Mr. Mitchell plans to study African church music.

Dr. Robert B. Laurin, registrar and professor of Old Testament since 1957, will lead the Seminary of the West's second Holy Land Study Tour for six weeks during the summer. From mid-August until Christmas, he will be writing a commentary on the Song of Songs to be published as a separate volume and a commentary on Lamentations, which will be part of a twelve-volume Bible commentary published by Broadman Press. He also plans to write some technical articles for professional journals.

Dr. Donald F. Thomas, vice president and professor of pastoral theology since 1963, and his wife will leave May 29 to spend two weeks attending theological lectures in Munich and Hamburg, Germany, followed by participation in the summer session for pastors at Mansfield College of Oxford University in England. Conference leaders will include John Marsh and Principal Caird. There will also be opportunities to get in touch with British theologians and to meet pastors in Britain and on the Continent.

For four months during the fall quarter, Dr. and Mrs. Thomas will be at Cambridge University in England, where he will attend lectures and use the library resources in the areas of New Testament and theology. Mrs. Thomas plans to visit a number of the libraries and book sellers with whom she has correspondence as the circulation librarian at the seminary.

Dr. Maurice P. Jackson, vice president at the Berkeley campus, where he will soon complete twenty-five years as professor of practical theology, is currently working out plans to be an exchange professor at Baptist institutions in Australia and the Philippines during a sabbatical leave from January 1 to August 1, 1971.



J. Lynwood Walker



David L. Bartlett



William L. Malcomson

Berkeley Campus Announces Faculty Additions

Two young scholars, both recipients of doctoral fellowships from the Rockefeller foundation and described as "rare finds" by their professors, have been appointed to the faculty of the American Baptist Seminary of the West at Berkeley. In September James Lynwood Walker will become assistant professor of theology and personality at the Seminary of the West and the Graduate Theological Union, and David Lyon Bartlett will become assistant professor of New Testament, according to an announcement February 25 by Dr. Paul Clasper, dean of the Berkeley campus.

Mr. Walker earned his B.A. summa cum laude at North Carolina College at Durham in 1963, and then received a Woodrow Wilson fellowship for a year at Columbia University. After two years at Duke Divinity School, he moved to the Bay Area and received his B.D. cum laude in 1967 from Pacific School of Religion. He expects to receive his Ph.D. in theology and the personality sciences in June, 1970, from the Graduate Theological Union in Berkeley.

Mr. Walker has been an associate minister of Disciples churches in North Carolina, Seattle and Oakland. From 1966-68 he was a graduate fellow at Pacific School of Religion and since then has served in the clinical training and education program of the University of California, Pacific School of Religion, San Mateo County Hospital and Marin County Juvenile Hall.

Mr. Bartlett earned his B.A. magna cum laude at Swarthmore College in 1963 and his B.D. summa cum laude at Yale Divinity School in 1967. He is currently writing the dissertation for his Ph.D. in New Testament at Yale.

As a seminarian, Mr. Bartlett received the Walker, Daggett and Archibald scholarship prizes and the Wade preaching prize. He was a Rockefeller fellow in 1969. A graduate fellow for two years at Yale, Mr. Bartlett has also been the associate minister at Calvary Baptist Church in New Haven and a summer intern at First Baptist Church in Los Angeles, where his father served as minister until 1960. He is an ordained American Baptist minister.

Dean Clasper also announced that Dr. William L. Malcomson, who has been associate professor of ministry at the Seminary of the West on a half-time basis, will become a full-time faculty member in September. He will resign as minister of leadership and program development at First Baptist Church in Oakland, so that he will be able to add the portfolio of director of field education at the seminary to his teaching responsibilities.

A graduate of Denison University, Colgate Rochester Divinity School and Princeton University, Dr. Malcomson is the author of two books. Before coming to the Seminary of the West in 1968, he taught at Central Baptist Theological Seminary and at Pomona College. For three years he was pastor of First Baptist Church in Storrs, Conn. and minister to American Baptist students, University of Conecticut.

THE LENGTHENING PROCESSION

By Joan Thatcher

Commencement after commencement, the graduating seniors lengthen the procession of Seminary of the West alumni dedicated to serving Christ and His church. In 1969 90% of the Berkeley and Covina seniors were called to church-related ministries or further graduate studies, while the remainder entered specialized vocations. The 1970 seniors expect to follow a similar pattern.

Although an overwhelming majority of the 2000 alumni have always served in the local pastorate, mini-size visits with eight graduates reveal the many-faceted dimensions of their ministry.

"I am committed to the local church ministry," is the firm statement made by EMORY C. CAMPBELL, who received his B.D. from Covina in 1956. After graduating from Fresno State, he enrolled at Covina and became a member of the seminary quartet. His field education assignment was at the First Baptist Church of Fullerton, where he served with one of the outstanding preachers on the West Coast.

To Mr. Campbell's considerable surprise, the Fullerton congregation called him to succeed the interim and he has been there ever since his ordination. The congregation now totals 1100 members. They have constructed a new sanctuary and a Christian education building and founded a new mission church. They consider their pastor an effective preacher, a concerned counselor and an active community leader. The father of two sons and two daughters, Mr. Campbell headed the division of church development for the Southern California Baptist Convention and served as president of the American Baptist Ministers Credit Union.

GERARD G. PHILLIPS came to Berkeley in 1952, following his graduation from Minnesota's Macalester College. His leadership abilities were already clear, since he had served as central area vice president for the national BYF, as president of the Minnesota BYF and the Roger Williams Fellowship at Macalester. He was also a youth group advisor during his college and seminary years. Long interested in camping, he has directed summer camps in Minnesota and at Green Lake, Wisconsin.

His deep-rooted Christian faith and his genuine concern for people have been evident in all three of his pastorates — First Baptist, Winona, Minnesota; at Park Baptist in St. Paul and since 1964 at University Baptist in E. Lansing, Michigan. Dean Emeritus Ralph E. Knudsen wrote of him, "He is a fine student not only of theological books but also of the human situation."



Several seniors at Covina discuss placement possibilities with Dr. George Downing and Rev. William Powell of the Southern California Baptist staff.

Mr. Phillips acquired both a degree and a wife at Berkeley. Mrs. Phillips, the former EDITH BAYHA, was a music major at Redlands and earned her M.A. in Christian education at Berkeley. Before her marriage in 1954 she served for three years as director of Christian education and music in Baptist churches in North Sacramento and South Gate, California. The Phillips have three daughters and a son.

MILTON A. COMBS is an Army Air Force veteran who played varsity football in college and was the scoutmaster in his home church, Pilgrim Baptist in St. Paul. One of Gerry Phillips' classmates at Macalester, he found his ministry taking a quite different direction after he received his B.D. from Berkeley in 1956.

Following graduate study at Cornell University, Mr. and Mrs. Combs spent a five-year term in Rangoon, Burma, doing youth work and teaching at the Burma Divinity School. They were the first black couple to be appointed by the American Baptist Foreign Mission Societies. The Combs returned to the Bay area in 1962 for a year of furlough study at San Francisco State College, only to learn that the mission field in Burma had been closed to Americans. After several

years as a special education teacher at Juvenile Hall in Martinez, Mr. Combs is now on the faculty of Solano College in Vallejo and interim pastor at the Dutch Reformed Church in East Oakland. The Combs are the parents of three sons and two daughters.

NORMAN G. RIDDLE was another "first" with the American Baptist Foreign Mission Societies in 1952, as the first Covina graduate appointed for overseas service. Born in Pasadena, Mr. Riddle received his B.D. in 1949 and returned on furlough in 1965 to earn his M.R.E. At that commencement he also received the Drexler award for unusual theological awareness and competence. This year the Riddles and their three daughters are again living on the Covina campus during a year of furlough study.

Mr. Riddle believes that warmth of heart and devotion are as essential for Christian service as admirable intellectual tools. He directed the Congo Advance Program, a modified Baptist Jubilee Advance, with program responsibilities at ten stations. In one month he visited 431 homes and contacted 1019 people. Of these, 298 were converted and 537 rededicated their lives to Christ.

After two years as a social worker in San Bernardino, ANSON F. RAINEY decided to enter the ministry and enrolled at Covina in 1951. During the next five years he earned his M.A., B.D. and Th.M. degrees with honors and taught for two years on the Covina faculty. He also earned a B.A. with honors in ancient Greek history at UCLA. In August, 1957, he married Patricia Trench, secretary to Leonard Schmidt, in the seminary business office.

That September Mr. Rainey began graduate studies at Brandeis University near Boston, where he received his M.A. in 1959 and his Ph.D. in 1962. In 1960 he received a Government of Israel award for a year's study at Hebrew University in Israel. Unusually fluent in both Hebrew and Arabic, Dr. Rainey returned to Israel in 1962. He teaches at the American Institute of Holy Land Studies in Jerusalem and is a senior lecturer in Semitics at the University of Tel-Aviv. Last year he translated *Land of the Bible,* published by Westminster Press, and is the leader in Israel for the Holy Land Study Tour sponsored by the Seminary of the West. A registered nurse, Mrs. Rainey teaches natural childbirth to Israeli women.

Another Covina graduate active in the educational field is WILLIAM FRANCIS SCHELLENBERGER. Since he received his B.D. in 1958, he has served as minister of Christian education at Baptist churches in Bellflower and San Diego, California and in Portland, Oregon, where he assisted Dr. J. Lester Harnish during the year he was national president of the American Baptist Convention. Mr. Schellenberger is now director of Christian education at the First Baptist Church of South Gate, which has 1200 members.

Interested in music since his teen years, he plays the saxophone and clarinet and directs choirs. Mr. and Mrs. Schellenberger are the parents of two daughters.

Among the Berkeley graduates who are top administrators at American Baptist headquarters in Valley Forge, Pennsylvania, is MISS VIOLET RUDD, executive director of American Baptist Women. She graduated from Western Washington College of Education in Bellingham and received her bachelor of theology degree from Berkeley in 1938. After seven years as missionary-director of Delta Community Baptist Church in Everett, she became director of Christian friendliness and children's work for the Washington Baptist Convention.

In her present post since 1951, her capabilities have earned the respect of men and women alike. One of the highlights of her life was a three-month world tour in 1965, when she visited mission fields in fifteen countries. The dual purpose of her trip was to provide for a mutual exchange of ideas between Baptist women in America and in other countries and to enable Miss Rudd to observe first-hand the work being done by the United Nations in countries overseas.

DR. AGUSTIN E. MASA, now general secretary of the Convention of Philippine Baptist Churches, did post-graduate study at Berkeley from 1947-49. He earned his M.A. in 1949 and his B.D. in 1950. In 1960 he was honored with a Doctor of Divinity degree from Central Philippine University, where he earned his bachelor of theology degree in 1937. After fourteen years as minister of Capiz Evangelical Church, he was elected president of the Convention of Philippine Baptist Churches in 1947 and later became general secretary. During the Japanese occupation, he served as chaplain among the guerilla forces. After his return from Berkeley, he was pastor of the Baptist church in Roxas City. The Masas are the parents of four children.

Influenced to come to Berkeley by the example of Rev. E. F. Rounds, Dr. Elmer Fridell and Dr. John Skoglund, Mr. Masa wrote, "At Berkeley, everybody who names the name of the Lord, regardless of his color, class and nationality, has a vital contribution to make to the great cause of Kingdom building."

It is toward the "great cause of Kingdom building" that we lengthen the procession of those who go forth from the Seminary of the West.

What PRAYER Means to Me

By Boyce Van Osdel

(In an informal setting with Berkeley students, alumnus-trustee Boyce Van Osdel shared something of his life experiences with prayer during 35 years as a pastor. He has served First Baptist in Oakland since 1959.)

Honest prayer reflects that often the words of our hearts and the meditations of our minds are two quite different things!

I used to wonder whether I was praying about the right things and whether I was doing it in the right way. Now I think I have learned that our part may be to pray — and then let God determine whether or not to answer the prayer.

Many roadblocks to prayer come at the feeling level. In one of the churches I served, psychological tests revealed that one woman was aggressive, hostile and angry. When the tests were interpreted to her she responded by saying "Oh no, I'm not" and walked out. Two weeks later she came back and said that after a long talk with her husband, she understood what the tests meant!

Several years ago I accepted an invitation from Dr. E. Stanley Jones, the great Methodist missionary and author, to be one of the leaders at his Ashram conference. I went to be seen and instead found my life was changed. One night I stood at the back of the auditorium while Stanley Jones was speaking. He concluded by saying, "I have uncommitted areas in my life that I'm going to pray about. I invite any of you who wish to join me at the front."

Quietly I conducted an argument with myself. Why should I go pray at the front when I could pray just as well back here? Well, maybe there was a point to showing publicly that I was willing to do this, so I went up to the front and knelt.

I prayed, "Lord, here I am. I don't know why." I sensed that the Lord replied, "I want your church." I answered that by asking, "You mean you want me to move?" The Lord replied, "No, but I want you to be free enough to move." I prayed about that but I felt nothing. Then Stanley Jones quoted, "Ask whatsoever you will, believing it will be done unto you." Something happened to me then and I walked back down that aisle a new man. I told the church on Sunday morning that they had a new minister. This was such good news that afterwards some church members called others who were on vacation to tell them about it.

One of the deacons and I sandpapered each other in most relationships. After that sermon he said, "Boyce, I don't know what you've got, but I hope you will help me find it."

Like Bluebeard's locked room, we all have areas we have kept God out of. We don't deal with our uncommitted areas. Prayer is the source of faith. I finally saw that if I were to be a whole man, I had to recognize that God loved my "bad guy" areas as much as my "good guy" areas — and maybe more.



A large, enthusiastic audience heard lectures on "The Anatomy of the Black Church" during the John W. Bailey visiting professorship at ABSW (Berkeley) in February. Here Mrs. John W. Bailey talks with the visiting professor, Rev. W. Hazaiah Williams, director of the Center for Urban-Black Studies at the Graduate Theological Union.

SHALOM TO ADA GRACE CRALLE



Over 160 alumni, trustees and friends attended the dinner at Berkeley on March 6 commemorating the twenty-six years of service given by Professor Ada Grace Cralle in speech classes and as dean of women. Mrs. Maurice Hodge of the board of trustees (standing) told Mr. and Mrs. Cralle that "Ada Grace brought out the best in her students." Dr. Maurice P. Jackson, toastmaster, is seated at the left. Mrs. Cralle received three volumes of letters and a check for a plane ticket to Japan.



Sandy and Stuart Young

Interning in Pakistan

Two years as head counselors at the Lahore American School in West Pakistan is the unusual intern assignment for Stuart J. Young, an All-American baseball player at Linfield College in 1966 and currently a second-year student at the Berkeley campus of the Seminary of the West, and his wife, Sandy.

The Youngs flew from Seattle on March 2 and arrived in Pakistan on March 15, following two weeks at Expo '70 in Osaka and visits with mission leaders in Tokyo, Hong Kong, Taiwan, Singapore, and Bangkok.

In West Pakistan they will supervise a youth hostel for thirty American high school students and serve as head counselors at the Lahore American School, where 80% of the students come from American families and 20% from other countries around the world. They may also teach courses or work with the athletic program. The school is related to the American consulate.

The Youngs will be succeeding Rev. Jack Lee Kiekel and his wife, Beverly, who will return to the United States in June following completion of their two-year assignment. Mr. Kiekel received his B.D. degree from the Baptist seminary at Berkeley in 1956 and his wife received her M.R.E. there in 1957. Mr. Kiekel is also a graduate of Linfield College and served as minister of Christian education at First Baptist Church in McMinnville, Oregon, when Mr. Young decided to enroll at the Berkeley campus of the Seminary of the West.

Dr. Paul Clasper, dean of the Berkeley campus, explained that because the seminary faculty recognized the educational advantages Mr. Young would receive by carrying on a youth counseling program in an Asian setting, they granted him a two-year extension of his intern year. While he is in Pakistan, Mr. Young will also take correspondence courses from the seminary and from California State College at Hayward, where he is a candidate for a master's degree in counseling.

A history major, Mr. Young received his B.A. from Linfield in 1967. Elected student body president and president of his class for three years, he was chosen as the "outstanding player" of the NAIA baseball tournament in 1966, when his pitching helped the Linfield Wildcats win their first national baseball championship. During the college All-American series in Honolulu that summer, Mr. Young was named to the first team of All-American players.

Between college and seminary, Mr. Young spent one year in Portland as a public school teacher, athletic coach and youth director for Cedar Hills Baptist Church. In 1968-69 he was a member of the Berkeley Seminary Trio, which presented music and drama programs at churches throughout California.

IN MEMORIAM

Deepest sympathy is expressed to the family of LAWRENCE R. JACKSON (Berkeley, 1959) who died on December 14 in Phoenix, Ariz. He was an American Baptist missionary to the Hopi and Navajo Indians in Arizona until illness forced his retirement several years ago. He is survived by his wife, Ruth; two children; and his parents, Rev. and Mrs. Perry Jackson, who served many years as ABC missionaries among American Indians.

* * * * *

The mission of Christ, particularly in Asia, suffered a tragic loss in the death in India on January 12 of EDWARD SINGHA (Berkeley '56x). He was traveling to Jorhat and became the innocent victim of a feud when the car was stopped and his driver was killed by a brother who then shot and killed Mr. Singha and wounded another man.

Widely regarded as "Mr. Baptist" in Asia, Mr. Singha served from 1956 until 1969 as the general secretary of the Council of Baptist Churches of North East India, the first Indian to hold the post. At his death he was pastor of Gauhati Baptist Church and chaplain of Satribari Christian Hospital in Gauhati.

He was also president of the CBCNEI, president of the Assam Baptist Convention, president of the Assam Auxiliary of the Bible Society of India, chairman of the board of Union Christian College, council member of Serampore College, executive member of the North East India Christian Council and executive member of the Baptist World Alliance. He is survived by his wife, a registered nurse, and their five children.

Alumni News

By Carol J. Goodman

COVINA CAMPUS

Newly-elected officers of the Covina Alumni Association include President Robert Westgate '63, pastor of Hacienda Hills Baptist Church, Hacienda Heights; Vice-president Gary Barmore '67, associate pastor, Calvary Baptist Church, San Bernardino; and Secretary Everett Curry '67, pastor of Lakeview Terrace Baptist Church in San Fernando.

1949 Air Force Colonel CHARLES J. BARNES, JR., stationed in Germany, was elected 2nd vice-president of the European Baptist Association for 1969-70.

1952 Chaplain EDWARD G. CARSON retired the end of December, completing 20 years of service. He was in both the European and Pacific theaters in World War II, the Korean conflict, and in Berlin during the airlift crisis.

1953 OTTO BYLSMA has been serving as president of the Ministerial Association in Willows where he is pastor of First Baptist Church. In October the group began a Saturday morning radio program, "Let's Talk It Over." A panel of three discusses an issue of religious interest and answers calls from the listening audience. Some programs received so many calls, the topic had to be continued for another week or two . . . RONALD VALLET was installed as pastor of Eastwood Baptist Church in Syracuse, N.Y. in September, following a ministry in Fredonia, N.Y. He serves on the Metropolitan Church Board for the area, is pastor-counselor for the state American Baptist Men, and recording secretary for the New York Baptist Convention. He, wife Rose Marie, and their two girls welcomed Ronald Everett, Jr. into their family on August 24.

1956 WILLIAM R. TIPTON has resigned his ministry to college students and young adults at First Baptist Church, Pomona, to become pastor of First Baptist, Honolulu.

1958 For the fifth consecutive year KENNETH KLIEVER has been elected chairman of the Department of Camps for the Southern California Baptist Convention. He is associate pastor of Calvary Baptist Church in Pasadena.

1960 Chaplain HARLAN CONFER and his wife, CHARLOTTE '61 continue their ministry in Germany. Visitors in 1969 included Dr. Genevieve Kelly, Covina librarian who was on sabbatical leave, and Mrs. Confer's parents, with whom they toured Italy, Austria, Switzerland, France and Germany.

1963 JAMES E. KILGORE is an associate in counseling at the Pastoral Counseling Institute, Inc. in Athens, Ga. He has a doctorate in the field and is a member of the American Association of Marriage Counselors . . . On February 1 ALAN POLLOCK began new responsibilities as associate minister of First Baptist Church of Corona. He had been director of Christian education at Pico Rivera First Baptist.

1965 In commenting on the annual sessions of the Southern California Baptist Convention in the regional **Crusader,** JAMES C. ALLEY said, "I was made to see that I was the convention. I was not there just to listen, to be a recipient, but to be a participant. I was given every opportunity to respond in love. My opinions were important, and I had every chance to share my feelings in discussion groups . . ." Mr. Alley is pastor of Bay View Baptist Church, Chula Vista . . . KENNETH WESTON, past president of the Alumni Association and pastor of Del Aire Baptist Church, Hawthorne, has accepted the call of the First Baptist Church, Everett, Wash. to become associate pastor with ERNEST L. HASTINGS '60 Hon.

1967 News from JAMES F. JONES, his wife, Margareta, and year-old Kristina describes their ministry to persons in Uppsala, Sweden where they serve under the American Baptist Foreign Mission Societies. In their first several months, 300 young people from many countries and backgrounds had been in their home.

BERKELEY CAMPUS

1933 LINNEA NELSON is spending her first year of retirement doing volunteer work in the Baptist Hospital in Managua, Nicaragua. She served for 23 years at Central Philippine University under the American Baptist Foreign Mission Societies.

1938 Berkeley's Dean Emeritus RALPH E. KNUDSEN is serving as interim pastor at the Church of the Foothills in San Jose.

1942 Completing 25 years of active duty, VINCENT E. M. NELSON retired in December from the Army chaplaincy with the rank of Colonel. He served in the Canal Zone, Japan, Korea, and many stateside assignments, the last as post chaplain at Camp Roberts, Calif. He is now engaged in graduate work in the San Francisco Bay Area with plans to enter the pastorate.

1945 HENRY J. CROES has been appointed a special consultant for the Division of Christian Higher Education of the American Baptist Board of Education and Publication. He will be related to a special project of the Commission on the Ministry dealing with ministerial recruitment and guidance. He is completing a study for the denomination on where seminary students come from and what factors influence long-term ministerial leadership in the ABC.

1948 SAM KLEINSASSER and his wife, of First Baptist Church, Roseburg, Ore., were among a group of ministers who spent two weeks on a preaching mission in Puerto Rico at the invitation of the Baptist Convention there.

1949 Among the American Baptist pastors and their wives who participated in a mission to Norway were the HAROLD BJORNSONS of First Baptist Church, Palo Alto.

1951 While serving as acting pastor of the Plantsville Baptist Church, Connecticut, NORMAN GANO '51x also directs an ambitious program of drama under Gano Productions. The theater group is periodically presenting a half-hour drama on television under the sponsorship of the state Council of Churches.

1952 RICHARD R. HAWORTH, area minister for the American Baptist Churches of Northern California, began responsibilities January 1 in the new position of minister of educational ministries for the American Baptist Churches of the West, the new regional structure bringing together Northern California and Nevada.



1953 Air Force Chaplain VERNON R. EDMONDSON is now at Holloman AFB, New Mexico. While stationed in Thailand late last year, he visited American Baptist missionary RICHARD GREGORY '54 at the Chinese Day School in Bangkok and had another missionary, JAMES CONKLIN '54, as an overnight guest . . . GLENN D. HAMMER '53x resigned in December as pastor of Westwood Community Baptist Church in Phoenix to devote full time to his position as executive minister of the Arizona Convention of American Baptist Churches. The convention voted in February on a proposal to join with Southern California in a new administrative area within the American Baptist Convention.

1954 After 35 years in the ministry GERALD MOYER '54x has retired. He was executive secretary of the Arizona Baptists, and served churches in Arizona, Colorado, Kansas, and Northern California. He and Mrs. Moyer will continue to make their home in Corte Madera.

1955 JOHN D. WARD has been appointed chaplain of the Veterans' Administration Hospital in Reno, Nevada. He will also be interim pastor of First Baptist Church, Sparks.

1957 V. O. BALDWIN '57x was called for the second time to serve as pastor of First Baptist Church of Martinez. He has ministered in several churches since the earlier pastorate and spent a year recuperating from open heart surgery . . . ARDEN A. CLUTE, JR. '57x is a teacher in the Berkeley public schools and living in Albany . . . GEORGE HEAD has moved from Southern California to serve on the staff of the Marble Collegiate Church in New York City.

1958 RICHARD M. PIPER received the Ph.D. degree in education from Michigan State University during ceremonies held in December . . . Participating in a preaching mission in January were ALAN SOUTHWELL and his wife of Calvary Baptist Church, Salem, Ore. They were part of a group of pastors from America who visited Nicaragua and El Salvador to engage in two weeks of preaching and teaching . . . An extension of the ministry of First Baptist Church, San Carlos, is its Pastoral Counseling and Communication Center. The minister-director is ROBERT W. WHEATON who is assisted by CHARLES T. DOUGLASS '69, associate minister of counseling and youth. Both men are professionally qualified for this developing ministry which offers classes, seminars, and group and individual counseling.

1959 Chaplain RICHARD E. GROTHE was awarded the Bronze Star for meritorious achievement in Vietnam . . . PAUL SHELFORD '59 Hon. resigned as executive director of the Glendale Council of Christian Churches, effective the end of December. He had given a year and a half of leadership in Glendale following his retirement as executive director of the San Francisco Council of Churches.

SEMINARY OF THE WEST BREAKFAST AT CINCINNATI

All alumni and friends of both campuses are invited to attend the annual Seminary of the West breakfast on Friday, May 15, during sessions of the American Baptist Convention at Cincinnati. Faculty and students will speak to the theme "Youth and Revolution, Reconciliation and Renewal." Breakfast will be served at 7:15 a.m. at the Netherland Hilton Hotel, Fifth and Race Streets. Tickets are $3.30 per person and are available from either campus in advance or from the ticket booth during the convention.

1960 RICHARD HEPLER has moved from Michigan where he was associated with Friendship House in Detroit and the Neighborhood Service Organization to become director of the Goodrich-Gannet Neighborhood Center in Cleveland, Ohio . . . Following a pastorate at First Baptist Church, Gildford, Mont., WALTER H. NELSON is now at First Baptist, Ellensburg, Wash. . . . DONALD REITER has left Hillside Baptist Church, La Mirada, to accept the pastorate of First Baptist in Santa Ana. Participating in the installation service on March 22 was Seminary of the West President C. Adrian Heaton.

1962 Major HERBERT A. SNIDER received the Army Commendation Medal for meritorious service with the Chaplain Section at Fort Huachua, Ariz. He is now in Vietnam.

1963 Belated congratulations to the GEORGE W. POLLEYS on the arrival of Erika Marie last June. A novel by Mr. Polley, **Sojourn in the Land of the Dead** has been accepted for publication in 1970 by Kodosha Publishers of Japan. An article on "Henry Miller as Religious Writer" was published in the Autumn 1969 issue of **South Dakota Review** and is scheduled for publication in a Japanese translation in 1970 . . . DOUGLAS L. SIDEN '63x, an area minister for the American Baptist Churches of the West and past president of the San Francisco Council of Churches, participated in a dialogue sermon with a Roman Catholic clergyman in Grace Cathedral, San Francisco, as part of the Week of Prayer for Christian Unity.

1967 Following a short term assignment with the American Baptist Churches of Northern California in the area of Christian education, JAMES R. MATHEWS has accepted a staff position at First Baptist Church, Mount Vernon, Wash. in the area of Christian education and music. The pastor is WILLHOLLAND WILLIAMS '52x. . . . STEPHEN REDDY, pastor of El Salvador Baptist Church in Denver for two years, assumed new responsibilities on January 15. He is now minister of youth for the Harvey Park Baptist Church of that city. He and his wife, Donna, have two children . . . DONALD G. SMITH has recently moved to Penns Creek, Pa. to serve as pastor of Emmanuel United Church of Christ.

1968 DAVID SIEGEL has accepted a staff position with the First Baptist Church of Port Angeles, Wash., moving from Vancouver.

1969 Congratulations to Merle and RONALD HARRIS on the birth of Bonnie Lynn on January 17 in Portland, Ore. where he serves on the staff of First Baptist Church . . . RONALD G. KALLANDER was ordained in a service held January 4 in the Union Baptist Church, Burke, South Dakota. He is director of Thousand Pines Camp for Southern California Baptists.

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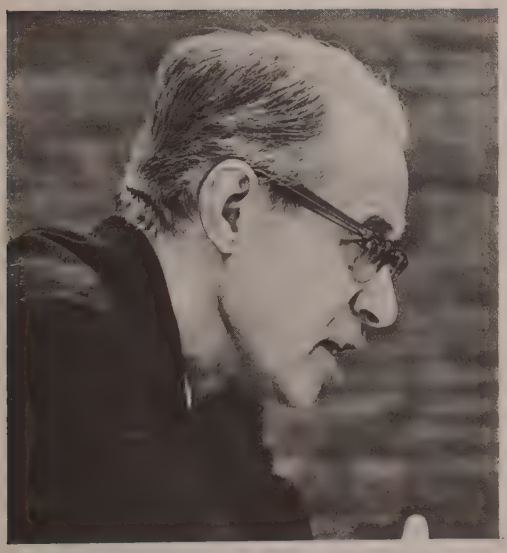
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Speaking Personally



DR. CULBERT G. RUTENBER returned to the Covina campus in March following an extended study project in western Europe. Traveling under the auspices of the American Baptist Foreign Mission Societies, Dr. Rutenber visited France, Switzerland, Italy, Germany, Sweden and England. The purpose of his trip was to investigate present and potential projects in experimental ministries, including lay academies and other new forms of the church.

DR. RUSSELL S. ORR, executive minister of the American Baptist Churches of the West and an ABSW trustee, was installed in January as president of the Northern California Council of Churches for 1970.

Judson Press is publishing two books by DR. ROBERT LAURIN. *The Laymen's Introduction to the Old Testament* will be available this spring. He is also editing a second volume, *Contemporary Old Testament Theologians,* written by Baptist Old Testament scholars around the world.

DR. HAROLD FRAZEE spent a week in Salt Lake City in January, participating in a second-year training program for the National Education Associates of the American Baptist Board of Education and Publication. The forty delegates to this workshop will train Teaching Associates throughout the western states, who will in turn train local church people in using the new curriculum.

DR. C. ADRIAN HEATON preached at Temple Baptist Church in Los Angeles in February and engaged in a dialogue sermon with DR. THOMAS KILGORE, ABC president and ABSW trustee, at Second Baptist Church, Los Angeles, in March. He also led the Easter Sunrise Service sponsored by Forest Lawn in Covina.

DEAN PAUL CLASPER led state Baptist pastors conferences in Idaho-Montana and Washington in February, took part in Lenten series at First Baptist Church in Worcester, Mass. and the Downtown Oakland Christian Parish in March and will lead a four-week series at First Baptist, Palo Alto, in April on Eastern religions and the Christian faith.

The problem of white racism in the suburbs is being studied during an intern year by MICHAEL MCKEE of the Covina campus and three seminarians from Claremont, as part of a grant from the Irwin, Sweeney, Miller Foundation. Called "Project Understanding," its goal is to encourage positive steps toward better human relations in Pasadena and Arcadia.

The Church Responds is the title of a book of case studies on church renewal written by JOAN THATCHER. It will be published by Judson Press in May.

JUL 28 '71

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume 2 Number 1

OCTOBER 1970



Future plans for student housing are discussed by President Adrian Heaton and Arlo Reichter, president of the Berkeley student body. Already a student committee is responsible for making housing assignments.

FACULTY DIALOGUE

WHAT'S HAPPENING IN OUR SEMINARIES?*

By Bernard L. Ramm
Professor of Systematic Theology,
ABSW



The great sociological changes altering the ideologies, values and morals of today's young people also make an impact on seminaries.

The following observations do not apply to all seminaries. But they are the kinds of things that are happening today.

The Clustering Idea

(1) Modern theological education is much devoted to the cluster plan. As many seminaries as possible cluster in the same geographical region, particularly in a large city where diverse kinds of ministries are possible. Cities such as Boston or New York or Chicago or Berkeley are ideal for clustering.

The most obvious advantage to this plan is that it saves money. It saves all kinds of expensive duplication. One library for all the seminaries is cheaper to operate than six libraries for six seminaries. Food services may be combined. Common dormitories may be built. Classroom space can be shared.

The other advantage is educational. The student has access to all the courses and all the professors of the entire cluster.

It is also "ecumenical" education in that the students start to appreciate other denominations and other theological options which in turn will make them more understanding pastors in their future ministry. Even Roman Catholic schools are joining some of these clusters.

(2) Modern seminary education is interested in university relatedness. A university has a spread of courses no seminary can match. A university has a pool of scholars upon which the seminary can draw at critical points. A university will have library holdings far beyond what a seminary could provide. Further, men interested in academics may work through the universities and obtain Ph.D. degrees as cooperative projects between seminary and university.

A Plurality of Ministries

(3) Modern theological education is aimed at a plurality of ministries. Historically it was a well-beaten path from the seminary to the pastoral ministry. Well over 90% of any graduating class was placed as parish ministers. Today this figure is as low as 40% in some cases, but more commonly it is about 60%.

The plain truth is that more and more seminarians are not interested in the pastorate. It may be for negative reasons such as, "The church wants me to do its traditional Mickey Mouse program instead of getting with it." Or, "The church wants me more for an errand boy or yes man than a prophet and leader." Or, "Society has pushed the church to the edge of community life where it is ineffectual."

It may be for positive reasons. The seminarian may believe he can do more for the gospel in some other way than the pastorate. Some think that teaching or going into social work gets them next to people the church will never touch. Others look to the military or hospital chaplaincy as a more vital place of service. Others think that psychological counseling offers greater help to people than the pastoral ministry. Some seminarians think the slums and the ghettos are the places where Christian justice must begin.

At the seminary level this calls for a loosening up of the curriculum to meet all these new demands.

(4) The doctor's degree is becoming the standard

(continued on page 12)

*Excerpts from an article in *Eternity* magazine, June, 1970. Reprinted with permission.

AATS Approves Doctor of Ministry Degree

In June, 1970, the American Association of Theological Schools voted to recognize the right of member schools to establish programs for a professional doctorate, designated as the Doctor of Ministry (or D.Min.).

The faculty and trustees of the Covina campus agreed to begin offering a four-year professional doctorate in September, 1970. Such prompt action was possible when the faculty learned that the guidelines for the new program, recommended by an AATS committee headed by Dean Krister Stendahl of Harvard Divinity School, closely followed the pattern for professional education already envisioned in curriculum changes at Covina.

Discussions of a similar program are underway at the Berkeley campus of the ABSW, in conjunction with the Graduate Theological Union.

In the committee's final report to the AATS, Dean Stendahl wrote, "I see the establishment of D.Min. programs as a mandate for increase in competence and for creative experimentation in professional education . . . I envisage (this) as the timely challenge of shaping professional education according to the long-term and deep-down needs of the minister. The issue is not less thinking and more doing. The issue is rather to think harder and with more academic rigor."

The AATS has based the development of a professional doctorate on several curricular concepts. These concepts view traditional content as nuclear to the practice of ministry, focus on competencies in the practice of ministry, use experiential learning in both church and non-church settings, seek integration through colloquia, encourage independent studies and provide for interdisciplinary learning.

"For more than eight years the Covina faculty has been engaged in dramatic and extensive curricular revisions along precisely these lines," commented Dean Robert C. Campbell. He pointed out that the purpose of the professional doctorate is to prepare adequate practicing ministers for church-related vocations rather than to prepare academic specialists qualified to teach and carry on research in religion. Ph.D. and Th.D. curricula are designed for these goals.

Adjunct Professors and Teaching Pastors

The dean and faculty are broadening the curriculum in two major ways as they initiate the professional doctorate. Several adjunct professors, employed on a part-time basis, add their specialized expertise to the teaching abilities of the present Covina faculty.

These visiting professors have the highest academic credentials, including earned doctorates, solid experience in university teaching and research and writing in their particular fields. They respond warmly to the idea of doing part of their teaching in a seminary situation, where they can combine fully their Christian commitment and their professional teaching skills. It is expected that five new four-unit courses will be offered each quarter.

The second area is the development of a program of teaching pastors. Some of the most competent pastors in the Greater Los Angeles area are being invited to participate. Following their own concentrated period of orientation, each pastor will give close supervision to a group of two to four seminary students assigned to his church for learning experiences aimed at extending the seminary classroom directly into the church.

In contrast to traditional field education plans, the teaching pastors program places its primary accent on those experiences that are most beneficial to the student's learning process, rather than merely upon those tasks which the particular church needs to have done.

The two-year program in Christian education (leading now to an M.A. degree) and the three-year Master of Divinity curriculum will be continued.

Following examinations after two years of seminary study, regular students at Covina may apply for admission to the D.Min. curriculum. Requirements for admission include academic competence, capacity for professional growth and high motivation. Graduates of Covina or other accredited seminaries who meet these standards may write Dean Campbell to learn the variety of ways in which they may meet the balance of the academic requirements for the doctoral program.



Dean Robert Campbell announces professional doctorate.

The Shape of Berkeley's Future



Plans are progressing to move the ABSW campus at Berkeley from its present location south of the university campus (A in photo) to the north side of the university (B in photo), in the heart of the cluster of seminaries.

The lower aerial photograph shows the relationship of the new campus location and other schools in the Graduate Theological Union. The Wilson estate purchased by ABSW is marked 1; Pacific School of Religion is marked 2; Church Divinity School of the Pacific is 3; and the headquarters of the Graduate Theological Union is 4.

Most of the ABSW classes are already being held on the north side. Church Divinity School and Pacific School of Religion have major facilities for classrooms, library, dining hall and chapel. ABSW plans to construct an administration building with space for faculty offices, seminar rooms, a multi-purpose lounge and parking facilities. It will also need to acquire an apartment building with at least 24 units, to provide housing for married students and apartments shared by single students.

Cooperative planning is being done with the master planners for the GTU and some space may be shared with the Presbyterians, who are moving the first two years of their program from San Anselmo to Berkeley.

—Aerial photos courtesy Skypic





Dr. L. Doward McBain



Emmett H. Bradley



Dr. Stanley W. Burriss

DR. McBAIN ELECTED ABSW TRUSTEE HEAD

Dr. L. Doward McBain, national president of the American Baptist Convention in 1967-68, became chairman of the board of trustees of ABSW on July 1.

Dr. McBain was minister of First Baptist Church, Covina, from 1954 to 1962, when he moved to First Baptist in Phoenix. He continues as a visiting lecturer in pastoral theology on the seminary faculty, teaching during summer school.

A graduate of Eastern Baptist College and Seminary, he has done further study at Union Theological Seminary and Columbia University.

At commencement in June, Dr. McBain's son Loren, who represented the Covina students on the seminary board of trustees last year, received the diploma for his master of divinity degree from Dr. McBain, as chairman of the Covina trustees.

Eight New Trustees Elected

Eight new trustees have been named to boards of the Seminary of the West. Three were elected for regular terms and five representatives of students, faculty and alumni were elected to one-year terms.

Joining the Covina board is Emmett H. Bradley of Alexandria, Virginia, chief operating officer of the Susquehanna Corporation and president of Atlantic Research Corporation, one of its subsidiaries. An electrical engineer and a member of Phi Beta Kappa, he earned his B.S. degree summa cum laude **from Duke University in 1949 and his M.S. at M.I.T. in 1950. A member of Fairview Baptist Church in Costa Mesa, California, he commutes frequently from Virginia to Southern California.**

Stanley W. Burriss of Sunnyvale is a member of the Berkeley board. He has been group vice president of Lockheed Aircraft Corporation since 1961 and is president of Lockheed in Sunnyvale. Also an electrical engineer, he earned his B.S. from Newark College of Engineering in 1938. Before becoming an executive of Lockheed he was employed by Otis Elevator Company, the U.S. Navy and the Los Alamos Scientific Laboratory. He received a meritorious public service award from the U.S. Navy in 1961 and an honorary doctor of engineering degree in 1964 from Newark College of Engineering. He is a member of First Baptist Church in Menlo Park and recently was a featured speaker at the Baptist Laymen's Conference in Southern California.

As the interim executive secretary for Colorado, Rev. William D. Scott has also been elected as a Berkeley trustee. He is a graduate of Kansas State University and received his theological education at Central and Northern seminaries. Before joining the staff of the American Baptist Home Mission Societies in 1967, he was a pastor in Oelwein, Iowa and at Rogers Park Baptist Church in Chicago.

Randle Mixon, Jr. is the student trustee for Berkeley. A 1969 graduate of Columbia University, he sang in the Berkeley Quartet last year. The Berkeley faculty representative is Dr. William Malcomson, associate professor of ministry and director of field education. The new alumni president is Rev. R. Dale Johnson, class of 1960, pastor of Thousand Oaks Baptist Church in Berkeley.

David Roberts, a senior at Covina, is their student trustee. A graduate of the University of Washington, he is the son of another trustee, Dr. E. Wayne Roberts, executive minister of the American Baptist Churches of the Pacific Northwest. The new alumni president is Rev. Robert J. Westgate, class of 1963, pastor of the Hacienda Hills Baptist Church in Hacienda Heights, Calif. Dr. Robert Laurin, professor of Old Testament and registrar, was re-elected as the faculty representative.



Dean Paul Clasper welcomes a former Burma colleague, Dr. Russell E. Brown and Dr. James Sprigg, formerly of the Philippines. Both are now foreign mission society staff members.

The World On Our Doorstep

By Joan Thatcher

The world is on our doorstep in Berkeley. The University of California and the Graduate Theological Union are crossing points of culture for students from East and West. In this laboratory of world Christianity, students and professors seek Christian perspectives amid diverse faiths and cultures.

These concerns and interests were emphasized during an innovative conference on "The Christian Mission in International Perspective," held on the Berkeley campus of the Seminary of the West in April. Leaders included Dean Paul Clasper, chairman; Dr. James Sprigg and Dr. Russell Brown of the American Baptist Foreign Mission Society. Seven overseas students and six ministers and professors with international experience were also panel participants.

Nearly 100 seminary students and faculty, laymen and ministers, active and former missionaries shared in honest, informative discussions on the changing role of missions in developing nations. Discussion themes included "Christian Communities in the Developing Nations"; "The Coming Dialogue of Christian Faith and Renewed Asian Religions"; and "The Re-Orientation of the Educational Task for Western Churches."

Dr. Clasper explained that the intensive day of study and discussion was aimed at "de-provincializing our theological perspectives." He pointed out that most seminaries now have many more overseas students and fewer missionaries enrolled than a decade ago. The role of the mission professor is also changing. "Without special emphasis, the seminary community may be less conscious of the church in world cultures," he said.

Overseas Students Speak

During the morning panel, the Congo was interpreted by Robert Youdi, a graduate of Baptist mission schools in Congo who is now studying at Stanford. He declared that the church has been a strong force in the Congo for pushing the country ahead. Under Belgian rule for 80 years, Catholicism was as strong as it was in Belgium. Congolese churches have always been independent, but more so since Congolese independence in 1960. During the country's struggles to gain independence, two institutions did not die — the soccer games and the churches!

One Protestant seminarian from Panama said he found he could have franker talks with Catholic priests from Panama in Berkeley than he had ever been able to have with Catholics when they were at home in Panama.

American Samoa was represented by Faatui Laolagi, a senior at the Seminary of the West. Christianity came to the islands from London in 1830 and later the Samoans carried the message from island to island. Three-fourths of the people are now Congregationalists and the others belong to various denominations.

Kazuo Masuno of Japan, a special student at ABSW, felt that his Buddhist background was like the Old Testament of his faith. A missionary helped him to be drawn to Christianity from Buddhism. As an example of the problems missionaries have in preaching after six months of language study, he quoted one preacher who said, "The Great Turtle hates your wife." By changing three syllables slightly, you learn that the missionary intended to say, "The Great God hates your sin."

Conversion or Dialogue?

On the question of conversion versus dialogue as a goal of mission, Dr. Clasper said there is a distinct difference in attitudes between first and third generation Christians. The first generation convert usually feels he has paid the price and wants everyone else to find the light. The third generation is more apt to say, "We also need to understand our culture and our neighbors." Many people want to understand Hinduism and Buddhism to glean what these faiths have to contribute to their own faith. He concluded, "If there is a uniqueness in Christianity, one should not hesitate to affirm it."

Four seminary alumni participated in the evening panel discussion, conducted in the round by Professor William Malcomson. The alumni included Dr. Sprigg, Rev. Dean Kirkwood, former missionary to China and now western representative for ABFMS; Dr. James Chuck, seminary trustee and minister of First Chinese Baptist Church in San Francisco; and Dr. Raymond Jennings, former missionary to Japan and now minister at Berkeley's First Baptist.

Dr. Jennings explained that "Mission churches concentrate on meeting human need, more than some churches at home would dare to do. Working with an alien culture, such as the street people in Berkeley, doesn't turn off former missionaries as quickly as most people, because missionaries are used to meeting human needs in a different culture."



In recognition of 25 years of service on the Berkeley faculty, the school presented Dr. Maurice P. Jackson with an automatic slide projector. Mrs. Jackson looks on at the left.

DR. JACKSON COMPLETES 25 YEARS ON FAULTY

Dr. Maurice P. Jackson has had four careers at Berkeley since 1945. He taught Christian education, supervised field education, was dean of students and is vice-president and professor of practical theology.

A "mini-celebration" in his honor was held during the alumni dinner on commencement day, June 12. Appreciation for Dr. Jackson's many contributions were expressed by Professor Ada Grace Cralle, Dean Paul Clasper and Dr. A. Stanley MacNair. Dr. and Mrs. Jackson were presented with an automatic slide projector.

Born in Clay Center, Kansas, Dr. Jackson was licensed to preach there in 1935. He graduated from Ottawa University in 1939 and earned his M.A. and B.D. degrees from Berkeley Baptist Divinity School in 1942 and 1943. The school honored him with a D.D. in 1951.

After nearly three years as minister of education at North Shore Baptist Church in Chicago, Dr. Jackson returned to the divinity school in 1945 to teach practical theology. On his sabbatical in 1961, he received a Lilly Endowment Fellowship to study psychology under Dr. O. Hobart Mowrer at the University of Illinois. During his sabbatical in 1971 he plans to teach and travel in Australia and the Philippines.

Dr. Jackson has been moderator of the Northern California Baptist Convention and of First Baptist Church in Oakland. He served on the founding committee for the cooperative program in clinical pastoral education for the Bay Area seminaries.

ABSW JOINS THE JET SET

Since commencement in June, eleven professors, trustees and students have left the country for conferences or study leaves on four continents. None of the traveling is at seminary expense!

In June the Seminary of the West was represented by six persons in Mexico City at the Council on Theological Education, sponsored by the American Baptist Board of Education and Publication. The group included Dean Robert C. Campbell and Professor Robert Laurin of the Covina faculty; Dean Paul Clasper of the Berkeley faculty; Rodney Allen, a senior student at Berkeley; Benton A. Dixon, vice-chairman of the Covina trustees; and Gordon Packard, chairman of the Berkeley trustees.

Dr. Culbert G. Rutenber, professor of philosophy of religion, gave four addresses in Tokyo in July. Three were during sessions of the Baptist World Alliance and the fourth was at a conference sponsored by the American Baptist Foreign Mission Society for BWA delegates from "third world" nations of Asia and Africa. He also led a study tour to Baptist mission fields in Asia.

Dr. L. Doward McBain, chairman of the board of ABSW trustees and a visiting lecturer at Covina, left July 12 to spend two weeks in Congo, at the invitation of the American Baptist Foreign Mission Society. Accompanied by Mrs. McBain, he toured mission stations, preached and talked with missionaries and national leaders.

Two Covina professors are in Europe for sabbaticals. Professor Robert H. Mitchell received an AATS grant to spend a year at the University of Birmingham, England, participating in the Institute for the Study of Worship and Religious Architecture. Mrs. Mitchell joined him in August.

Dr. Donald F. Thomas, vice president and professor of pastoral theology, and Mrs. Thomas took part in the summer session for pastors at Mansfield College of Oxford University and will meet with British theologians and pastors in Britain and on the Continent until Christmas.

William Segura, a second-year student at the Berkeley campus, left in August for an extended internship in West Pakistan. The Seguras join Stu and Sandy Young as counselors at the Lahore American School.

Sincere sympathy is extended to the family of Merlin C. Donaldson, Berkeley '43x, who died March 2 in Los Angeles after a three-month illness. A scholarship has been established at the Berkeley campus of the American Baptist Seminary as a memorial.

Ordained in 1942 at the First Baptist Church of Redwood City, Mr. Donaldson had been a resident of Pico Rivera for 17 years. He is survived by his wife, Lucille, and son, Merlin C., Jr.

Contributions to the Merlin C. Donaldson Scholarship may be sent to 2606 Dwight Way, Berkeley 94704.

Berkeley, class of 1970



1970 Commencement Celebrations

Student-planned commencement celebrations were held at Berkeley on June 12 and at Covina on June 13, as twenty-nine students received the master of divinity degree. In both services a litany of commitment, written by the 1970 seniors at Covina, was read responsively by the faculty, the seniors and the congregation. Both services used traditional and contemporary music and like many other 1970 graduates, both groups of seniors voted to wear suits rather than academic caps and gowns.

At Berkeley, in place of the usual commencement address, each senior received his diploma and heard individualized remarks from the professor who served as faculty adviser on his senior project. The service was held at Thousand Oaks Baptist Church in Berkeley.

At Covina, a senior-faculty dialogue discussed "Apology for Mission: Openness to God's Future." Participants included Merrill Charles Hubbard and Henry Louis Engle of the class of 1970 and Dr. Richard W. Doss, assistant professor of preaching. A collage of biblical and contemporary readings was presented by Miss Maxine Clark and Loren D. McBain of the senior class.



Gillette O. James, center, received the Claiborne Hill award for academic excellence provided by the alumni.

BERKELEY GRADUATES

Philip Bennett, Linfield College, plans further graduate study in Old Testament at the Graduate Theological Union.

Donovan J. Cook, Stanford University, continues as associate pastor of First Baptist Church in Palo Alto.

William Ferguson, who earned his M.A. in counseling last year at San Jose State, continues as a pastoral counselor with offices at Grace Baptist Church in San Jose.

M. Jerry Gilmer, Kansas State University, is pastor of the Baptist Church in Okanogan, Wash.

Donald H. Gwynne, Defiance College, is pastor of the United Church of Christ in Lopez, Washington.

Wendell E. Hansen, University of Dubuque and Northern Baptist Theological Seminary, now minister of First and Grace United Methodist Churches in Livingston.

Douglas-Bruce Heusser, California State College at Fullerton, continues as minister of education at Thousand Oaks Baptist Church in Berkeley.

Gillette O. James, University of San Francisco, was recently named associate pastor at Beth Eden Baptist in Oakland.

W. Gordon Maxwell, Fresno State College, is now the assistant administrator of San Joaquin Gardens, an American Baptist retirement residence in Fresno.

Curtis K. McCormack, Oregon State University, entered a bi-vocational ministry. He serves half-time as minister of youth at First Baptist and First Presbyterian churches in Oakland and half-time as a salesman at Tupper & Reed Music Company in Berkeley.



Loren McBain and Maxine Clark participated in a student-planned celebration at Covina.



Covina, class of 1970

Carroll Morony, Linfield College, completed his intern year at First Baptist Church in Loveland, Colorado.

COVINA GRADUATES

A. Stephen Alexander, Eastern Baptist College, is a pastoral counselor in Beverly Hills.

Richard E. Balsiger, Sacramento State College, is doing further graduate study at Covina.

Maxine F. Clark, Sioux Falls College, is now the assistant registrar at Covina.

Henry Louis Engle, University of California, Santa Barbara, is minister of Christian education at First Baptist Church in Santa Ana.

Donald R. Forden, who earned his B.A. from LaVerne College and his M.A. from Eastern Baptist Seminary, is chaplain at Long Beach Memorial Hospital in Long Beach.

L. Elaine Halstead, College of Idaho, plans to serve in Christian education. She received her M.Div. **magna cum laude.**

Merrill C. Hubbard, San Fernando Valley State College, has been assistant pastor of Valley Park Baptist Church in Sepulveda. He received his M.Div. degree **cum laude.**

Roger C. Jump, Sioux Falls College, is a Los Angeles county social worker.

James Lyle Kepart, LaVerne College, serves on the staff of First Baptist, Bakersfield.

Dong Sun Lim, Seoul Theological College in Korea, has been the chief chaplain of the Korean Air Force.

Loren D. McBain, Eastern Baptist College, is spending an intern year in "Project Understanding" at Claremont School of Theology.

Bruce G. Martin, University of Minnesota, is minister of youth at First Baptist Church in St. Paul, Minnesota.

Alex Lee Muro, Sacramento State College, continues as assistant pastor of First Baptist Church, Anaheim.

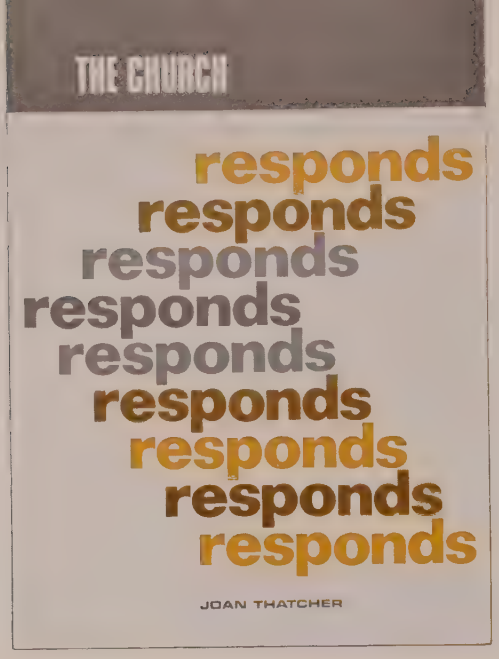
Myron E. Reed, University of Redlands, is now pastor of Loyalton Baptist Church in Loyalton.

E. Lon Schneider, Sioux Falls College, is now pastor of First Baptist Church in Eagle Grove, Iowa.

Arthur R. Shoap, Jr., California Baptist College in Riverside, is pastor of Advent Christian Church in Los Angeles.

Jan Ter Braak, a graduate of the Baptist Theological Seminary in Ruschlikon, Switzerland, and LaVerne College, is a former Dutch Baptist missionary to Congo. He has now been appointed by the American Baptist Foreign Mission Society and will teach religious education in a Congolese high school at Sona Bata.

James B. Williams, University of Omaha and a twenty-year Air Force veteran, is doing further graduate study in pastoral counseling.



Joan Thatcher,* **The Church Responds,** Valley Forge: Judson Press, 1970. Reviewed by William L. Malcomson, associate professor of ministry, ABSW, Berkeley.

This is a book about what is happening in a large number of churches throughout our land. It is also a book about individuals, particularly clergymen. What the churches and the individuals have in common is that they are in the midst of renewing experiences.

Try this statement on for size: "Every church must choose the role of guest or servant in the city. Only a few landmark churches can survive as guests. The others must realize that usefulness is the rent they pay for room on earth." (p. 14) Pause and consider that.

A church must choose **its role. One of the dominant themes in the book is that churches that are "making it" are not content to drift, to let time take care of their problems. The people at Judson Memorial Church in Greenwich Village** decided **to be a different kind of church. A group of denominations** decided **to make something happen in Philadelphia and they created Metropolitan Associates of Philadelphia. Don Stuart saw a need in San Francisco and he made a conscious** decision **to try to meet the need. When he did so, the Night Ministry began.**

In case study after case study, we find that renewing takes place when people in groups and people as individuals decide that sitting around lamenting the state of the church is a waste of time, and that nothing is going to change unless they take up the cudgels.

Guest or servant. It would appear that the church is either not wanted, or, what is worse, is ignored in the city today. But when a church decides to **serve** the people in the city (rather than expect them to come because they want a church), there is more than enough to do. Doors previously closed begin to open. Leon Sullivan tried this out and the Opportunities Industrialization Center came into being. Training black men for jobs was a tremendous need and when Sullivan and the folks from Zion Baptist Church in Philadelphia decided to meet that need they didn't have to be told how to justify their lives as Christians. They knew.

"Servant" may mean going to people where they are to listen to them and to minister with them. Not to wait for them to come to you. Industrial missions, for example, go to top executives and other decision-makers in our society. Churches in the inner city develop programs with the poverty people. Middle class people also have needs and many of the churches that are renewing are dealing with this group through the ministry of small groups. In the Church of the Saviour in Washington, D.C., there is a rather unusual program for balancing the two emphases: the movement into the city to meet obvious needs (the "journey outward") and the movements into the feelings, thoughts and wills of the groups who are moving outward (the "journey inward").

Usefulness is the rent they pay for room on earth. Usefulness. That is the word. To be useful to all, and, of course, to be used by all. There are so many examples in **The Church Responds,** but they all point to the fact that churches have to earn their right to be in the society. They are not granted status because they are churches. They have to prove that they have a reason for being. This is a hard pill to swallow. But it is being swallowed by more and more Christians. This book will help you "take your medicine" and rejoice that the medicine brings healing.

I would suggest that you use this book as a study book for a group of laymen and clergy in your church. It is a very fine "first book" on church renewal. The style is journalistic. In fact, it reads like a popular magazine. There is a very helpful bibliography which will enable you to move on to books which deal with particular issues and examples in more depth.

There are a couple of problems with the book. It is very urban-oriented. In a way, this is unfortunate because large numbers of churches, particularly American Baptist churches, are town and country churches. They need renewing also. Secondly, I found myself wishing that the author had mentioned a few failures. Or, at least, that she had dealt more with the problems that were encountered in renewing. People do leave churches and clergy are fired. Not only that, but it is often a very slow process to get a church into the renewing phase. It would be unfortunate if church people felt that to begin renewing was not worth the effort because they couldn't become another Glide in two years.

It is a good book. It is interesting to read. It should help you to see that renewing is worth all of the effort.

*The author is instructor in communications, ABSW.



Dr. Robert Laurin, professor of Old Testament, Covina

Robert B. Laurin, **The Layman's Introduction to the Old Testament,** Valley Forge: Judson Press, 1970. Reviewed by O. Dean Nelson, Chaplain to the University of Redlands, Redlands, California.

Dr. Robert B. Laurin, the product of United States, Scottish and Continental scholarship, has combined a love for the Old Testament, rooted in his evangelical American heritage, with the best of European learning. He states his purpose as follows: "This little volume is intended to provide for the person who is not a specialist in biblical matters a guide to understanding the structure and significance of the Old Testament." Laurin succeeded!

The outline of this paperback work is very clear and is devoid of forced alliteration and unnatural headings. The author's approach is to view the Old Testament as the drama of God at work with his people. The Old Testament approach to "history" is dynamic, incorporating many styles of "reporting."

The author illustrates the literary diversity with various accounts of one central event, the deliverance of the Israelites from Egyptian slavery. There is a "theological description" of this event in Exodus 14, a "hymnic glorification" in Exodus 15, a "mythological personification" in Isaiah 51 and an "allegorical representation" of the same deliverance in Psalm 80. "It is to be noted here that not one of these descriptions is 'historical,' although each is dealing with an actual event" (p. 19).

The brevity of the book may account for the cursory treatment of certain sections of the Old Testament that many readers might wish had been given greater emphasis, especially several that have special relevance to twentieth century ethical problems. For example, the shame connected with the sexual identity of Adam and Eve after the Fall in the Garden of Eden is not explicated; the "fertility" cult of ancient times is barely mentioned. Likewise, the cultic background of the decalogue is given a very limited study. Today questions are being asked about the authority and antecedents of the Ten Commandments.

The author writes well about the development of monotheism in the middle of polytheistic cultures (pp. 37ff). The Jewish sacrifices and feasts are covered. Overall, a fair balance is given to competing emphases in the Old Testament. One of the most stimulating sections—besides the Pentateuch, Genesis and Exodus in particular—is the section on the Psalms and other "Song Texts," in chapter six. There are also excellent summaries on each of the prophets.

For Robert Laurin, the Old Testament is authoritative. He maintains a high view of Scripture without attempting to defend a particular view of inspiration to support the authority of the Old Testament. Where natural, he focuses on the latest archaeological finds but not for defense of the Scriptures. He is honest, competent and practical as a scholar.

Note the author's comments on Jonah. "One of the most profound Old Testament books, Jonah, has been one of the most superficially used. The emphasis so often has been directed towards the great fish. Could a whale really swallow a man? Could a man survive in the belly of a whale? Did this really happen? These are common questions. Scholarship has shown us that the fish story is really only the embroidery around the edge of quite a different concern" (p. 146).

What is important is Dr. Laurin's understanding of the prophet's message. "The emphasis of the book is on God's graciousness to all men, even to the hated enemies of Israel. In Jonah's reluctance to undertake the call—he even preferred to die rather than to go to Nineveh (1:12) or to have the people saved (4:3)—Israel was to read her own selfishness and insularity. She was being warned not to believe, as she had so often, that her choice as God's own people (Exodus 19:6) meant that she alone merited the attention and love of Yahweh" (p. 148).

This approach to the Old Testament, augmented by the well formulated questions at the end of each chapter, makes this paperback a good choice for study groups in the local congregation and a needed resource for all who might inquire into what the Old Testament has to say to the 1970's.

for seminaries. The trend is to eliminate the bachelor's degree and grant students a professional doctorate. **(See the article on page 3)**

New Learning Techniques

(5) Seminaries are getting away from traditional or classical seminary education. Students learn better when they study problems rather than gobs of material. They also learn better when they participate in the entire process of instruction. Some have called this "peer group education." It involves a variety of new approaches. There is team teaching where each faculty member comes into a class and contributes the insights from his specialty.

There are also exposure techniques. Students visit hospitals of all kinds, they visit skid-row and the ghettos. Granted the exposure is not as intense as educators would like, it nevertheless permits students to see modern problems for themselves, rather than learn them from a book.

This also means experimentation with new kinds of worship patterns, new kinds of church music and new ways of preaching as guided by our modern theories of communication.

With this comes other new emphases. Instead of confining instruction to traditional theological materials and seeing issues and problems from an intense theological or biblical perspective, seminary education draws heavily from secular learning. Christian education is permeated by the results of studies in secular education. Christian ethics is supplemented by studies in political theory, economic theory and sociological research. Literature and drama are brought into the study of theology.

(6) Theological seminaries grant more personal liberty to students. Although the range of this liberty varies enormously among the seminaries, the spirit of it is found in most.

The general idea is that certain matters are personal and have nothing to do with the "official" ministry of the pastor. The world is not going to hell over a can of beer but over our great social injustices, economic inequalities and racial discriminations. The modern seminarian says the fight is here.

Positives and Negatives

How do we assess all of this? Let's make an experimental score card to see what issues might be:

(i) By eliminating dogmatic, authoritarian preaching for more conversational or "dialogical" preaching we may gain more realistic communication between preacher and listener. But by making such a major adjustment to make effective contact with the listener, we may lose that uncompromising prophetic note of "thus saith the Lord."

(ii) By studies in psychology and sociology and by having experiences in some form of group therapy, the preacher gains in becoming more humane, more perceptive of human need and more responsive to his people. His loss may be that he loses sight of the great theological foundations of the Christian faith which make theology a science and which give it its academic respectability in a world come of age in scholarship.

(iii) By exposure to other denominations, other professors and university life, he gains perspective (in width and depth). His chances of being bigoted or doctrinaire become greatly reduced. His loss may be the intense, narrow, prolonged exposure to one great mind which often does more for a student than all his seminary and university experience put together.

(iv) By in-depth exposure to man's desperate ills, he gains a sense of the injustice that is built into the fiber of society itself and he gains a compassion for those who suffer economically, politically and sociologically. He knows the senselessness of preaching the gospel to empty stomachs, cold bodies and disenfranchised people.

Finding True Holiness

His loss is that he may fail to catch sight of true holiness, true spirituality and true saintliness. Christian faith is not only doing the right thing, but being the right person. A full stomach, a warm body and a nice home do not make a person a Christian. In the end, we may find out that we have achieved a whole raft of lesser (but important) goals for human life, and missed the biggest of them all: being conformed to the image of Christ in speech and conduct, in love, in faith, in purity.

Alumni Elected At ABC

A number of alumni of the Seminary of the West were elected to national boards during sessions of the American Baptist Convention in May.

GENERAL COUNCIL: Rev. John O. Eby, C'65, Buttonwillow; Rev. John B. Parker, C'58, Walnut Creek;

AMERICAN BAPTIST FOREIGN MISSION SOCIETY: Dr. A. Stanley MacNair, B'37, '38, '46, '48, San Leandro, president of the society; Mrs. Maxwell Powers (Mary Dorothy Simmons), B'48x, Oakland;

AMERICAN BAPTIST HOME MISSION SOCIETIES: Rev. James W. McCrossen, B'57, Ottawa, Kan.; Mrs. Harold Bjornson (Miriam Eller), B'47x, Palo Alto; Dr. James Chuck, B'53, San Francisco; Rev. A. John Nastari, B'55, Portland, Ore.;

BOARD OF EDUCATION AND PUBLICATION: Rev. William P. Clark, B'49, Boise, Ida.; Rev. Noe R. Lopez, B'55x, Fresno;

MINISTERS AND MISSIONARIES BENEFIT BOARD: Dr. John H. Townsend, B'57, Los Angeles.

Alumni News

By Carol J. Goodman

"PULPIT PUT-ON"

A satirical commentary by NORMAN DALTON, Covina '61, on people's attitude toward the church received a full column of space in **Christian Century** (July 8, 1970) and a feature report in the **Los Angeles Times** of July 11. Appearing first in the newsletter of his church, Rivera First Baptist, Pico Rivera, Pastor Dalton "apologized" for being absent from the Sunday morning service because of a picnic hastily arranged during a visit of his wife's relatives.

UNIQUE VOLUME BY SEMINARY ALUMNUS

H. CLYDE MATHEWS, JR., Berkeley '60, participated in the Oral History Project of the University of Nevada whose purpose is "to preserve the past and the present for future research by tape recording the reminiscences of people who have played important roles in the development of Nevada and the West." Mr. Mathews, who served for ten years as a pastor and director of the Colony Christian Center in Reno, is now deputy director of the Office of Civil Rights for H.E.W., with his office in San Francisco.

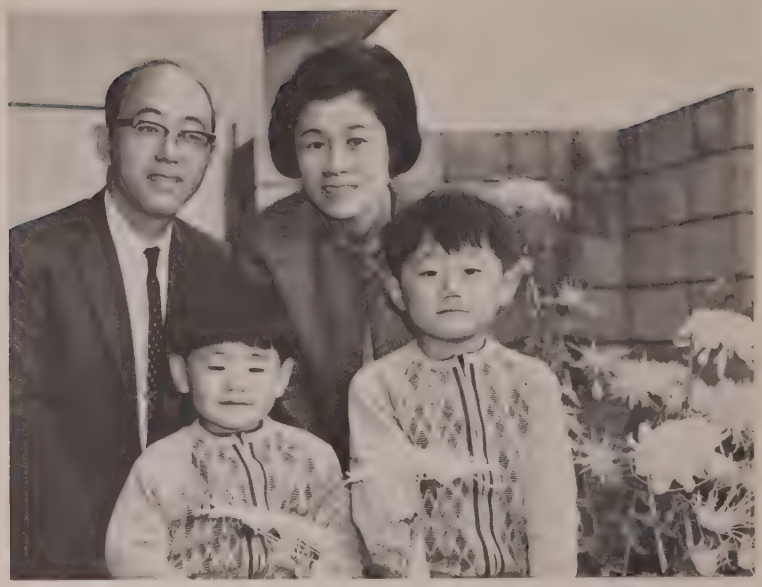
COVINA CAMPUS

1969 Since March GEORGE BRITT has been chaplain at the Fairfield Hills State Hospital in Newtown, Conn. During the previous year he was in a clinical pastoral education program in Norwich State Hospital . . . Best wishes to CLYDE B. REYNOLDS and Justina Kompik who were married in March at the First Baptist Church of Las Vegas, Nev. where he is director of Christian education.

1968 A man willing to risk openness for the sake of God and fellow men is the picture of FRANK MARTINEZ in an article in the May 1970 issue of **Impact.** Pastor of the First Baptist Church, Chapman, Neb., he graduated from seminary and entered the pastorate following 15 years as a mechanical engineer.

1967 Serving as pastor of University Baptist Church, Mt. Pleasant, Mich. is WILLIAM W. BERGSTROM. He had been on the staff of Delmar Baptist Church, St. Louis, Mo.

1966 This fall KEITH W. HUBBELL began new responsibilities as director of admissions for Ottawa University. He had held the same position at Judson College . . . From Thailand comes word of American Baptist missionaries PAUL LEWIS, '66 Hon. and CLAIBORNE ERICKSON, Berkeley '67. They raised funds for land to begin a resettlement village for Lisu peoples who have earned their living growing opium poppies but want a new way of life. Nine households already moved to the village.



A newsletter from Michie and NOBORU HOJO told of the expansion program at Nerima Shinai Church, where they serve in Tokyo.

1965 Congratulations to the BOYD BAKERS on the birth of Anna Marie in January. Mr. Baker is associate pastor of First Baptist Church, Scottsdale, Ariz. . . . Serving as chairman of Operation Breadbasket in Los Angeles is EDGAR R. EDWARDS, pastor of Immanuel United Church of Christ. This SCLC program seeks a broader base of black employment and economic development.

1964 For six years EDWARD E. BURGESS has led Bostonia Baptist Church in El Cajon, which assists the El Cajon Emergency Welfare in its commodity distribution program. Mr. Burgess is chairman of chaplains for the El Cajon Valley Hospital and plans to establish a coffee house ministry.

1963 Now serving the Church of the Master in Tucson, Ariz. is ROBERT MILLSPAUGH, formerly pastor in Spring Valley, Calif.

1959 Lieutenant Commander JOHN DOLAGHAN received the Purple Heart for wounds suffered in Vietnam and a Navy Bronze Star for "heroic achievement." . . . The April 1970 **World Vision** tells of EUGENE A. NIDA ('59 Hon.), an executive in the translations department of the American Bible Society for 27 years. Dr. Nida has helped missionaries and others learn to analyze and speak 150 languages. They in turn can preach the Word of God to people in their own tongue and teach them to read and write.

1956 Following six years as minister of Christian education at First Baptist Church, Burlingame, JAMES H. MCALLISTER assumed new responsibilities as associate pastor in April.

1954 With concern we report that JAMES E. BURNETT, former student association president, has had to resign his pastorate at Temple Baptist Church, Norwalk, due to failing eyesight. He has been in Studebaker Community Hospital in Norwalk.

1952 EDWARD G. CARSON, who retired in December from the Air Force chaplaincy, returned to the pastorate in March and was installed at First Baptist Church, Nevada City.

1950 Pastor of Norwood Baptist Church of Warwick, R.I., GEORGE H. MOSELEY is also president of the state convention.

1949 WILLIAM D. LAWRENCE, pastor of First Baptist, Maywood, was selected as "Citizen of the Year" by the chamber of commerce. Dr. Lawrence is also an artist who paints to "unwind" after a busy day.

1948 A. LEONARD GILMOUR is president of the trustees of Bi Bett, a non-profit corporation which operates a small therapeutic community for alcoholics near Clayton in Contra Costa County. He is pastor of the Walnut Creek Friends Church.

BERKELEY CAMPUS

1968 The new director of the Pueblo Christian Action Center in Los Angeles is GERALD ADAMS. He had been on the staff of First Baptist Church, Kansas City, Mo. . . . Congratulations to Linda and DANIEL ALLEN on the birth of Jonathan Lothrop on May 17 in Tacoma, Wash. where Mr. Allen serves on the staff of First Baptist Church.

1967 RICHARD HUBER is now minister of personal growth at First Baptist, Denver, Colo. And congratulations to the Hubers on the birth of Mark Richard on March 9.

1966 Congratulations to MARILEA ADAMS Wolf '66x and husband James on the birth of Jeremy Scott on March 5 in Lemoore . . . H. DOUGLAS BROWN received his Ph.D. from UCLA in June and is now teaching at the University of Michigan in applied linguistics . . . Teaching in the philosophy department of Chapman College in Orange is DAVID P. DODSON. He is also completing work for his doctor of theology degree at the Graduate Theological Union . . . Cari Lyn was born to the RICHARD ORRS on March 15 in McMinnville, Ore. . . . Serving as administrator of Valle Verde, the American Baptist retirement home in Santa Barbara, is RAYMOND SCHNEIDER. He was associate administrator of San Joaquin Gardens in Fresno.

1965 EDYTHE MCCARTY '65x, American Baptist missionary to Thailand, visited the Berkeley campus in April. She was on deputation in the East, Pacific Northwest and Arizona and in May spoke for the foreign mission luncheon in Cincinnati.

1964 LUIS G. BORUNDA '64x is director of Project Headstart in Los Angeles. Serving as president is HORACIO QUINONES '67, pastor of Emmanuel Baptist in L.A. . . . Belated congratulations to the PHILIP CADWALLADERS (PHOEBE DELK '64) on the adoption of Karin Lea in July 1969. Mr. Cadwallader is in management with General Telephone Co. in Coeur d'Alene, Ida. . . . GERALD DOWNING '64x was a visitor on campus a few months ago from Borger, Tex. where he is acting supervisor for the Hutchinson County Welfare . . . Best wishes to JOAN DUNHAM and Father Jack M. Tench, an Episcopal priest, who were married in April. They are living in Seattle where he is curate at St. Elizabeth Parish of Burien. Mrs. Tench had been director of Christian education at University Baptist, Seattle . . . ROBERT ORPINELA is assistant professor of humanities at Raymond College, one of the cluster colleges of the University of Pacific in Stockton. Dr. Orpinela, who received his Th.D. degree in June from the Graduate Theological Union, is teaching in the area of philosophy and religion. He is interested in inter-disciplinary study . . . LARRY E. TRETTIN '64x completed a two-year project in Ghana under the Frontier Internship in Mission, after receiving his B.D. degree at Princeton Seminary. In July he moved to Grants Pass, Ore.

1963 After three years as associate pastor, TOM ARBOGAST was called last December as pastor of First Baptist Church, Pueblo, Colo. . . . Since May DAVID R. BEALS '63 and '65 has been serving as youth minister at First Baptist Church of Laguna Hills. He is also director of the Theater in the World repertory group of southern Orange County . . . COLVIN BLANFORD, founding pastor in 1963 of Cosmopolitan Baptist Church, San Francisco, resigned to become director of the American Baptist Christian Center in Hammond, Ind., beginning in May. . . . FRANK BYRDWELL was elected vice-president of the Western Area Directors of Christian Education at their annual conference, held at the Covina campus of ABSW. He spoke at the seminary chapel service . . . Now director of special ministries at Messiah Lutheran Church in Redwood City is FLOYD C. ELLISON. His responsibilities include counseling, training teachers for a youth ministry and developing a community nursery school. His wife, Lillian, is enrolled in pre-elementary education at San Jose State and will serve as head teacher of the new school . . . On a trip to the Middle East in June, part of a world study tour, Eleanor and DOUGLAS SIDEN '63x were among a group of Americans held hostage in a hotel in Amman, Jordan. They were released unharmed and flown to Greece. He is an area minister of the American Baptist Churches of the West and currently president of the San Francisco Council of Churches . . . Congratulations to KATHRYN (WILSEY) and Vernon Baker on the birth of Emily Louise in Winchester, Ill.

1962 To Harold and LYNN (VAN DYKE) Piggott belated congratulations on the birth of William Franklin in April 1969. They live in Carbondale, Illinois . . . JUSTIN WALUSAI, '62x sent greetings from Congo where he gives leadership to sixteen churches . . . DALE WRIGHT, assistant professor and chairman of the department of psychology at Juniata College, Huntingdon, Pa., received his Ph.D. in psychology from the University of Vermont.

1961 LOUIS F. KNOLL, president of Ramapatnam Baptist Theological Seminary in India, has succeeded the Archbishop of Calcutta as Master of the Senate of Serampore University . . . LLEWELLYN S. WALKER '61x is a pastor in Plainfield, Ia. after serving as minister of Christian education and associate pastor of First Baptist, Colorado Springs.

1960 ELWARD P. ELIASON assumed the pastorate of Church of the Foothills, San Jose, in March, moving from First Baptist of San Antonio Heights in Upland . . . ALLAN LEE, minister of Christian education for the Colorado Baptist Convention since 1966, resigned to become associate minister at Calvary Baptist, Denver . . . On March 22 DONALD E. REITER was installed as pastor of First Baptist, Santa Ana. Participants in the service included President Heaton of ABSW, Dr. George H. Armacost of the University of Redlands and DR. JOHN H. TOWNSEND '57 of First Baptist, Los Angeles. A former staff member of BBDS, Mr. Reiter moved from Hillside Baptist Church, La Mirada.

1959 Chaplain WILLIAM WELLS organized a battalion project to support a children's hostel in Fang, Thailand.

1958 ROBERT D. PECK has been appointed assistant director of the Oregon Educational Coordinating Council. He is also administrator of grants for improving undergraduate instruction. Former registrar and faculty member at Linfield College, he will continue to live in McMinnville.



Covina alumni were among groups introduced during the Seminary of the West breakfast in Cincinnati in May.

1957 Since July Dr. and Mrs. WILLIAM K. GOURLEY (ESTHER BEESON '56x) have been at home in Moshi, Tanzania, where he is staff pathologist for the new Kilimanjaro Christian Medical Center, at the foot of Mt. Kilimanjaro . . . In September PAUL LITTLE joined the Redlands faculty as professor of drama and director of the drama program, succeeding the well known Albert Johnson who retired. Awarded the Ph.D. in humanities from Syracuse University last year, Dr. Little had been on the faculty at Linfield College . . . JOHN H. TOWNSEND received the honorary D.D. degree from the University of Redlands for "faithful and imaginative service in the ministry." A 1954 graduate of the university, he is pastor of First Baptist, Los Angeles, and has led in developing an interracial congregation. He is an ABSW trustee.

1956 Moving from Waukegan, Wis. to Kansas City, Mo. were the MASON BROWNS (MARTHA BURCH '55). He is minister of Christian education and she is assistant organist at the First Baptist Church . . . The JACK KIEKELS (BEVERLENE MANDRAPA '57) have returned from their two-year assignment as house parents in a youth hostel in Lahore, West Pakistan. They are living in Salem, Ore. where he is working on his doctor of education degree at the University of Oregon . . . Kanto Gakuin University in Japan provided a round trip ticket to Tokyo for RAYMOND JENNINGS, pastor of First Baptist, Berkeley, to attend the Baptist World Congress. Dr. and Mrs. Jennings taught for ten years at the university under the American Baptist Foreign Mission Society.

1955 In Sacramento JAMES DELKIN is pastor of a church which is the union of two congregations, Judson Memorial Baptist and Meadowview Church of the Brethren. Following several months of worshiping together, the two churches formally united in January as the Prince of Peace Church . . . In June JACK VAN LIEW (Covina MRE '63) began an intensive 15-month program at Chicago Theological Seminary leading to the doctor of religion degree . . . The BURTON WEIDMANS (PATRICIA WALLACE), American Baptist missionaries, have returned to India following furlough in the U.S. Formerly in Bengal, they are now in Orissa doing village work with emphasis on stewardship, food production, cooperatives, sanitation, nutrition, youth work, etc.

1954 Pastor of Grace United Methodist Church in San Francisco, LEONARD AUTAJAY serves a Caucasian and Filipino congregation.

1953 In a warm letter to President Heaton, Doris and WALDO PENNER wrote from India of their appreciation for Berkeley faculty. They are encouraged by the founding of ABSW and the development of the Graduate Theological Union. In India for 24 years, their work under the Canadian Baptists is now at Andhra Christian Theological College, an ecumenical venture . . . C. GERALD WEAVER, on furlough as treasurer of the American Baptist Mission in Congo, has been speaking in many places, including California, Colorado and Arizona.

1950 JANET HERRING DeWitt of Sioux Falls, S.D. attended a two-day seminar in Madison, Wis. on "Community Action," sponsored by the American Association of University Women.

1948 On July 1 PAUL T. LAUBY became general secretary of the United Board for Christian Higher Education in Asia. He was a professor and administrator for 16 years at Silliman University in the Philippines. The United Board is an interdenominational organization which provides assistance in funds, personnel and counsel for church-related higher education in Asia.

1946 FLORENCE FAIRHILL, administrative assistant at the Center for the Ministry in Wellesley Hills., Mass., has moved to the new Western Church Career Center in Oakland . . . The master of theology degree was awarded in June to LEROY EDMUND LINDSEY by Asbury Theological Seminary, Kentucky.

1945 A series of celebrations marked the 25th anniversary of the Community Baptist Church, San Francisco and WILLIAM TURNER, who is both the founding and present pastor.

1937 In August M. ECCO HUNT retired as an American Baptist missionary. She served in Burma from 1937 to 1965, when she went to Japan. She now lives in Toppenish, Wash.

1930 Currently teaching Christian education and administrative courses at Patten Bible College in Oakland is MARGARET LOBB. In June 1969 she retired after 21 years on the faculty of the Pacific School of Religion.

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Seminary of the West

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C. Adrian Heaton, President
Joan Thatcher, Editor

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Speaking Personally

Congratulations to seven faculty members and trustees who were elected to national boards during sessions of the American Baptist Convention in Cincinnati. DR. EDWARD B. COLE will serve on the General Council; Librarian GENEVIEVE KELLY and REV. JAMES ALFRED SMITH will serve on the Historical Society board; DR. JAMES CHUCK was re-elected to the Home Mission board; EVERETT CARLSON was re-elected to the finance committee; and MRS. PAUL CLASPER and DR. JOHN H. TOWNSEND were elected to the Ministers and Missionaries Benefit Board. Already a member of the General Council, PRESIDENT C. ADRIAN HEATON was elected to its executive committee.

In addition to teaching at Berkeley, DEAN PAUL CLASPER is visiting professor of religion at Mills College, teaching Asian religions during the fall term. With Dean George Peck and Dr. John Carman he served in a "think tank" to discuss future directions with the Foreign Mission board in Keene, New Hampshire, in September. At Kalamazoo College in October he will participate in panel discussions on the theology of hope with Dr. Jurgen Moltmann and address the Michigan Baptist Convention. In November he speaks at sessions of the regional convention in southern California.

DR. J. LYNWOOD WALKER, who joined the Berkeley faculty this fall as assistant professor of theology and personality on a half-time basis, has also been named assistant to the president at the Graduate Theological Union.

Before he left for Europe on sabbatical, PROF. ROBERT H. MITCHELL led a chapel service at Westmont College and also presented "Church Music and All That Jazz" to 1000 pastors and key laymen at the western synod of the Lutheran Church in America.

Leaders of a management seminar for pastors sponsored by Pacific Lutheran Theological Seminary and held on the ABSW campus in Berkeley included DR. HAROLD FRAZEE and DR. MAURICE JACKSON.

Berkeley trustee JAMES A. SMITH was the Black Church lecturer at the Missouri School of Religion at the University of Missouri in April. The title for his series was "The Black Church and Black Liberation: An Inquiry Into the History of the Black Church."

At the Presbyterian Synod School for clergy and laymen at Coe College in Iowa, DR. NORMAN K. GOTTWALD gave a series of Bible lectures and taught a seminar on the Old Testament and world issues. He is also the author of a chapter on the theology of Walter Eichrodt of Germany. It will appear in November in a book edited by DR. ROBERT LAURIN of the Covina faculty, entitled **Contemporary Old Testament Theologians.**

DR. ELDON G. ERNST attended the alumni council meeting at Colgate Rochester Divinity School and lectured at Linfield College in April.

DR. WILLIAM MALCOMSON was a speaker at a national conference for Baptist pastors and laymen at Green Lake, Wisconsin, in July. He has also been elected to the board of directors of the newly-formed Union of American Baptist Clergy.

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Dimensions

American Baptist Seminary of the West

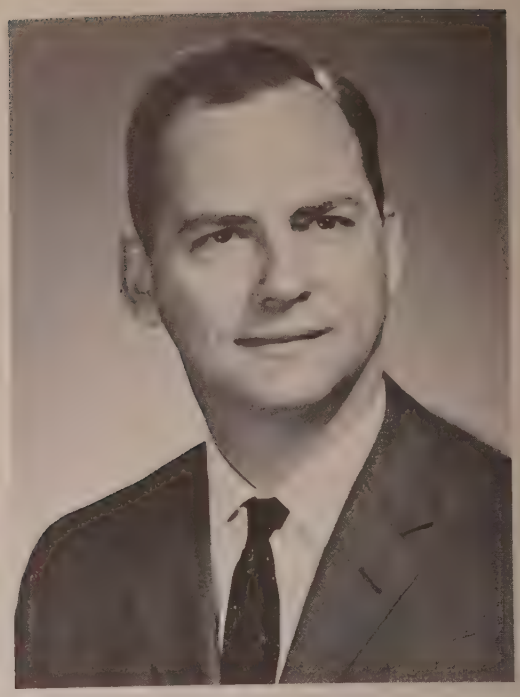
A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume 2 DECEMBER 1970 Number 2



Faculty, staff and students led small groups during Covina's fall retreat.

FACULTY DIALOGUE



THE PARADOX OF CHRISTMAS

By David H. Wallace
Professor of Biblical Theology,
ABSW, Covina

In his correspondence to the Corinthian congregation Paul observed that "God chose what is foolish in the world to shame the wise, and what is weak in the world to shame the strong . . ." In an age mesmerized by institutions and instruments of power, these words call us again to a reconsideration of the sense of Christmas, 1970.

In a mass society, undergirded by scientific technology and governmental authority, we are, quite uncritically, accustomed to regard the only credible and effective force in the world which demands our respect as that found in the recognized structures of power: military strength, the weight of government, power of violence and terror, the awesomeness of great wealth, the effectiveness of charismatic personalities, achievement of the canons of importance in society at large—all these and more are the coin of our thinking today.

Perhaps even as Christians we ourselves are not far from the mood of Stalin's famous comment about the Roman Catholic Church when he cynically asked, "How many divisions does the Pope have?" The inhabitants of the household of faith are often drawn into this way of thinking, furtively rebuking the Almighty for His failure to seize the propitious moments to step into our terrestrial scene, and in one magnificent, Madison Avenue stroke put all our devils to flight. How we wish we could have been present at the Creation! We harbor the comforting thought that had we been present at the creation things would not have come to their present pass in the world.

Instead of the dramatic, spectacular and notorious way of achieving His ends, God has, as the Bible unfolds the story, moved among us almost incognito without the benefit of press releases and directors of divine publicity. An unknown, stammering and hesitant Israelite Moses is called upon to confront the entire nation of Egypt to secure deliverance for his people. Not an auspicious choice.

Centuries later God appeared among us, not with fanfare of trumpets and a royal entourage, not with a clank of soldiers' arms and march of booted feet, but in the form of an infant. The whole of the divine intention to deliver an alien race from bondage of a vaster dimension became embodied in the weakest, the least convincing form, a human baby, son of a peasant Jewess. No announcement of this birth was made in the society pages of the day. But the judgment of Christian history sees in the Incarnation of Jesus Christ the release of divine power for "us men and our salvation."

The mewling cries of the Infant of Bethlehem are heard with greater moral effect in the moral nature of the world than all the assembled councils of diplomacy, the roar of armies, the clamor of notoriety or the ceremonious pomp of the elite of earth. At Christmas God indeed "choose what is weak in the world to shame the strong . . ."



Six of the team leaders pose with Prof. Leland Hine (third from left) and Dr. Heaton (far right).

MEETING SEMINARIANS: 1970

October 28-29 marked the first time that sixty seminary students — half from Berkeley, half from Covina — came together on the Covina campus to exchange ideas and become better acquainted. The group had an international flavor and included students from Germany, Hong Kong, India, Japan and the Philippines.

The occasion was also the first time in fifteen years that teams of American Baptist leaders have visited various seminary campuses, rather than gathering in one conference at Green Lake, Wisconsin.

The visiting denominational team was headed by Dr. Harold Richardson, executive secretary of the American Baptist Board of Education and Publication. Other national guests included Dr. Russell Brown of foreign missions; Dr. Jitsuo Morikawa of home missions; Dr. Robert Torbet of the general secretary's staff; Dr. Raymond Weigum of World Mission Support; Dr. Robert Rasmussen of the Commission on the Ministry; Rev. Terry Burch and Rev. James Alfred Smith of the M&M Board's western office. Western state and city executives who took part were Dr. Arnold Boal of Los Angeles; Dr. George Downing of Southern California-Arizona; Dr. Russell Orr of Northern California-Nevada and Rev. William Scott of Colorado.

Following introductions and brief statements by the two student representatives—Rodney Allen of Berkeley and James Rhoads of Covina — a perspective presentation was given by Dr. Morikawa. In reflecting upon his recent sabbatical leave in Japan he said, "Even in secularized Japan, without the benefit of a large Christian community, with few churches, Jesus Christ is at work with redeeming power . . . Jesus Christ is more than the church, more than religion, and more than spirituality. He is the Sovereign Lord of history."

Mr. Scott pointed out that "The renewed church is in your hands as future leaders — you need to create the kind of church you want to lead." He also urged students to make their presence felt in denominational activities, as several had done at Cincinnati in May.





Small discussion groups shared ideas on such questions as placement, centralization of authority, the need for seminarians to learn administration and the importance of the local church.

Everyone met together for lunch in the seminary dining room. After seeing a filmed report on the Cincinnati convention entitled "The Next Voice," the small groups met again with a different team of leaders. Wednesday evening was left free for Berkeley and Covina students to meet together for fellowship and discussion. Team members had dinner with members of the Covina faculty and their wives, as they had done with the Berkeley faculty on Monday evening.

Thursday morning the entire group gathered in the seminary chapel to discuss such major developments as a regional placement system, the opening this fall of a Center on the Ministry in Oakland and the preliminary report of the study commission on denominational structure (SCODS). Dr. Brown spoke to the issues of secularization and world awareness. Dr. Rasmussen described a new personnel system being developed to provide interconnected guidance and record-keeping from the time a person decides to enter the church vocations until his or her retirement.

After the conference, many of the student participants expressed appreciation for the experience but felt that it would have been even more valuable had there been fewer gaps in communication during the planning process and greater involvement of student leadership during the conference itself. At the same time, they believed that some valuable insights had been gained and some stereotypes shattered, both about denominational leaders and about students from the "other" campus of the Seminary of the West.



Mr. Gordon Packard, chairman of the Berkeley trustees and a former IBM executive, discusses the cost of quality theological education with President C. Adrian Heaton.

TO GIVE IS TO HAVE

By C. Adrian Heaton

God gave His best gift at Christmas. With thankful hearts we honor Jesus Christ by exchanging gifts at this season.

But do we give our best gifts to tell Christ's story? How much of our Christmas expense budget goes directly to the work of our Lord?

This year the seminary invites you to share the burden of preparing servants of God for ministry. Your gifts help young adults who become tomorrow's missionaries, pastors, teachers, chaplains, counselors and Christian leaders.

In arranging priorities, remember that ten dollars pays the seminary cost of one student for one day, seventy dollars covers a full week's expense and three hundred dollars provides a month of ministerial education for one student.

Some of our friends are able to give $3,650 or the total cost of one student for a year. Gifts may be designated to Berkeley only, Covina only, to student aid, to field education, to urban-black studies or to any other part of the seminary program.

What you give, you really have! What you cannot let go of, has you!

FOUR OVERSEAS GUESTS SPEAK AT ABSW

Early in the fall quarter, four overseas guests spoke at Berkeley or Covina.

Dr. John McIntyre, principal of New College and professor of divinity at the University of Edinburgh, lectured on "The Humanity of Christ" at Covina. A former professor at St. Andrews, he is the author of two books on theology.

Baptist leaders from Scandinavia visited both campuses. Rev. Kjell Kyro-Rasmassen, pastor of Kobner Memorial Church in Copenhagen and the representative of the Danish Baptist Union for the World Council of Churches, spoke at Covina on "The Gospel and the Sexual Revolution in Scandinavia."

At Berkeley, guests for an evening discussion included Rev. Kurt Andersen, editor of the Norwegian Baptist paper and Dr. Gordon Lahrson, former faculty member of BBDS and long-time representative in Europe for the American Baptist Foreign Mission Societies.

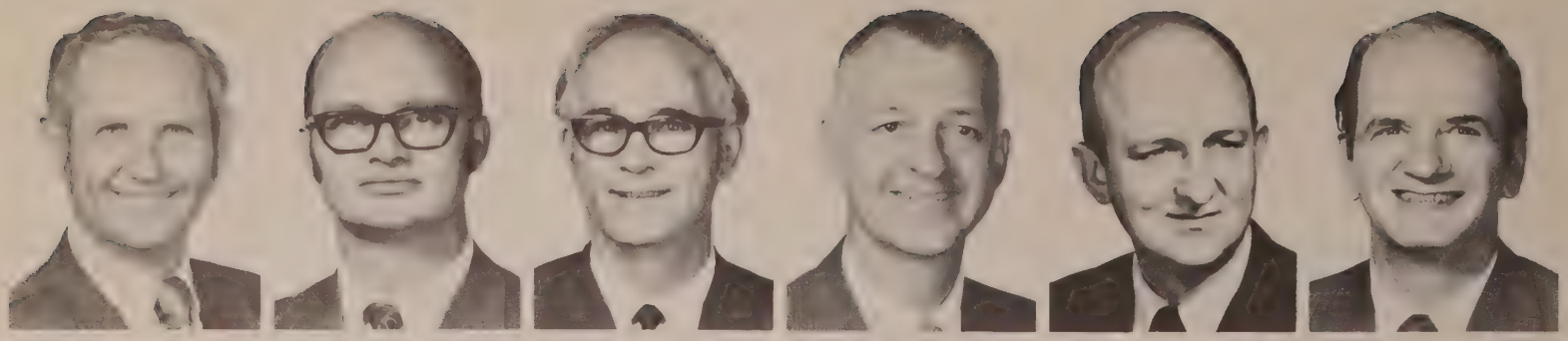
Rev. Ted Noffs, a Methodist minister from Sydney, Australia, spoke to Berkeley students in November. The author of **The Wayside Chapel,** just published by Judson Press, he described his experimental ministries in "the wickedest square mile in Sydney." The chapel attracted a million visitors during its first four years. He spent a month in the U.S.A. with an Australian film crew, making a documentary of positive programs involving youth today.

President's Dinners Set December 3-4

The president's invitational dinners will be held in the Gold Ballroom of the Sheraton-Palace in San Francisco on Thursday, December 3 and in the Gold Room of the Los Angeles Biltmore on Friday, December 4. Both occasions will observe the second anniversay of the incorporation of the American Baptist Seminary of the West.

Trustees, faculty, alumni and student officers and special friends of the school will be invited to attend. Tickets will be $6.50 per person.

Seminary students will provide special music. Recognition will also be given to the fact that Dr. Adrian Heaton has completed eleven years as president of the Covina campus and three years as president of the Berkeley campus.



Dr. Campbell Dr. Doss Dr. Garrett Dr. Hine Dr. Laurin Dr. Ramm

8 Professors Teach in Lay Schools of Theology

Six seminary professors will teach Learning for Laity, to be held at the Covina campus on five Monday evenings from February 1 through March 1. Members of all denominations are invited to participate.

Dr. Robert C. Campbell, dean of the seminary and professor of New Testament since 1954, will teach a course on the book of Romans. He earned graduate degrees at U.S.C. and Eastern Baptist Seminary.

The significance of the youth culture for society and the church will be the theme of a course by Dr. Richard Doss, assistant professor of preaching. He is a graduate of U.C.L.A., Covina and Boston University.

Ways to unify the home and family program of the church will be taught by Dr. Cyril D. Garrett, professor of Christian education. He earned his A.B. at Stetson and his doctorate in education at Michigan State.

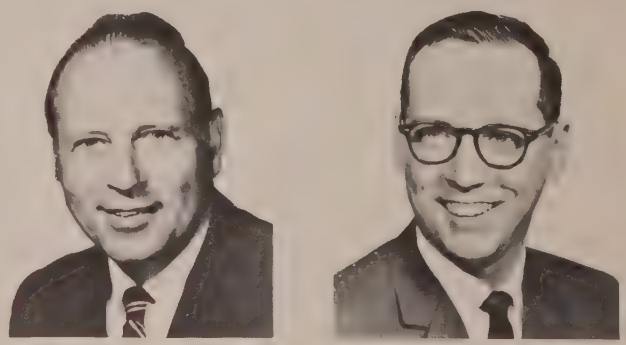
How the Protestant church developed in America will be discussed by Dr. Leland D. Hine, professor of church history. He is a graduate of Eastern Baptist Seminary and received his Ph.D. from the University of Pennsylvania.

Studying the Old Testament for personal growth and understanding will be taught by Dr. Robert Laurin, professor of Old Testament, who just completed a book on this subject. He is a graduate of Westmont and Fuller and earned his Ph.D. at St. Andrews in Scotland.

"What Christians Have Believed" is the subject for Dr. Bernard L. Ramm, professor of systematic theology. He was educated at the University of Washington, Eastern Baptist Seminary and U.S.C.

Dr. Donald F. Thomas, seminary vice-president and director of the lay school, explained, "These courses are offered for persons interested in enriching their understanding of the Christian life or in receiving specific help for their responsibilities in the church. Teachers, youth workers, church officers, other members and pastors are invited to this venture in learning."

Each person selects one course, which meets for two hours each Monday, with a coffee break inbetween. The registration fee for the five sessions is $10, plus the cost of a textbook. Registration forms and further details are available from Dr. Thomas at Covina.



Dr. Clasper Dr. Malcomson

Area Lay Schools Held

A Lay School of Theology was held at Grace Baptist Church in San Jose from October 11 through November 8. It was co-sponsored by the Seminary of the West and the South Coastal area of the American Baptist Churches of the West.

Dr. Paul Clasper, dean and professor of theology, taught a course entitled "A Theology of Biblical Pictures" and Dr. William Malcomson, associate professor of ministry, taught a section discussing "Are There New Ways to Worship?"

At a four-session lay school at Tulare during the fall, Dr. Leland Hine presented Baptist history and current trends in the church, while Dr. Cyril Garrett led another group in discussing the teaching-learning process in the new American Baptist curriculum.

Growing in Understanding

by Joan Thatcher

At Covina

The Covina retreat at the Alpine conference center near Lake Arrowhead opened with about 120 students, wives, faculty and staff expressing community by singing "Feeling Groovy" to the accompaniment of two guitars. It concluded with a communion service where the group sang "Rise Up, O Men of God."

During the twenty September hours inbetween, the group moved from a smorgasbord dinner to "trinket groups" organized during registration. Each person received a trinket, such as a paper clip or a thimble, which indicated the group to which he was assigned. Groups of six met Friday evening to get better acquainted.

After a coffee break, students met by classes, with special groupings for wives and faculty members. Each faced the question, "What are **you** doing in seminary?"

Saturday morning President Heaton suggested that coming to seminary involved belonging, the genuine fellowship of koinonia; believing, with interaction required as much as in-put; and behaving, in a community governed by participatory democracy rather than a fat rulebook.

The president and Dean Campbell discussed the school's future plans and the reasoning behind the development of the professional doctorate.

Following brief meetings of students, wives and faculty, each trinket group was paired with another group. Some interesting insights emerged as the participants made non-verbal exchanges of puzzle pieces, to see if each person could secure the right pieces to form a five-inch square.

One leader, for example, gave all three of his original pieces away and received none in exchange. No one else in the group seemed aware of the situation. Later he concluded, "Most of us do not expect that leaders (or professors or ministers) have needs. But we do!"

After watching a contemporary film which showed what it means to carry a cross in today's world, the group participated in a service of communion, with the members of the faculty acting as the deacons.

The retreat ended with an energetic student-faculty volleyball game. A caravan of cars wended its way down the mountain, ready to begin another school year.

At Berkeley

Both students and faculty are on pilgrimages seeking the most fulfilling ways of serving God and mankind. Often there is a sharing of community and of interests that disregards age differences.

This was true during the community-building experience held on the Berkeley campus October 1-3, with nearly 100 students, wives, faculty and staff members participating.

Rather than inviting a traditional lecturer for the John W. Bailey visiting professorship, the faculty decided to secure a group facilitator for the fall experience.

The person selected as the facilitator was Armand Quiros, who has been professor of pastoral theology and canon law at the Franciscan School of Theology in Berkeley. Prof. Quiros worked on a project for a year with Carl Rogers, the famous research scholar of Chicago in the field of group therapy, and has led several workshops at the Berkeley Center for Human Interaction.

Everyone in the seminary community contributed to a potluck dinner on Friday evening and the student association provided lunch and dinner on Saturday. The wives' group sponsored baby-sitting.

The fall experience began with the group silently walking around the room, looking intently at each person they passed. Then the participants formed pairs for get-acquainted conversation. Soon each pair joined another pair and later groups of eight were formed. Small groups also met Saturday morning and afternoon.

Many of the participants remarked that the limited amount of structuring during the weekend seemed to help each person get to know several others in some depth, in considerably less time than this usually takes.

President Heaton and Dean Clasper answered questions about the relationships of this campus to the other nine schools of the Graduate Theological Union and to the Covina campus, as well as plans for offering a doctor of ministry degree, the need to serve and lead among the churches and the critical financial issues we must face.

The dean described the seminary's purpose as that of preparing leadership for the on-going life of the Christian community in the world, sensitizing and equipping with skills those who serve on the frontiers, in whatever shape the Christian church may take.

One professor mentioned that it was amazing how many good things in the last year have been student-initiated and student-led. One student expressed surprise at learning that professors have some anxieties about their teaching roles and that they honestly feel they learn much from the students.

Mrs. John W. Bailey was an active participant throughout the weekend. She brought the fall experience to an appropriate conclusion by quoting the final sentence from one of the late Dr. Bailey's after-breakfast prayers, "As we go on our way, may we come into deeper meanings and deeper understandings."

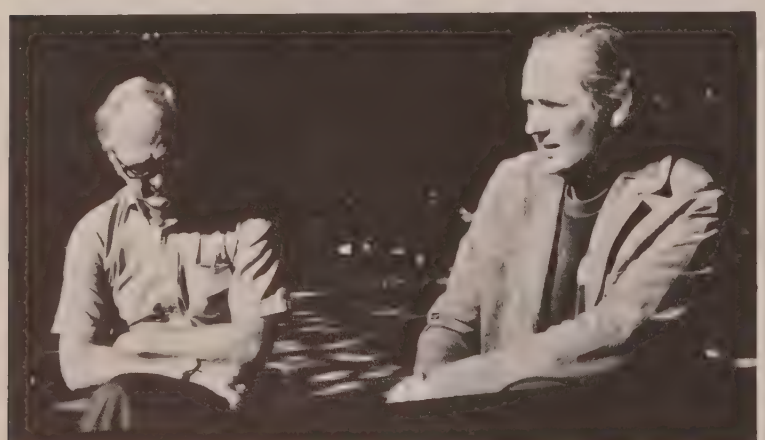
At Berkeley nearly 100 students, wives, faculty and staff took part in a fall community-building weekend.



Much of the time was spent getting acquainted and sharing ideas in small groups. Mrs. John W. Bailey is at the right.



Retreat leaders Dr. William Malcomson, right, and Father Armand Quiros (with beard) check details before the session.



Faculty participants at Covina included Dr. Cyril Garrett and Dean Robert Campbell.



Students and faculty alike enjoyed singing, games and good fellowship at the Alpine retreat.



DR. HINE NAMED TO FIELD EDUCATION POST

After ten years as professor of church history on the Covina faculty, Dr. Leland D. Hine has also been named to a new post as director of field education.

In explaining the reason for the appointment, Dean Robert Campbell said, "As we have restructured the new curriculum, field education appears at the heart of the learning experience. It seems imperative that the person directing our expanded and deepened program of field education has been a part of our eight-year process of curriculum building."

Dr. Hine earned his A.B. degree at Hastings College in Nebraska, his B.D. and Th.M. degrees at Eastern Baptist Seminary and his M.A. and Ph.D. degrees from the University of Pennsylvania.

Following eight years of pastoral experience in Nebraska and Pennsylvania, he joined the faculty of Northern Baptist Seminary in 1953 as associate professor of church history and moved to Covina in 1960.

Long active in church and community projects, Dr. Hine is the author of **A History of Baptists in Southern California** and **Axling: A Christian Presence in Japan,** both published by Judson Press. He is also a contributing editor of **Foundations.**

Sixteen Already Enrolled for D.Min. Degree

Sixteen men with pastoral or missionary experience have already been accepted by the admissions committee as candidates for the professional degree of doctor of ministry at Covina. Several others who are now seniors or special students have applied for later admission.

Ten of those enrolled are pastors in the area and others have taken sabbaticals or resigned from their churches to resume full-time study. Nine are Covina alumni, two are Berkeley alumni and five are graduates of other seminaries. They include nationals from Japan, Korea and New Zealand and a missionary from Congo.

D.Min. Candidates

Richard Balsiger, Covina '70, who teaches young adults at First Baptist, Pomona;

Gary E. Barmore, Covina '67, associate pastor at Calvary Baptist, San Bernadino;

Orville R. Chapman, Berkeley '55, American Baptist missionary on furlough from Congo;

Kenichi Dojo, Doshisha University graduate and a member of the Japanese Church of Christ;

William E. Hirose, Covina '54, associate pastor of the Gardena Valley Baptist Church in Gardena;

Carl G. Jennings, Covina '57, pastor of First Baptist Church in Banning;

James R. Johnson, Berkeley '61, formerly minister of First Baptist Church in Kelso, Washington;

Roger B. Koen, Covina '59, pastor of Grace Baptist Church in Palmdale;

Keith C. Lee, a Presbyterian from Korea, has earned four graduate degrees from American schools;

Loren D. McBain, Covina '70, an intern in Project Understanding at Claremont School of Theology;

James R. Prince, Covina '59, pastor of First Baptist Church in Arcadia;

James E. Ruckle, Covina '69, director of Shalom House for Youth Resources, Inc.;

Charles P. Salvaggio, Covina '59, on sabbatical leave from First Baptist Church in Taft;

Harry W. Skeels of New Zealand earned his B.D. at Fuller on a Fulbright grant and is pastor of First Baptist Church in Twentynine Palms;

Melvin V. Taylor, graduate of Eastern Baptist Seminary and senior minister of Fairview Baptist Church in Costa Mesa; and

Henry G. Thompson, graduate of Northern Baptist Seminary and pastor of First Baptist in South Pasadena.

Persons interested in becoming doctor of ministry candidates should contact Dean Robert C. Campbell at Covina or Dean Paul Clasper at Berkeley, where discussions are taking place with member schools of the Graduate Theological Union.

STUDENTS ESTABLISH SHALOM HOUSE

The new curriculum at Covina leads from study to action. One dramatic example is the founding of Shalom House, a center for troubled youth, located in a house just west of the Covina campus.

The center and its sponsoring organization, Youth Resources, Inc., developed following a class project a year ago on the spiritual and other needs of nearby young people. Nine denominations are already involved in supporting the program.

Dr. LELAND HINE, professor of church history and president of the center's board of directors, explained "our basic concern is with the troubled youth caught up in the unrest of the youth culture, which they express in the use of drugs and by other means. We see drug use as both dangerous and frightening."

The center provides a place where youth 16-24 can meet and in an open, accepting atmosphere seek answers to their problems through counseling, talk sessions and other methods. Resources are also available to meet specific personal, family, health and legal difficulties. A unique feature is the provision for short-term residency. Dr. Hine said, "We do not envision long-term residency or a place for hard addicts or a youth commune. Our model is that of a particular type of crisis center."

Director of the center is Rev. JAMES RUCKLE (M.Div. '69), a doctoral candidate at ABSW, who will be assisted by JAMES RHOADS, seminary senior, and Miss SHARON MICK, a first-year student. Rev. DANIEL BENEDICT, '69 Covina, Minister of Education at the Covina United Methodist Church, serves on the board of directors.

Richard Balsiger and Michael McKee Ordained

RICHARD E. BALSIGER (Covina '70) was ordained at First Baptist Church in Pomona on September 6. Participants included the senior pastor, Dr. Edward B. Cole, ABSW trustee; Dr. Leland Hine and Rev. Scott Irvine of the seminary faculty; Rev. Daniel Benedict, Jr. and Rev. William R. Herzog, Jr., both of Covina's class of 1969, Rev. James Bright '60 and two other clergymen.

A graduate of Sacramento State, Mr. Balsiger served for a year as associate minister at the Mt. Baldy Village Church and taught a class of single young adults at the Pomona church. He is currently working toward a professional doctorate at Covina.

MICHAEL D. McKEE (Covina '71) was ordained at Temple Baptist Church in Los Angeles on September 9. The ten clergymen sharing in the service included Dr. Culbert G. Rutenber and Dr. David Wallace of the seminary faculty; two seminary trustees, Dr. A. George Downing and Dr. Paul Kopp; two classmates, Rev. William Herzog and Rev. Loren D. McBain; and two ministers from All Saints Episcopal Church in Pasadena, where Mr. McKee is now serving in a ministry shared by several denominations.

A graduate of Azusa Pacific College, he spent three years working in the Christian education program at First Baptist in Pomona and participated in Project Understanding during his seminary internship.

STREET MINISTRY IN BERKELEY

Clay Ford, who has studied a year at ABSW in Berkeley and a year at ABSW in Covina, spent the summer working with the street people through Berkeley's First Baptist Church. This unusual program was sponsored by the American Baptist Home Mission Boards.

At summer's end his report said, "Many of the street people are outcasts from society . . . Terribly oppressed by their own hangups, they are oppressed also by a society that demands rigid conformity; by a society that has grown cold to human suffering; by a society whose preoccupation with power and material success has made it unable to understand that its focus should be on the fulfillment of human beings; by a society that has deceived itself into believing that compassion is better expressed by words than by actions.



"The ultimate oppression that haunts the innermost being of mankind: the spiritual oppression of those alienated from God, the Source of genuine love and true fulfillment . . .

"As a student for the ministry, the fact that only the Baptist church is ministering to the street people profoundly disturbs me, for if this jungle of human sickness and suffering is not the mission field of the Body of Christ, I cannot help but wonder what is. Who needs a doctor but the sick?"

The last day, Clay and others working with the street people conducted a communion service. Later one young man confided to the pastor of the church, "Man, that was heavy. I knew Clay as a friend . . . having fun with us all summer . . . then all of a sudden he's talking serious . . . and I am kneeling looking up at him. It was heavy, man."

Alumni News

By Carol J. Goodman



Darrell Bennett Heads Chicago Baptists

Rev. Darrell S. Bennett (Berkeley '52) has been named interim executive secretary for the Chicago Baptist Association. Since 1967 he has been program representative for the division of parish development of the American Baptist Home Mission Societies.

A cost engineer before entering the ministry, Mr. Bennett graduated from Whitworth College in 1949 and then enrolled at the divinity school. He was the organizing pastor of Valley Baptist Church in Walnut Creek from 1951 to 1957, when he became director of church development and strategy for the Los Angeles Baptist City Mission Society.

His son Philip, who was three years old when the Bennetts moved to Berkeley, received his master of divinity degree at Berkeley last June and is now enrolled as an M.A. candidate in Old Testament at the Graduate Theological Union.

(Note: We appreciate the response to our request for alumni news and hope you will continue to send in items of interest. Because of the publication schedule, some news may be delayed and we ask your patience and understanding! Special note to Berkeley alumni: Thanks to the many who responded to the request for information from those not currently serving in a paid church or church-related position. There are interesting and significant things happening and we plan to share these at a later time.—CJG)

COVINA CAMPUS

1970 L. ELAINE HALSTEAD is the new secretary to the president at Covina. She also is assisting Dr. Leland Hine in developing a teaching pastors program related to the new curriculum.

1968 Since leaving Houston GORDON HAMBLEY has been a chaplain at Spring Grove State Hospital in Baltimore, which serves 2,500 psychiatric patients. He has concentrated on family therapy and presented a paper and some videotapes at a national conference in Boston in November. The family sails from Los Angeles on January 13th to return to New Zealand. Gordon becomes pastor of the North Memorial Baptist Church in Auckland and hopes to work part-time with seminary students in pastoral counseling. . . . DOUGLAS KNIGHT is studying at the University of Gottingen in Germany for a doctorate in Old Testament under Prof. Hans-Joachim Kraus. On September 1 he became the first American to be appointed as a faculty assistant. In addition to doing his own doctoral research, the assistantship involves helping Dr. Kraus with research and teaching and brings with it a monthly stipend, a private office and many faculty privileges.

1967 A letter from Margareta and JAMES JONES told of some of their experiences in Sweden where he is student minister at the University of Uppsala, under the American Baptist Foreign Mission Society. In addition to conducting church services, small group sessions and individual counseling, he led a group of students on a tour to Russia, Czechoslovakia and East Berlin. The birth of Kevin Egron in April came four days after his father's return from the trip! Their daughter Kristina is almost 2.

1953 IVAN G. MEARS was awarded the doctor of education degree by the University of Southern California earlier this year. He has been a teacher at West Covina Christian School and Los Angeles Baptist High School and principal of Huntington Park Baptist Elementary School.

BERKELEY CAMPUS

1970 CARROLL MORONY has been named interim associate minister at the First Baptist Church of Pueblo, Colorado.

1969 JACQUELINE HINSON is teaching Spanish at Foothill intermediate school in Walnut Creek. . . . DAVID and LUCILA (GELLECANAO '68) MAGUIRE are the parents of Joy Marjy, born in the Philippines on August 5. Dave is teaching at Silliman University, which has a peak enrollment because of student unrest in Manila. The Maguires plan to return to the USA next year.

1967 News from the CLAIBORNE ERICKSONS in Thailand relates a "first" for the Thai churches — an organized foreign mission program. Through the Thai Student Christian Movement, work is being done among the Iban tribal people in Sarawak, Malaysia.

1966 FRANK BROUGHER is serving a pastorate in Utah following ministry at First Baptist Church, Cottage Grove, Oregon. . . . KENNETH HUNT '66x is studying for an M.A. degree in guidance and counseling at the University of Iowa.

1963 Now stationed at Spangdahlem AFB in Germany is DONALD M. COWELL, a captain in the USAF chaplaincy. He has had duty at March AFB, California, and in Thailand.

1969 The GEORGE GILLESPIES (CHARLOTTE FLETCHER '58x) and their four children have returned to India for their third term of service as American Baptist missionaries. They are living in Gauhati where he is adult literacy secretary for the Council of Baptist Churches in North East India. In addition to preparing materials and arranging classes for teaching illiterate adults to read and write, he will be working with Indian writers to help build up an indigenous literature with roots in the Indian Christian experience. . . . GERTRUDE REVOIR, counselor to women at Sioux Falls College, is on sabbatical for a year. She is studying at the College of St. Matthias in Fishpond, Bristol, England.

1958 CHARLES V. DAVISON received the A.B. degree in music education from Kearney State College, Nebraska, and is now teaching instrumental music in Fairfield, Nebraska. His wife, Mary, is also teaching music in the elementary school. They have three children, Vicky, 12, Kay, 9, and Vernon, 5 . . . ALAN SOUTHWELL resigned from the pastorate of Calvary Baptist Church, Salem, Oregon, to take further graduate study in counseling at Oregon College of Education.

1957 Although he has returned to Congo where he is an American Baptist missionary, WESLEY H. BROWN is writing his doctoral dissertation for a Ph.D. in social ethics from the University of Southern California. He related that the Evangelical Theological School of Kinshasa, where he is professor of Christian ethics, has a beautiful new campus with the land given by the government. . . . FELAND L. MEADOWS, JR. is president of Instituto Mexicano de Investigacion Pedagogica, A.C. in Tlacopac, Mexico, and of Asesoria de Viajes S.A. For 11 years he was field representative for education under the American Baptist Home Mission Societies and rector of the Baptist Seminary of Mexico. . . . MILTON O. WHITAKER, SR. was the subject of a feature article by the religion editor in the **Seattle Times.** He recently became chaplain at the Veterans Administration Hospital in Seattle following a year at the V.A. hospital in Martinez with a residency in clinical pastoral education, pastoral psychology and the behavioral sciences. He is enthusiastic about the team approach of treating patients as physicians, psychiatrists, chaplains, case-workers and others become "integrated members of the healing team."

1956 Currently serving as pastor of Faith Baptist Church, Citrus Heights, is AMOS NORVEL NELSON. He was ordained by the Baptist General Conference. . . . Representing ABSW at the inauguration of the new president of Judson College in Illinois was DR. GEORGE VANDERLIP, dean at Northern Baptist Seminary.

1955 In September GERARD PHILLIPS returned to the pastorate of Park Baptist Church in St. Paul, Minnesota, which he had served from 1958 to 1964. Since then he has been pastor of University Baptist Church in East Lansing, Michigan. . . . BERNARD L. TURNER has resigned from Good Shepherd Baptist Church in Lynnwood, Washington, to join a team ministry with RICHARD ORR '66 at First Baptist Church in McMinnville, Oregon.

1953 GLENN D. HAMMER '53x, formerly executive secretary of the Arizona Convention of American Baptist Churches, is now an area minister with the Mid-American Baptist Churches (Iowa and Minnesota). The Hammers live in Harlan, Iowa. . . . HILEY WARD, religion editor for the **Detroit Free Press,** has been serving as national president of the Religion Newswriters Association. Earlier in the year he was given an award citation by the Religious Public Relations Council. He is the author of several books.

1952 JACK J. CARMICHAEL, counselor and assistant professor, has been appointed assistant to the president at Central Missouri State College. A former U. S. Army chaplain, he served with the Peace Corps in Cameroon, West Africa, has taught at Ohio University and was dean of students at Evangel College before becoming director of admissions at CMSC in 1967. He is married with three children.

1948 SAM KLEINSASSER has resigned from the pastorate of the First Baptist Church, Roseburg, Oregon, to enter full-time evangelism. He and his wife already have a number of meetings scheduled in American Baptist churches in Oregon and California.

1947 PHILIP J. UHLINGER, American Baptist missionary to the Congo since 1947, is on furlough this year and delivered three missionary addresses during the October convention of the American Baptist Churches of the West. He is doing graduate study at the Covina campus.

1942 American Baptist missionary DOROTHY WISEMAN '42x is on furlough from her work in Kimpese, Congo, with the Evangelical Medical Institute. She and her sister, Doris, also on furlough from Congo, are living at Brookings, Oregon.

ALUMNI JOIN IN NEW VENTURE

Berkeley alumni Henry Croes '45, and Allan Anderson '50 and their families, joined by the Kenneth Rushings, are developing a unique, comprehensive ministry in Christian education and recreation for all ages known as the Elk River Re-creation Association of Colorado, Inc.

Located in a beautiful area near Steamboat Springs, the new venture began operation last summer with a variety of services such as back country wilderness camps, hunting trips, continuing education for ministers and families, cabin rentals, church school and worship experiences, tent camping, and hunter education. Other services will be offered as the work develops.

Dr. Croes, an experienced outdoorsman, served pastorates in California and Colorado and spends part of the year as a special consultant for the Division of Christian Higher Education of the American Baptist Board of Education and Publication. Mr. Anderson has had wide experience in Christian education, serving the First Baptist Church, Tacoma, Wash., the Tri-State Area and for the past 13 years the Washington Baptist Convention as minister of Christian education.

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Speaking Personally

Christian sympathy is extended to the family of FRED STOEHR, who died on September 14. He completed nine years as a seminary trustee at Covina.

DR. CULBERT G. RUTENBER of the Covina faculty taught a course at the Graduate Theological Union in Berkeley during the fall quarter on theology and the Greek philosophers. DEAN PAUL CLASPER of Berkeley will teach a seminar on the Buddhist challenge to Christian faith at Covina on Tuesdays during the winter quarter.

PRESIDENT C. ADRIAN HEATON led a Sunday School Advance and preached at Third Baptist Church in St. Louis; led a chapel service and took part in installing a new dean at Eastern Baptist Seminary; and spoke at the South Coastal region at Redwood Glen, Calif., on the theme "Turned-on by the Gospel."

DEAN ROBERT CAMPBELL led Bible studies on Ephesians at South Shores Baptist Church in Laguna Niquel on four Sunday evenings in October; was the guest leader at a Bible conference in Mesa, Arizona, Oct. 30-Nov. 1 and represented the American Baptist Board of Education and Publication at General Council meetings in Valley Forge.

DR. ROBERT LAURIN of Covina and DR. WILLIAM MALCOMSON of Berkeley led a continuing education conference for clergy sponsored by the American Baptist Churches of the Pacific Northwest. The event was held Oct. 26-29 at Camp Burton, across Puget Sound from Seattle.

In October DR. CULBERT G. RUTENBER addressed the annual convention of the Church of the Brethren in Phoenix, Arizona and the installation services for Thomas Gibbony at Chino, Calif.

DR. GENEVIEVE KELLY, librarian at Covina, gave the fall convocation address there, reflecting the research done during her sabbatical leave in 1969. She is the vice-president of the American Theological Library Association.

In Las Vegas in September, DR. CARROL O. MORONG spoke at a joint meeting of the ministers and laymen of the Nevada Baptist Convention.

PROF. DAVID BARTLETT led the Sunday morning Bible study during the October convention of the American Baptist Churches of the West.

DR. ELDON ERNST wrote an article in the June issue of **Church History** on the involvement of Protestant churches in the steel strike of 1919-20 and reviewed a 600-page book on **Baptists in Oregon** in the September issue.

The sun never sets on the Berkeley alumni who use speech and communication skills learned from ADA GRACE CRALLE in their worldwide ministries. A certificate of appreciation was presented to Mrs. Cralle Oct. 25 during the American Baptist regional convention at Santa Rosa, recognizing her 25 years of teaching on the Berkeley faculty.

NORMAN K. GOTTWALD is contributing five articles to the forthcoming 12-volume **Encyclopedia Judaica.** To be published by the Israel Program for Scientific Translations, it intends to present a comprehensive interpretation of the Jewish past and present. The articles include the blessing of Jacob and the books of Samuel.

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

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Two President's Dinners were held in December. Above, Dean and Mrs. Paul Clasper chat with Dr. and Mrs. Stanley Burris, a new Berkeley trustee. Below, seminary senior Bob Pankratz directs the Covina concert choir at the Biltmore in Los Angeles.

FACULTY DIALOGUE

FACULTY BOOKS

Contemporary Old Testament Theologians

Robert B. Laurin (ed).), Valley Forge: Judson Press, 1970.

Reviewed by Reidar B. Bjornard

Professor of Old Testament Interpretation, Northern Baptist Seminary

Of the printing of books there is no end. The possibility for any person to keep up even in his own field of speciality is decreasing every day. Everybody, from President Nixon on down, needs briefs and condensations in order to maintain a certain level of acquaintance with ideas and changes in developments.

It is this reality that Robert Laurin has faced in regard to Old Testament theology. He set out as an editor to gather about him a fine crew of Baptists, Old Testament scholars from England and the USA, who could take the works of the best known Old Testament theologians and condense them into critical essays. It was a grand idea, and the result is a great and much needed book.

In the first article Norman Gottwald gives us a critique of the now so famous **Theology of the Old Testament** by Walther Eichrodt. Less than half of the article is given to resumé. The rest contains a tackling of Professor Eichrodt's presuppositions, methods and solutions, so thorough that one is slightly surprised when one finds toward the end a final heading labelled "Critique." The essay is an able piece of work, but will it entice anyone to read Eichrodt? The reviewer thinks back upon Gottwald's exhilarating review in the **Expository Times** (April, 1963). Eichrodt's book has not changed. What has made the big difference?

Henton Davies takes on Gerhard von Rad in an almost similar manner. There is a constant dispute going between the essayist and the theologian, and one must agree with most of the perceptive criticism levelled against von Rad.

Good as these two opening essays are, one must be permitted to ask whether the editor really thinks these two essays "provide a review perspective" as stated in his preface? And can they in any way substitute for reading the original? The same goes for his own essay on Edmond Jacob.

Schofield's exposé of Otto Procksch and Clement's review of Vriezen are much more satisfactory in this regard. Schofield reveals great empathy with Procksch, so much so that we are even missing a concluding section of critique. An editorial question: Since Procksch so deeply had influenced both Eichrodt and von Rad, should he not have preceded them in the book? Clement's essay must be judged as coming closest to satisfying the editor's stated program.

The reviewer frankly wonders how G. A. F. Knight got into this august company? Prof. Durham says that much himself in his opening statement. The essay is sharply perceived and well written, and one could have wished that this excellent effort had been spent on a worthier subject, such as Ernst Sellin or even Ludwig Koehler.

The last essay is mis-titled. In addition to Paul van Imschoot it covers several other Roman Catholic theologians, especially Paul Heinisch. One is grateful to Dr. Hubbard for a perceptive and understanding essay on these men, whose works are so little known among us. However, also here we find this running debate instead of a full report of what the men are saying before any judgment is brought to bear upon them.

It is indeed encouraging to see that such an excellent book has been published by the Judson Press. The idea of a joint effort is a very fertile one, and one can only hope that the co-operation between these good Baptist scholars will be continued.

The American Baptist Seminary of the West can be proud to have two of its faculty members connected with this fine book.



DR. JACKSON TAKES SABBATICAL TRIP TO ASIA AND AUSTRALIA

Dr. Maurice P. Jackson, vice-president of the Berkeley campus and professor there since 1945, and Mrs. Jackson left January 3 on the freighter **Montana** for a visit to seminary alumni in Asia and to assist with the teaching ministry at Central Philippine University and at five Baptist theological schools in Australia, where he will be a consultant on practical theology.

During January the Jacksons visited four centers in Japan, followed by Okinawa and Hong Kong. They will spend the month of February at Central Philippine University in Iloilo City, where Dr. Jackson will teach in the field of pastoral care.

After a brief trip to Bangkok and Singapore, they will arrive at Perth, Australia, early in March. The five Baptist theological schools where Dr. Jackson will be a consultant are located in Perth, Adelaide, Sydney, Melbourne and Brisbane.

On their homeward trip in June the Jacksons will visit New Zealand, Fiji, Samoa and Honolulu before returning to Berkeley the end of June.

During Dr. Jackson's absence, Arlo Reichter, a third year student, will coordinate recruitment, with Dr. Eldon Ernst as faculty consultant. Placement of seniors will be done by Dr. William Malcomson and Dr. Harold Frazee will coordinate alumni placement activities.

Alumni and other friends may write Dr. Jackson's secretary, Mrs. Arne Nielsen, who will serve as a channel of communication during his absence.

SIX VISITING PROFS TEACH D.MIN. COURSES AT COVINA

Dean Robert C. Campbell has announced that at Covina this quarter six visiting professors are teaching courses which are designed primarily for students in the doctor of ministry program.

Dean Paul Clasper of ABSW-Berkeley is teaching a Tuesday morning seminar on the Buddhist-Christian dialogue. A graduate of Taylor University and Southern Baptist Seminary, he earned his Th.D. at Union Seminary in New York. After twelve years as an American Baptist missionary in Burma, he was professor of theology and world religions at Drew University until moving to Berkeley in 1968.

Sociology of religion is the subject of a seminar taught by Dr. Edward H. Rybnicek, chairman of the social science division at Chapman College in Orange. He earned degrees at Denison University and Colgate-Rochester before completing his Ph.D. at the University of Minnesota. Since 1963 he has taught sociology at Carroll College and Northern Arizona University. A former Navy chaplain, he is a fellow of the American Sociological Association.

A course in Hebrews is taught by Dr. Luis Fidel Mercado, head of the Hispanic Institute in Los Angeles. A former professor at the Evangelical Theological Seminary in San Juan, Puerto Rico, he earned his B.D. at Eastern Baptist Seminary, his M.A. at the University of Pennsylvania and his Th.D. at Harvard.

A preceptorial on church history and a seminar on the Great Councils are led by Dr. James Breckenridge. He earned his B.D. at Covina and his Ph.D. at the University of Southern California.

William R. Herzog II is assisting Dr. Robert Laurin in a course on advanced Hebrew and working with Dr. Bernard Ramm in a "theology through literature" seminar. Mr. Herzog received his A.B. at Harvard, his M.Div. with honors at Covina in 1969 and is now a doctoral student in theology and literature at Claremont Graduate School. He has also studied at the American Institute for Holy Land Studies in Jerusalem.

Professor Scott Irvine is teaching a Tuesday afternoon course on role-playing with Rev. Robert Blees, pastor of the Church of the Celebration and director of the Institute of Christian Counseling in San Dimas.

Interested in an Intern?

Several ABSW students are interested in internships. Is your church one in which a seminarian could work full-time for a summer or for a full academic year — working with the pastor in ministering to the people of your church and community? We have a number of students who are highly motivated toward discovering if they can really do a job in the professional ministry. Here is your chance to have the experience of cooperating in the training of a future minister.

To explore this further, write one of the ABSW field education directors: Dr. William Malcomson at Berkeley or Dr. Leland Hine at Covina.



Dr. William Malcomson



Mrs. Janet Clasper



Dr. Lyn Walker

THE PRESIDENT'S DINNERS

"Getting the Word Around" was the theme of the two President's Dinners held early in December for 312 special guests, trustees, faculty and students.

President C. Adrian Heaton conducted David Frost-type interviews, followed by an impressionistic picture-music presentation of how the Seminary of the West gets the Word around. The latter was prepared by Stephen M. Jackson, a young engineer who is active in the Fountain Valley Baptist Church.

At the Palace in San Francisco

In interviewing Dean Emeritus Ralph E. Knudsen, Dr. Heaton asked, "Why did you decide to become a dean, which ruins a good teaching career?" Dean Knudsen chuckled, "I often wondered!"

Strongly Christological in his thinking, David Bartlett is a newly-appointed professor who chose the field of New Testament so that he could do theology with a New Testament background. When Dr. Heaton asked how he was progressing with his struggle between selecting the pastorate or the teaching profession, he replied, "Still ambivalent, thanks!"

Dr. Lyn Walker, who teaches courses in religion and personality, said he chose the field of psychology mainly because of his self-search. He grew up in the church and was interested in how ministers could help people actualize their faith, rather than just talk about it.

Chris Askew, one of the students interviewed, said, "My seminary education is special because it's MY education. It is meeting my needs as no education ever has."

Mrs. Paul Clasper, an accomplished artist, commented "Modern paintings, like women, are not so much fun if they are understood." Yet, she enjoys helping to communicate Christian art to theological students and to lay people in the churches.

Asked to describe a week in the dean's life, Dr. Clasper said, "As a teaching dean, I spend half of four days a week in the classroom. Other time is spent in committees, interviews and in acting as liaison between ABSW and the Graduate Theological Union.

"When ten different schools plan academic programs together, it demands lots of energy and heart-searching discussions. Beyond the mechanics of course planning, the deepest concern is to help produce graduates who have a pastor's heart, a sensitivity to human need and the ability to encourage lives to grow." The Claspers are frequently hosts to groups in their home and the dean speaks in churches about once a week.

At the Biltmore in Los Angeles

Among the special guests Dr. Heaton introduced at the Biltmore were Mr. and Mrs. A. H. Karpe of Bakersfield. The president said Mr. Karpe's life reminded him of a statement by Emerson, "The great moments of life are not weddings or funerals or holidays, but quiet afternoons when a new idea is born."

Dr. Heaton and Richard French, vice president of the seminary's board of trustees, joined in honoring Mr. and Mrs. Leonard Schmidt. He retired recently after fifteen years as business manager at Covina. Mr. French said, "Mr. Schmidt has the qualities of Barnabas, who expressed sacrifice in his living and actions. Through his dedication and his business skills, he made the gospel go farther, faster."

Mr. Schmidt received a leather-bound copy of a resolution expressing deep appreciation for his services, which was voted unanimously by the Covina trustees. Earlier, members of the staff and faculty held a dinner in his honor and presented a retirement gift.



Dr. Paul Kopp, minister of Temple Baptist in Los Angeles, paid tribute to Sarah Grace Parker, a member of Temple, who began the tradition of President's Dinners eleven years ago. She died in 1970 at the age of 100, guests at the Biltmore heard.



Mr. and Mrs. Leonard Schmidt were guests of honor. He retired recently after fifteen years as business manager at Covina.



The Gold Ballroom of the Sheraton-Palace was a sparkling setting for the San Francisco dinner.



Dean Campbell talked with Mr. and Mrs. Charles Jameson.

Dr. Heaton described a nightmare he had recently, in which he dreamed that Ralph Nader was going to investigate the seminary. "Mr. Nader said that our graduates have no warranty, and there's no money back if they don't work. We have no uniform standards as to size, speed or personal warmth. The period of time until obsolescence varies widely!"

Asked how he would answer Ralph Nader, Dean Robert Campbell replied that he felt Mr. Nader would be quite pleased with the high ideals of students and with the new curriculum's approach in helping students learn how to do the job. He added that the Doctor of Ministry candidates even come in with a warranty—of solid recommendations!

Dr. Heaton concluded, "We are dedicated to getting the Word of God around, by old methods and new. We have the personnel and the situations of great leadership for Christ. Because of the tight money situation in the country, the seminary needs substantial support now from its friends and churches."



An impressionistic presentation with slides and music was prepared by Steven Jackson, a young Baptist layman, to convey the mood of "Getting the Word Around."



Rick Mixon and Chris Askew of Berkeley sang Christmas music.



Miss Harriet Robbins of the Berkeley board greeted Mr. and Mrs. Omer Robbins of the Covina board at the Biltmore.



Mr. and Mrs. Gordon Packard, left, were seated with Dr. and Mrs. Heaton. Mr. Packard is chairman of the Berkeley trustees.

MINISTERS-IN-TRAINING

Preparing men and women who are profoundly committed to the Christian faith and who are learning to find satisfaction in serving others for the sake of Christ are among the primary goals at both campuses of the Seminary of the West.

Both Berkeley and Covina emphasize that field education is primarily an educational experience and not just an opportunity for a church to receive some leadership and a student to receive some financial help. As a result, the seminary is assuming increasing responsibility in supervision of students, pastors and churches. Since last September, Dr. William Malcomson has been named director of field education at Berkeley and Dr. Leland Hine has become director of field education at Covina.

Most field education experiences are church-centered. In special cases, field education or internships are arranged in conjunction with clinical pastoral education or urban training centers or in other situations which develop skills in teaching, human relations or administration.

Field Education at Covina

The new curriculum at Covina gives strong emphasis to combining successful experience in practicing the skills of ministry while studying about them. This takes one-half of the third year of seminary training. To up-grade supervision in the churches, several courses are being developed in the new Doctor of Ministry program which will lead toward becoming a credentialed "teaching pastor."

The new book by Dr. Cyril Garrett charts 25 specific tasks recommended at Covina as part of the student's experience in the local church. Along with field observations and evaluation sessions, these are directly correlated with an on-campus practicum which discusses the theory and practice of the pastoral skills being done in the churches.

Among the graduated tasks carried on during field education are: assisting in the chancel, sharing leadership in communion services, relating to a major board, learning office routines, calling in homes and hospitals, some type of group work, personal conferences with laity, preaching, assisting in the pastor's classes for new members and planning summer programs.

Field Education at Berkeley

by William L. Malcomson

When I think of field education, I think of particular people engaged in particular tasks. Gil Sandy is out there in Antioch working with young people and doing a lot of counselling of adults as well.

Over in Richmond, Paul Christie is meeting with a group of laity and pastors, trying to develop some ways of bettering community life in Richmond.

Up in Vallejo, John Giles, a black seminarian, is working with Stan Cornils and the folks in First Baptist (virtually an all-white congregation) to develop a youth program that meets the needs of a great variety of young people.

In the paper the other day, I saw Mike Burr's phone number listed as the one to call in Oakland about police-community relations. Mike is working with Sam Pinkston of the ABCW staff.

Across the bay in San Francisco, Harry Wu and the people of First Baptist are setting the stage for a neighborhood program which will be relevant to the needs of the kids who live near the church.

Down in San Carlos, Robb Hasencamp, under the supervision of Bob Wheaton, is becoming involved in the counselling center there and in the general life of the church.

Up in San Pablo, the Steeple — a pizza house owned by MacArthur Community Baptist Church — is housing a program directed by Gus Owen, a first-year student.

I think of others — Rick Mixon at Lakeshore, Chris Askew out in Livermore, Denny Stull in Pleasant Hill.

Twenty-six students in our school are presently engaged in supervised field education. Twenty work with ABC churches, three are in ecumenical programs and three are students from other denominations. There are twenty supervisors, including those mentioned above and others such as Stan MacNair, Gene Davis, Dale Johnson, Mike Petrillo, Laurie Malcomson, Ray Jennings, Milt Gire, Curt McCormack, Rod Romney, Ralph Rowe, Dwight Dodson, Dale Edmondson, John Streater, Dave Harmon and Palmer Watson.

The students are excited about their work and the supervisors are finding that they gain deep personal satisfaction from working with ministers-in-training.

Alumni Associations Vote Support

Because of their gratitude for a more comprehensive field education program than has ever been offered before at either campus, the alumni associations of both Covina and Berkeley have adopted substantial goals for funds to be raised through special contributions from the seminary alumni.

Covina officers have recommended that the sum of $15,000 would provide $5,000 to underwrite the teaching pastors program, $3,000 for professional seminars including both pastors and students, $2,000 for secretarial costs and $5,000 toward the faculty director's salary. A similar plan is being developed by the Berkeley alumni officers.

NINE STUDENTS' EYE-VIEWS

by Joan Thatcher

When prospective students visit the seminary, they like to have time to talk with current students. Suppose we eavesdrop on some candid conversations with "real live students" at Covina and Berkeley.

Three Students from Overseas

ALPHA DOFELITZ, a graduate of Central Philippines College of Theology, is doing an M.A. in counseling at Covina: "I want to be fully equipped to serve the Philippine Baptist churches when I return. Interestingly, in the Philippines women can have top leadership roles and salaries equal to men. We don't need 'women's lib!'

"The educational program at Covina is comprehensive and challenging. It demands hard work in studying and research, which is to our advantage when we graduate. The faculty and students are sweating it out together."

STEVE HENEISE of Haiti, a graduate of Eastern Baptist College, is a first-year student at Covina: "This was one of the seminaries my father recommended. Most Covina students are very serious and know why they are here. I really like the faculty, although I found the first quarter somewhat confusing academically.

"When I graduate, my wife and I will return to Haiti to teach in secondary education. There we will work with my parents and my brother, who was just commissioned by First Baptist in Long Beach as an agricultural missionary."

HARRY WU, an alumnus of Chung Chi College and Burma Divinity School, is an M.R.E. student at Berkeley: "I have long wanted to come here. Most of the missionaries I knew in Burma were BBDS graduates and when Dr. Clasper was in Rangoon he influenced me to join the ministry. Also, I knew I could get some of the specialized courses I wanted in radio-TV through the Graduate Theological Union and UC at Berkeley.

"In Burma we lived and ate and fellowshipped together like a big family. Here, I like the faculty and staff I've met but there seems to be much more of a gulf between the single and married students than in Burma.

"Academically, Berkeley rates very high, particularly because of the GTU resources, which lift us above the ordinary seminary. The preparation I am finding here, in classes and otherwise, will be very helpful when I return to minister in Asia."

Two First-Year Students

TIM NORRIS, graduate of Arizona State University and a first-year student at Berkeley: "I came to seminary because I have some deep religious concerns and a sense of commitment to people. I feel the ministry in all its varied forms is probably the best way to help people find what they really need.



Harry Wu of Hong Kong described his impressions of Berkeley during the ABSW breakfast at regional convention, Santa Rosa.

"Initially I was attracted to Berkeley by the warmth of the people I met. I enrolled here because I think it offers the widest variety of educational experiences. I'm committed to the ecumenical movement and feel seminary education should be ecumenical. This is the best way for us as individuals to find out what it means to be a Baptist and, more importantly, to be a Christian.

"All my expectations have been fulfilled and surpassed. The feeling of warmth I experienced when I visited the campus pervades the whole ABSW community. Interaction with people of other religious faiths is also extremely rewarding.

"Before I came I was almost convinced that a parish-type ministry was not for me. Now I have been awakened to the potential of the parish and feel it is a live option for me, but I'm not closing out other possibilities such as counseling or Biblical studies."

ALAN O'REGAN, a graduate of Louisiana State University and a first-year student at Berkeley: "Theological education is everybody's responsibility who identifies himself with the church. I also came to seminary to explore my own real needs and personality development.

"As a Southern Baptist, my orientation has been totally toward the local church. I need to be challenged by the other side of interchurch involvement and new forms coming out of secular movements.

"I'm impressed with both faculty and students here. There's a broad enough assortment of students that you can easily find those you groove with. As a student representative at faculty meetings, I've found that our faculty has many innovative ideas the whole GTU needs.

"The unstructured nature of the first-year program is an asset for the person who knows where he is going, but it can be a confusing whirlpool for the person with



Covina seniors, shown here, symbolize the deep sense of dedication that is true of seminarians on both campuses.

real self-doubts. The GTU has fantastic resources but it is almost impossible to sort them out on your own.

"At this point I'm tending toward college teaching of religion or theology, but I am more attracted to the parish ministry now than I was before I came."

Three Senior Students

LARRY BOWDEN, graduate of Monmouth College and a senior at Berkeley: "Although I began college as a science major, I got turned on by an introductory course in philosophy and made that my major. Conversations with Gary Reif (B '63), my home pastor and my philosophy professor, aided my decision to go to seminary en route to a doctorate in philosophical theology.

"Students need a voice in forming curriculum, but not a dominant voice. A professor should be sensitive to student needs, but not at the expense of giving away his own sense of direction for the course.

"My intern experience last year on the staff of First Baptist in Waterloo was helpful and enlightening. A lot of learning took place on both sides. I found that once you've gained the trust of a parish, they will give you a great deal of freedom.

"Professors here are trying to prepare students for the parish AND for advanced graduate study. It's hard for any school to do both equally well.

"Right now, my first hope is to teach, but I'm not closed to the parish ministry. Teaching seems to offer both the sheer intellectual stimulation important to me as a person, as well as warm human relationships."

PAUL CHRISTIE, an Ottawa alumnus and a transfer senior at Berkeley: "Coming to seminary was part of the whole maturation process that began my last year in college. I felt I was finding out who I was and where I was going and wanted to continue that. Seminary also meant I did not have to 'freeze' a vocational decision, since I had several areas of interest.

"I transferred 2700 miles to Berkeley because I was attracted by the cluster idea and liked the Bay Area. I have been thoroughly pleased with the professors I know and with the variety of courses in the GTU. I feel I am getting a much better education here.

"My field situation is very exciting, since I am coordinating action programs for six churches in Richmond. I'm also enjoying my senior project, on leadership development for camps of the Churches of the West. I hope to find a position on a church or cluster staff."

STEVE SNYDER, a Stanford graduate and a senior at Covina: "I chose this seminary because it was innovative, not plodding along in classical patterns. The new curriculum involves a methodology of learning how to learn and helping the student learn about himself. The professors don't see us as boxes to be filled with wise and pithy sayings.

"The point of learning for the student may be the book he's reading, a conversation or a field trip, maybe even a film. Unlike most schools, classrooms at Covina are not primarily the place for input but rather give us a chance for reflection and for fitting ideas together.

"To get content, the student must invest himself. He has a responsibility to himself, to the professor and to the other students.

"After graduation I plan to earn a Ph.D. in the theology of American history. I feel there's a strong opportunity for evangelism through teaching and hope to be able to stimulate two or three students a year at a deep level. In working with the chaplain at Redlands this year, I've found I'm a 'head' person and relate best to other 'head' people."

A Doctor of Ministry Candidate

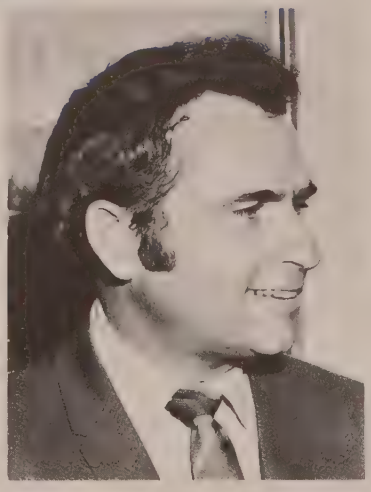
TANDY SULLIVAN earned his B.A. at the University of Michigan, his B.D. at Gordon Seminary and his M.A. at Emerson College. He did graduate study at U.S.C. and Claremont, before enrolling in Covina's D.Min. program. After seven years as pastor at University Baptist Church in Long Beach, last month he became an area minister for the Pacific Southwest region.

He said, "Covina offers a meaningful learning experience for pastors, at a school where you don't have to jump through a set of academic hoops. You discover a joy and excitement because the course work is immediately concerned with the pastorate. These faculty men cause us to stretch and to reach in the proper ways.

"Even one course a semester makes a difference in helping men become better pastors and better people, alive to the world. These professors are **simpatico** in understanding the pastor's experience, because they have been there."

Alumni News

By Carol J. Goodman



Dale Johnson Takes M&M Area Post

R. Dale Johnson, pastor of Thousand Oaks Baptist Church since 1966 and current president of the Berkeley Alumni Association, becomes an area representative for the ABC Ministers and Missionaries Benefit Board on March 1. The Johnson family will move to Southern California in June, since 40% of all M&M members in the west live there.

Following his graduation from the Divinity School in 1960, Mr. Johnson became associate minister of First Baptist Church in Denver. From 1962-66, he served the Bethel Baptist Church in Casper, Wyoming.

MELVIN PEKRUL HEADS REGIONAL BAPTISTS

Elected president of the American Baptist Churches of the West at its fall annual meeting was MELVIN PEKRUL, the first Nevadan to hold the office since that state and Northern California joined to form one region. He has been pastor of First Baptist, Las Vegas, for ten years.

On January 25 Mr. Pekrul left for Thailand, on a mission involvement tour sponsored by the American Baptist Foreign Mission Society.

ALUMNI SERVE SOUTHWEST

At the San Diego meeting of the American Baptist Churches of the Pacific Southwest, six alumni of the Berkeley and Covina campuses of ABSW were elected to the board of managers:

Class of 1971: Rev. Albert H. Babcock '63 B, Los Angeles; Rev. Everett W. Curry, Jr. '67 C, San Fernando; Rev. Roger W. Price '63 C, Pasadena; and Rev. David L. Silke '53 B, Redlands.

Class of 1972: Rev. Robert C. Bradford '56 C, San Bernardino.

Class of 1973: Dr. Donald E. Reiter '60 B, Santa Ana.

BERKELEY CAMPUS

1970 The Sunday morning worship service was the occasion for the ordination of CURTIS K. McCORMACK at the First Baptist Church of Oakland. Participating with him were the pastor, Dr. BOYCE VAN OSDEL '36 and Dr. William L. Malcomson, professor at the Berkeley campus of ABSW. Mr. McCormack has chosen a bi-vocational ministry, serving half-time as minister with youth at First Baptist and First Presbyterian and half-time as a salesman in a music store.

1969 DENNIS ERICKSON is a chaplain intern at Mounds-Midway Hospital in St. Paul, Minn., participating in a year's program of clinical pastoral education . . . JACQUELINE HINSON and James Allen were united in marriage on December 19 at Lakeshore Baptist Church in Oakland.

1967 Serving as associate minister of the Community Church of Barrington, Ill., is BROOKE ROLSTON. He received the M.A. degree from the University of Chicago last year . . . Now pastor of the United Church of Christ in Milwaukie, Ore., is GARY VAUGHAN. He moved from associate at Calvary Baptist, Salem. The Vaughans have two boys, Brian, 2, and Danny, 8 mos.

1964 Congratulations to the PHILIP CADWALLADERS '64x (PHOEBE DELK '64) on the arrival of Kimberly Ann, their second adopted daughter. Mr. Cadwallader is with General Telephone in Coeur d'Alene, Idaho, and Mrs. Cadwallader is teaching a class in social work at North Idaho Junior College.

1963 Congratulations to Mr. and Mrs. Robert Lofstrand (KATHLEEN TAYLOR '63x) on the birth of Erik Philip in August.

1961 News from GEORGE F. HOLLAND indicates he is in his ninth year of service as Protestant chaplain at the State Correctional Institution in Huntingdon, Pa. He is active in the Lions Club and is state chaplain of the American Legion. During a trip to Cincinnati for a meeting of Assemblies of God chaplains, he delivered a paper and also served on a panel with LAWRENCE BAULCH '63. Mrs. Holland serves as co-pastor of the Neffs Mills Assembly of God and is the first woman president of the Huntingdon County Ministerium.

1959 The October 1970 issue of **The American Baptist** carries an article on "The Sycamores," a group home living experience in Indiana for the mentally retarded. ROYCE L. JONES, a field representative for the American Baptist Home Mission Societies, headed the establishing of the program which now has two units and has been acclaimed by secular professionals in the field. Support is provided by ABHMS, Indiana Baptists and the state welfare department . . . ALLAN L. WIGHTON has moved from West Chester, Pa., to First Baptist Church, Park Ridge, Ill.

1957 ELMO NAUMAN, JR. has resigned from the pastorate of First Christian Church in Philadelphia and is now teaching philosophy at the Camden, N.J. campus of Rutgers University. His first book, **A New Dictionary of Existentialism,** has been published by the American Philosophical Library.

1956 JULES BALLAS is an Assembly of God chaplain in the U.S. Army with the rank of Lt. Col. At last report he was serving a second tour of duty in Vietnam . . . NATHAN TURNER has made a staff change within the American Baptist Board of Education and Publication. He moves from director of the Department of Ministry with Adults to program associate in family life education and consultant in human development.

1955 RICHARD E. CLARK completed work for the M.A. degree in sociology at Western Washington State College last fall . . . RODGER HARRISON has returned from Europe where he served under the American Baptist Foreign Mission Society, including a period in Moscow. He is Baptist chaplain on an interfaith staff at the Irvine campus of the University of California.

1954 RUSSELL M. HENDRICKSON became pastor of First Baptist Church, Bellingham, Wash., in December. Since 1961 he had served the Community Baptist Church, Issaquah . . . ROBERT A. MACOSKEY, formerly on the faculty of Crozer Theological Seminary, has been involved since September in a sabbatical program as resident humanist with the Satellite Division of the Cabot Corporation, Kokomo, Ind.

1953 During his furlough as an American Baptist missionary in Okinawa, EDWARD E. BOLLINGER '53x is a Ph.D. candidate at the Graduate Theological Union in Berkeley. His area of specialization is history and phenomenology of religions, the area chaired by Dean Paul Clasper . . . RUTH ('53) and WILLIAM ('54) CADWALLADER returned to Thailand in July, where they had served for fifteen years with the American Baptist Foreign Mission Society. Bill teaches at Ruam Rudi High School, founded by the Redemptorist Fathers and serving many children of the diplomatic community of Bangkok. Ruth is information secretary for the East Asia Christian Conference. The Cadwalladers and their four children live at the Student Christian Centre operated by the Church of Christ in Thailand. . . . Last fall THOMAS YONKER joined the faculty of Linfield College as associate professor of education.

1952 Working for an M.S.W. degree at the University of Iowa Graduate School is LAWRENCE R. ODEGARD.

1950 AUGUSTIN MASA, general secretary of the Convention of Philippine Baptist Churches, is serving as a vice-president of the Baptist World Alliance.

1949 Last fall EUGENE DUNCAN moved from associate pastor at First Baptist Church, Vallejo, to the pastorate of the Community Baptist Church, Arco, Idaho.

1945 Nineteen countries on six continents are represented in the 53 persons named to five study commissions of the Baptist World Alliance. Among the members is GRANT HANSON, executive director of the Division of Educational Ministries for the American Baptist Board of Education and Publication. He is serving a five-year term on the Commission of Christian Teaching.

1940 BEN JACKSON is serving as pastor of the Community Baptist Church in Yountville.

1933 After 20 years as associate pastor of First Baptist Church, Oakland, LESTER PUGH has resigned to accept the chaplaincy of Fairmont Hospital, a large county facility in Oakland. He and his wife, EVELYN MAYER PUGH, continue as members of First Baptist.

1923 Enjoying an active retirement is HENRY W. ANDERSON. In 1961, following 38 years as pastor and as Army and veterans administration chaplain, he "retired" to be 1) special representative for Berkeley Baptist Divinity School, 1961-62; 2) associate pastor, First Baptist Church, South Gate, 1963-66; 3) interim pastor, First Baptist, Claremont, 6 months of 1966; 4) teacher of adult class at South Gate, 1968-70, traveling 80 miles round trip each Sunday. In January, 1971, he became minister of visitation for First Baptist Church, Pomona.

COVINA CAMPUS

1970 ALEX MURO became pastor of Westlake Community Church in Daly City on February 1.

1969 In November, ELLIS KECK, a staff member of Second Baptist Church in Los Angeles, spoke on behalf of the NAACP at the ministers' meeting of the Pacific Southwest Region at San Diego. The Kecks recently welcomed their third daughter.

1967 GARETH PUTNAM has translated a book by Oscar Cullmann entitled **Jesus and the Revolutions,** published by Harper and Row. Mr. Putnam has been engaged in graduate studies in Switzerland.

1966 Studying for his doctorate at Claremont Graduate School is JEAN MASAMBA of Congo. President Mobutu, on behalf of that country's government, gave land to build a junior college in Kinshasa, where Mr. Masamba teaches. The school is supported by American Baptists and nine other church groups. It enrolls 78 students and last year 28 were baptized.

1963 JAMES HESTER, assistant professor of religion at the University of Redlands, has been given a grant by the school to participate with other scholars from more than 20 universities and colleges in a study of the letters of the apostle Paul. The University of Redlands will serve as the western regional center for this five-year national research project of the Society of Biblical Literature. Dr. Hester is corresponding secretary and a member of the steering committee . . . A letter from WILLIAM E. YAEGER tells of a fruitful ministry at the First Baptist Church, Modesto. Last year there were 176 baptisms and a fifth full-time staff member has been added. There is a Spanish congregation "within" the church with a Spanish-speaking pastor working half-time.

1962 EUGENE CROW '62 Hon., director of church and community witness for American Baptist Churches of the Pacific Southwest, resigned to become executive minister for the Pennsylvania Baptist Convention on January 1 . . . ROBERT PAULUS, pastor of Belmont Baptist Church, Belmont, has been elected Northern California representative for the alumni of the Covina campus of ABSW. He will also be meeting with the alumni council of the Berkeley campus.

1960 On November 1 GARY MANN was installed as pastor of Hillside Baptist Church, La Mirada, with Dr. Heaton participating in the service. Mr. Mann had been at Calvary Baptist, Morro Bay . . . Moving to First Baptist Church, Dinuba, in November was DONALD E. RAISNER. During his three-year pastorate at Temple Baptist, Richmond, the congregation made improvements to the building and increased giving. He is a member of the program board of Camp Sugar Pine, owned and operated by churches of the San Joaquin Valley. The Raisners (KAY KEELE '58x College) have four children, the youngest, Daniel Christian, born a year ago.

1955 Teaching at Government College in Nigeria is MYRWOOD GUY. In addition to classes in Bible at the college, he leads worship services and Bible study at a federal training center and at the Nigerian Air Force Base. He is also responsible for radio and TV programs. Mrs. Guy assists in the areas of music and counseling.

Address Correction Requested

Dimensions
American Baptist
Seminary of the West

Vol. 2 FEBRUARY 1971 No. 3

AMERICAN BAPTIST SEMINARY
OF THE WEST

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C. Adrian Heaton, President
Joan Thatcher, Editor

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Speaking Personally

DR. C. ADRIAN HEATON participated in inaugural ceremonies in Rochester, N.Y. for Dr. Arthur McKay, president of Colgate Rochester, Crozer and Bexley Hall.

DEAN ROBERT CAMPBELL was elected president of the American Baptist Churches of the Pacific Southwest, which represents 325 churches in Arizona, Baja California, Hawaii and Southern California. He is also a board member of the American Baptist Board of Education and Publication and represents them on General Council.

DEAN PAUL CLASPER gave two addresses during the regional convention of Pacific Southwest Baptists in San Diego. He preached recently at Mills College chapel in Oakland and at St. Mark's Episcopal Church in Berkeley during the Week of Christian Unity.

DR. BERNARD RAMM gave a lecture series on contemporary theology during the intersemester session at Malone College in Canton, Ohio. In June Word Books will publish his book on ethics, entitled The Right, the Good and the Happy. **Another book manuscript is already in the publisher's hands.**

Black Preaching has been published by Lippincott. The author is DR. HENRY H. MITCHELL, Berkeley trustee and honorary alumnus of Covina. He is Martin Luther King Professor of Black Studies at Colgate Rochester.

MRS. CORA SPARROWK, a Berkeley trustee, is chairman of the search committee to nominate a successor to Dr. Edwin Tuller for the General Council's consideration.

RANDLE MIXON, who represents Berkeley students on the board of trustees, is a member of the program committee for ABC sessions in Minneapolis May 12-16.

During his winter quarter sabbatical, DR. RICHARD DOSS is doing further research on death and the funeral. This will include speaking at the national convention of the American Cemetery Association at Caesar's Palace in Las Vegas in February.

Two Covina professors are currently serving interim pastorates. DR. RICHARD DOSS is at Calvary Baptist in Pasadena and DR. LELAND HINE is at Lorraine Avenue Baptist in Glendora.

DR. ELDON ERNST was elected vice-president of the American Baptist Historical Society and has written an article on the interchurch world movement for the winter, 1970, issue of the Journal of Presbyterian History. **In January he represented the seminary at the inauguration of the dean at Golden Gate Theological Seminary.**

"The New Look in Preaching" was the theme used by DR. WILLIAM L. MALCOMSON at the regional conference of homiletics professors held at Golden Gate Seminary. MRS. FRANK CRALLE presided at a panel discussion the following morning.

At the November session of the American Academy of Religion at San Fernando State, DR. GENEVIEVE KELLY presented a paper on "Theology and Theater in Reformation Germany," which reflects her sabbatical research.

The new American Baptist curriculum was the major subject discussed during the National Education Association held at Green Lake, Wisc. in January. DR. HAROLD FRAZEE was among the conference delegates.

APR 13 '71

Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

GRADUATE THEOLOGICAL UNION 1962

Volume 2 Number 4

APRIL 1971



LOOKING TOWARD A FUTURE PASTORATE is Arthur Mize, middler student at Covina. At both campuses 85% of the graduates enter the local church ministry.



The Good-News People

by Paul Clasper

Christians can be described in many ways. I think one of the most basic descriptions is: The Good-News People. We have heard and been grasped by the good news (the Gospel). Our lives are shaped by the fact of this good news.

The American Bible Society did well to call their recent version of the New Testament, GOOD NEWS FOR MODERN MAN. This good news is no vague, sentimental hope that everything will sooner-or-later somehow be O.K. It is good news based on His story: God's caring outreach, Jesus and his salty people and the Spirit's continued creative work in the world. Christians are those whose history is being shaped decisively by His story.

This means that an affirmation of life's possibilities can be made in the face of all the obvious bad news, dead ends and illusory utopias which dominate the general news media.

This "good news" has been called by a previous generation "the old, old story." In our day we must rediscover it as new and relevant, not a drugging escape from the real world.

If Christians are good-news people then **theology** is meant to be an increasing understanding and articulation of this good news for modern man. Theology will take seriously **both** the good news and the modern man. If it is **not** this, no matter how critical or philosophical it is, it has lost touch with the main business.

If Christians are good-news people then the **ultimate heresy** is to live like gloomy owls, as if no good news were available.

If Christians are good-news people then apostasy is to have one's attitude shaped by a negative, cynical, world-weary spirit. It is to live as if bad news were normative.

Good-news people express what St. Paul called the "fruit of the Spirit": caring, joy, kindness, endurance and discipline. (Gal. 5:22,23) These people are energized by the Spirit to "hang in" when others "drop out." These are marked by the tough, homey strengths of unending hope and dogged endurance. Suffering and defeat are known but not accepted as final; new beginnings are always possible. As the Chinese proverb states, good-news people light candles rather than curse the darkness.

But good-news people are to be distinguished from the Pollyanna types. They are not glib in the face of life's enormous problems. Good-news people are more sensitive, not less sensitive, to Vietnam, social injustice, generation gaps and racial tensions.

At the same time, we must be quick to note that good-news people are not the same as "religious" people. "Religion" has often had the effect of drugging people into a pleasant opium-like sluggishness, which removes them from any real care or identification with social and political problems. Good-news people are to be distinguished from both the glib and the drugged; they are marked by courage to face real struggles and stamina to keep slogging away.

Good-news people are not the products of affluence and ease. These circumstances do not often produce vision, imagination, identification with other's struggles and inner stamina. More often these circumstances produce complacency, mediocrity and boredom.

Good-news people are produced on the far side of a broken and a contrite heart; they are re-made people; they hunger for a life of reality beyond the sham and phoniness which so easily clogs us all; they are future oriented, desiring to be part of the new times which the Creative Spirit is bringing in; they are open, accepting people because they have experienced acceptance in spite of their known unworthiness.

Good-news people are not yesterday's people, stubbornly clutching at old life styles and values. Good-news people have the fresh vitality of the new man and the new age. They are energized by the Spirit that makes all things new; the Renewing Spirit. They will be like a breath of fresh air because their life comes from the Creative Spirit, whom I like to call "Our Lord, the Spirit."



Myron Chartier Called To the Covina Faculty

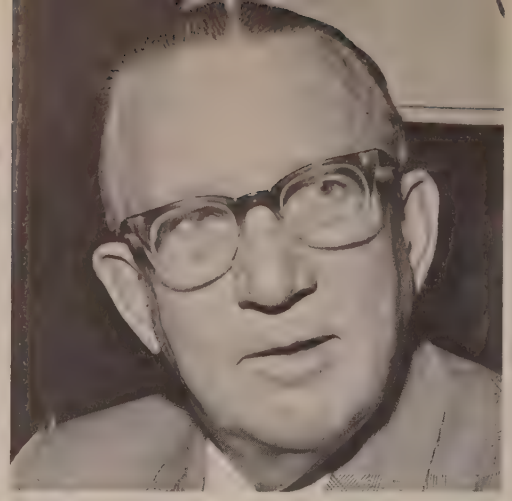
Myron R. Chartier, former campus minister at Fort Hays Kansas State College, will become assistant professor of speech-communication at Covina on September 1.

Dean Robert Campbell said, "By using his unusual capacities to combine professional experience and graduate study, Mr. Chartier has impressive credentials for a man as young as 33. We are confident he will add to our teaching strength."

Mr. Chartier received his B.A. from the University of Colorado in 1960, his B.D. magna cum laude **from Covina in 1963, his M.A. from Fort Hays Kansas State College in 1969 and is now completing his Ph.D. dissertation at the University of Denver, where he is a graduate teaching assistant.**

An ordained American Baptist minister, for four years he was an associate pastor at churches in Colorado and California.

His wife Jan graduated with distinction from Redlands; received her M.R.E. **summa cum laude** from Covina and expects to receive her Ph.D. degree in August from the University of Denver. She will serve as guest lecturer in Christian education at Covina. The Chartiers have two young children.





PACKARD, COLE HEAD TRUSTEES

Mr. Gordon Packard, chairman of the Berkeley board of trustees, has been elected chairman of the Seminary of the West board, beginning July 1. Dr. Edward B. Cole, pastor of First Baptist Church in Pomona, was elected chairman of the Covina board and vice-chairman of ABSW.

Mr. Packard was graduated from Rutgers University in 1927, when he joined the staff of IBM. Within five years he became a senior executive, responsible for sales, service, education and advertising throughout the United States. He then became director general of IBM in Europe.

Later he developed an innovative educational program for International Harvester and for three years was executive consultant for RCA. After World War II he owned and operated one of the Southwest's largest cattle and horse ranches at Vail, Arizona.

An active Baptist all his life, Mr. Packard has been a trustee and moderator of First Baptist Church in Menlo Park since 1960.

First Baptist of Pomona, where Dr. Cole has been pastor since 1955, has a staff of 35 people, including eight full-time ministers. Its membership of 5,100 is the largest in the American Baptist Convention. The church has sponsored seven new churches and some 140 young people have entered church vocations.

Dr. Cole earned four degrees from Eastern Baptist College and Seminary in Philadelphia. When he returned to earn his doctorate in religious education in 1954, his major professor was Dr. C. Adrian Heaton. In 1959 Dr. Heaton became president of the Covina campus, succeeding Dr. Cole's brother, Donald.

During a five-year pastorate at the North Park Baptist Church in his native San Diego, "Ted" Cole developed a program of evangelism among servicemen in which 2,000 men accepted Christ.

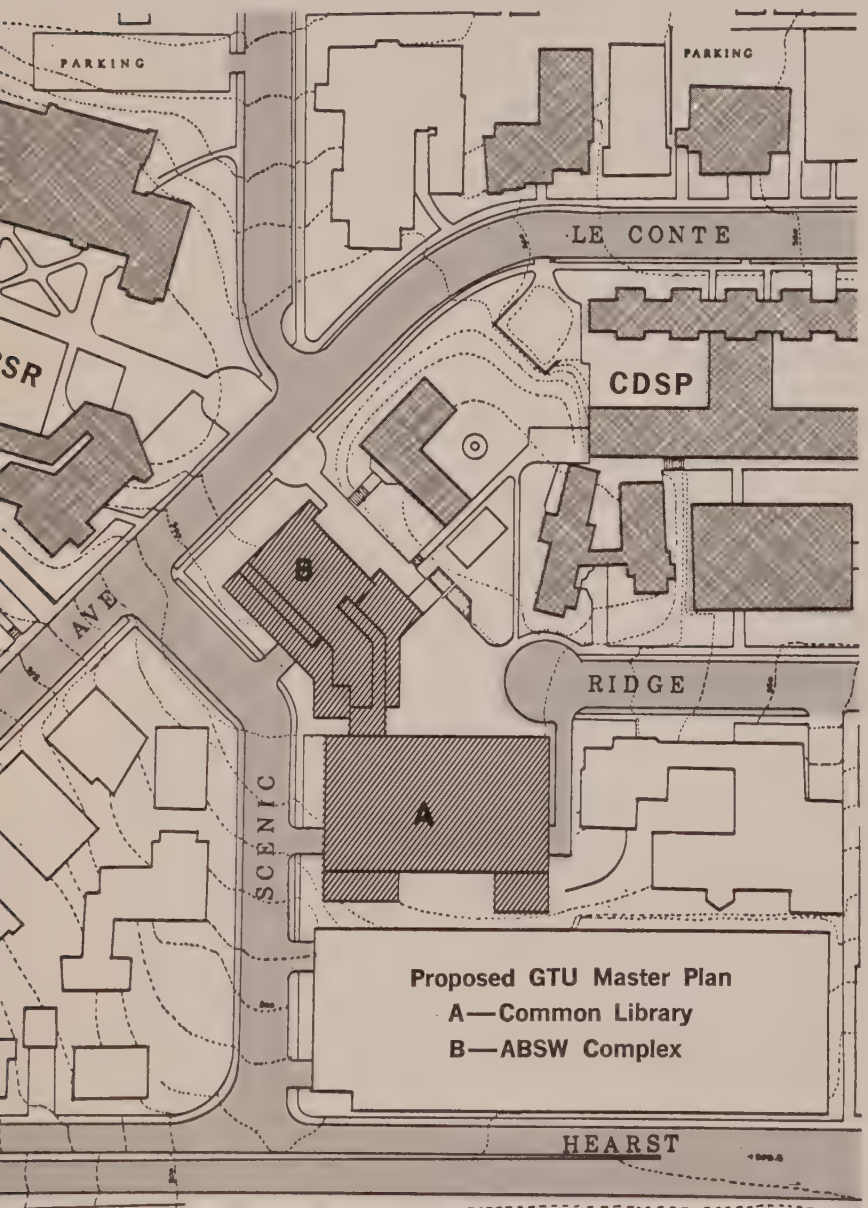
Now serving his second nine-year period as trustee of the seminary, Dr. Cole was visiting professor of homiletics at Covina for three years. He is a member of the General Council, American Baptist Convention.

Dr. and Mrs. Cole are the parents of four teenage children. Following a world mission tour with her husband last summer, Mrs. Cole joined the secretarial staff at Covina.

Other officers of the ABSW board are the secretary, Dr. James Chuck, pastor of First Chinese Baptist Church of San Francisco, and the treasurer, Rev. James Webster, pastor of North Park in San Diego.



Examining the scale model of the plans proposed for Holy Hill are Arlo Reichter, student body president; Patrick Quinn, GTU master planner; Dr. Heaton; and Stan Smith, student head of Berkeley's maintenance crew.



BOARD APPROVES CAMPUS DEVELOPMENT PLANS

Next steps in campus development at Berkeley and in southern California were approved when the seminary trustees met in the Bay Area March 5-6.

The Berkeley board voted to proceed with land development north of the University of California campus. The present proposal by the master planners for the Graduate Theological Union calls for constructing a GTU complex at Scenic and Ridge Roads, on land located between the campuses of Pacific School of Religion and the Church Divinity School of the Pacific.

In this area, the highest section of land on "Holy Hill," would be constructed a common library serving all GTU schools; an ABSW building for administrative and faculty offices and seminar rooms; and the additional facilities needed by the Presbyterians and other GTU schools. These buildings would face a central plaza designed as a meeting place for students, faculty and administrators in all GTU schools.

President C. Adrian Heaton commented, "This plan puts the physical presence of the Baptists at the very center of the GTU schools, symbolizing the relationship already clear that Baptist faculty, administrators and students are at the heart of the entire scope of teaching and planning for the GTU."

The master plan for Holy Hill calls for minimum demolition of existing buildings; uses the land slope to maintain the scale of the present buildings; permits greater density on this site by using the open spaces that are already part of the PSR and CDSP campuses; suggests creating study spaces in existing buildings rather than planning many study carrels in the new library at five times the cost; and advocates designing new buildings with space adaptable for many functions.

Negotiations are in process for the sale or lease of the present Berkeley campus south of the university.

Escrow Agreement Accepted at Covina

The Covina board voted to enter into an escrow agreement for the sale of the 50-acre Covina campus and to seek a new campus location of 15 to 20 acres near the University of California at Irvine. It will take one year to secure new zoning and be sure of the developer's success in initiating a major commercial ven-

ture at Covina. The school has been guaranteed at least three more years of continued operation at Covina while another location is made ready.

During this year of search for a new location, there is no plan to buy property or build buildings. These steps will be undertaken after the money has been received from the campus sale and financing for the academic complex is pledged through the seminary's share of a united capital fund drive in the Pacific Southwest.

Reasons for considering Irvine as the best location for the American Baptist campus in southern California include the following: (1) Proximity to a major and growing university, with a committed churchman as chancellor; (2) This is the fastest growing area of southern California but has not yet been fully developed, so land is available at reasonable costs; (3) Recruitment will be enhanced and study improved by moving to a cooler area near the ocean; and (4) Adjacent freeways provide rapid access to Los Angeles, San Diego and other population centers and to the accredited seminaries of Fuller and Claremont.

The Future: Not Rich, But Debt-Free

The recent report from the American Association of Theological Schools on seminary education in the 1970's indicated clearly that operating costs are growing faster than financial resources. Since this trend is expected to continue, the solution appears to be a decision to operate seminary campuses on smaller land parcels, with fewer buildings and to share facilities with other institutions wherever this makes sense.

By following these principles both at Berkeley and at Irvine, Dr. Heaton told the trustees that there is genuine hope for maintaining quality education on both campuses within a balanced budget, rather than the present situation of deficit financing because of frozen assets.

Currently, the American Baptist seminaries on the East Coast have 95% of the endowment funds, while the four schools west of Chicago share the remaining 5%. Since theological students can pay only a small portion of the cost of their education, the other channels for financing the balance at ABSW are income from endowments (which will be enlarged by some of the money from land sales) and by the continued generous support of churches and individuals in both current and deferred giving.

LIBRARY RECEIVES RURAL COLLECTION

The outstanding library of books and pamphlets on the rural church movement, collected by the late Dr. Mark Rich, has been given to the library of the American Baptist Seminary of the West at Covina for its permanent collection, according to Dr. Genevieve Kelly.

Dr. Rich founded the Rural Church Center at Green Lake, Wisconsin in 1943 as a resource for rural pastors. His personal library on rural life and the rural church movement was acquired by the center and developed under his guidance to the point where it was regarded as the outstanding collection of books, pamphlets and documents on the rural church movement.

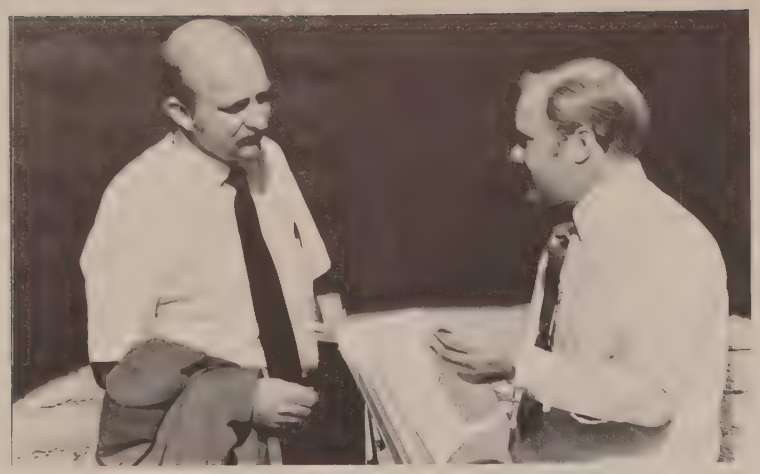
The collection totals 1000 volumes dealing with agriculture and the place of the church in rural service. Some of the strictly agricultural items will be shared with the library at California State Polytechnic College at Pomona. Since 1950 California has led the nation in agricultural production and food processing.

After graduating from Linfield College and Colgate Rochester Divinity School, Dr. Rich served the Groton Larger Parish in upstate New York from 1925 to 1935. He earned M.A. and Ph.D. degrees from Cornell University in 1933 and 1937.

After fourteen years as director of town and country work for the American Baptist Home Mission Society, he became professor of rural life and the rural church at Missouri School of Religion in Columbia. From 1960 until his death in 1967, he was on the staff of the American Baptist Board of Education and Publication. His major responsibility was organizing continuing education and related programs for area Councils on the Ministry in New England and the Pacific Northwest.

The author of three books and numerous articles and pamphlets, he served on several commissions of the National Council of Churches and the American Baptist Convention.

One of his co-workers, Rev. Robert T. Frerichs, said, "His approach to the rural church was that of a pastor, sociologist, conservationist and educator. He was one of the great innovators for change in rural religious and social structures and an ecologist with a strong view of the wholeness of man and man's need for cooperation and growth in society."





COVINA: 1971

Photos by Helga Gilbert

Stimulating ideas have been swirling around the Covina campus, from classroom to faculty office, from the library to chapel services and coffee break discussions. Some of this excitement of learning has been caught by the camera of Helga Gilbert, a professional photographer from Los Angeles who spent a day on campus.

One of the new facets of education has been the development of the Doctor of Ministry program. Above, Dr. Robert Laurin discusses post-graduate study with Rev. Tandy Sullivan, a Covina student who was recently named as one of the area ministers for the region.

At right, two classroom scenes symbolize the importance of student initiative in the learning process and the colloquia sequences, which are basic to the new curriculum. As one student said, "A lot of seminaries 'talk' about finding ways to help students 'get it all together,' but Covina actually practices the kind of education that integrates thinking in the classroom with the doing we face in the local church."

Five professors pause in the sunshine with Dean Robert Campbell, far right. They are Dr. Cyril Garrett, Christian education; Dr. David Wallace, Biblical theology; Prof. Scott Irvine, pastoral counseling; Dr. Leland Hine, church history and field education; and Dr. Culbert Rutenber, philosophy of religion.

Worship experiences are at the heart of seminary education. Here the "upstairs secretaries" lead a chapel service on the meaning of loneliness. It concluded with singing these words to a contemporary tune: "Life can be so meaningful when you finally see that only in His love will you really be free . . . Touch someone near you in love, if you can; Give all you have and be part of God's plan."



Helping people become part of God's plan. Isn't that what a seminary is for?









JOHNSON FUND PROVIDES SCHOLARSHIPS

To honor the magnificent Christian ministry of the late Dr. C. Oscar Johnson and his wife Rose, friends have given a special fund now totaling $23,789. Although the original purpose was to endow a professorship, Mrs. Rose Johnson recently made a formal request to the trustees that the annual earnings from this endowment fund be given to worthy seminarians.

For 27 years Dr. C. Oscar Johnson was pastor of Third Baptist Church in St. Louis. Johnson Hall at the church contains oil paintings of Dr. and Mrs. Johnson, which are reproduced above.

Dr. Johnson was also president of the American Baptist Convention and of the Baptist World Alliance. His son Ralph was president of the divinity school at Berkeley from 1957 to 1963. After Dr. Johnson's retirement from Third Church he taught at Berkeley.

Additional contributions to the Johnson Fund are welcomed and may be sent to the Berkeley campus.

Workshops Deal With Great Themes

In January and February four one-day workshops directed by Dr. William Malcomson were held in Northern California to provide continuing education opportunities for 100 pastors and laymen and to serve as a bridge between the Berkeley campus and the churches.

An unusual format enabled the participants to deal in some depth with major themes of Biblical and church concerns. The workshops were also an occasion for seminarians to test out their leadership skills.

"Jesus: Man for Today" was the theme of the largest workshop, held at Chico for 45 laymen and pastors from seven churches in the Redding-Chico area. The leadership team included Dean Paul Clasper and two senior students, Paul Christie and Gene Modell. The host pastor wrote, "This was one of the best things that has happened to this church."

Nine pastors met in Coalinga to discuss "Valid images of ministry for our time." Arlo Reichter and Tim Norris were the seminarians.

"Renewing the Church" was discussed by fifteen pastors from the Sacramento area. Leaders were Dr. Lyn Walker, Steve Ott and Bill Clarke.

An ecumenical group of pastors from Atwater discussed "Biblical guidelines for church renewal." The seminary team included Professor David Bartlett, Alan O'Regan and Dennis Stull.

Another workshop participant was Rev. Robert Frerichs, ABC consultant for continuing education.

Black Odyssey Week In Berkeley

The Center for Urban-Black Studies in Berkeley has announced plans for the Black Odyssey Festival Week to be held May 17 through May 23. The theme is "Blackness in All of its Creation and Pro-Creation."

Highlight of the week will be the Martin Luther King, Jr. Lecture Series. These evening lectures will be given May 19 and 20 by Bishop Joseph Johnson of the Christian Methodist Episcopal Church in Louisiana. He is the author of the recent book, "Soul of the Black Preacher." A service of requiem will be held on Tuesday evening, May 18.

Other participants in the week's program include Cornish Rogers of Chicago, associate editor of **Christian Century;** Dr. Marcus Foster, superintendent of the Oakland public schools; Mrs. Raye Richardson, professor of black culture at the Golden Gate campus of San Francisco State College; and Charles Koen, director of the Black United Front in Cairo, Illinois.

A new feature of the 1971 program will be a competition for black seminarians. The paper selected in first place will be read at the conference and its author will receive a scholarship.

Rev. W. Hazaiah Williams is director of the Center for Urban-Black Studies of the Graduate Theological Union. Details can be secured from the Center office at 2465 Le Conte Avenue in Berkeley.

Seminary Receives 29 Wills, Annuities

In the past fourteen months the seminary has received bequests and annuities from 29 persons, for a total of $601,572, including estates now in probate. These gifts range in size from one bequest of $162,500, where the principal is to be received over a ten year period, to a bequest of $450. Names of these persons are placed in a memorial book of honored friends which is kept in the president's office.

One woman in Redlands stipulated that Berkeley and Covina were to receive equal percentages of her estate. Each campus now has a check for $9,337. Two trustees who died each remembered the school they served in their wills, for a total of $23,782.

Wills now in probate include two from long-time friends of Covina, with bequests totaling $192,000. From a 90-year-old blind woman in a nursing home, Berkeley received an estate check for $13,158, plus stock certificates valued at approximately $7,000.

When they entered a retirement home, a couple in Pomona gave their $48,000 home to Covina as an annuity. Each gift annuity written by the seminary pays a guaranteed annual income to the donor.

These bequests and annuities are nearly triple the amount received a year ago. Dr. Carrol O. Morong, vice president for estate planning for the Seminary of the West explained, "Since the tight money market reduced our income from individual gifts by about 25% in the last half of 1970, we have been unusually grateful for these deferred gifts."

President Heaton, Dr. Morong, Dr. Lawrence Allen and Rev. Winston Neal will provide detailed information about deferred gifts for any individual or his attorney.

IN MEMORIAM

DR. JOHN PREVOL, professor of practical theology at Covina from 1947 to 1956, died on March 3. Dr. Lawrence Allen, one of his colleagues on the early faculty, represented the seminary at the memorial service.

Sincere sympathy is expressed to the family of MRS. ROBERT DOUGLASS of Alhambra, who died in February at the age of 82. She was school hostess at Berkeley from 1950 until her retirement in 1960. The divinity school has a scholarship honoring her husband, who was a pastor in Idaho and then executive secretary of the Tri-State area until his death in 1948.



COMING EVENTS

SEMINARY OF THE WEST BREAKFAST
Minneapolis Convention
Thursday, May 13, 7:15 a.m.
Cardinal Room, Curtis Hotel

The breakfast program will include up-to-date reports of professors and students from both campuses who are attending the convention. Alumni, pastors and other friends of the seminary are invited to attend.

TICKETS—$2.75 per person, including tax and tip. They are available from either campus in advance.

COVINA COMMENCEMENT
Conaway Chapel, Covina Campus
Saturday, June 5, 4:00 p.m.

The earned professional degree of Doctor of Ministry will be awarded for the first time during the 1971 commencement ceremonies.

There will also be a luncheon for alumni, graduates and friends and an outdoor buffet supper for everyone attending the commencement program.

BERKELEY COMMENCEMENT
Seminary Campus in Berkeley
Saturday, June 12, 11:00 a.m.

During an outdoor ceremony, each graduate will receive his degree individually from one of the faculty members. Following commencement, graduates, alumni and guests are invited to a buffet luncheon in Karpe Hall. Please make reservations in advance.

* * *

Guest speakers at Covina chapel services recently have included Dr. Roland Bainton, Yale's professor emeritus of church history; Professor Thomas Torrance of New College in Edinburgh; Dr. John Priest, professor of religion at Florida State University and Dr. Paul Clasper, dean of ABSW's Berkeley campus.

Alumni News

By Carol J. Goodman

Alumni Head DCE Group

Two of the three officers elected at the January conference of the Western Area Directors of Christian Education are Berkeley alumni. The new president is FRANK BYRDWELL '63 of Mt. Zion Baptist Church, Seattle. He also works in the office of the president of the University of Washington in the area of counseling minority students and those of disadvantaged backgrounds. Serving as secretary-treasurer for the directors' group, which met at the Covina campus of ABSW, is DOUGLAS-BRUCE HEUSSER '70. He has been working on the staff of the Thousand Oaks Baptist Church, Berkeley. On February 28, he was ordained as part of the morning worship service at the church.

Participating in the ordination were the pastor, R. DALE JOHNSON '60, DAVID GATTEY '66 Covina, associate at Oakland's Lakeshore Avenue Baptist Church, and Professor Harold B. Frazee of the Berkeley campus.

Alumni Dinner in Japan

The gathering of Berkeley alumni for dinner on January 17 was a highlight of the visit to Japan by Dr. and Mrs. Maurice P. Jackson during his current sabbatical.

Alumni who attended were YOSHIHISA SAWANO '54, teacher at Kanto Gakuin High School, married with two daughters; TOSHIO SASAKI '61, pastor of Kasumigaoka Baptist Church and assistant professor at Kanto Gakuin University. He recently translated the "Supplement to the Cambridge Bible Commentary of the New Testament" and has other translations in progress; FUSAE SAITO '61, executive secretary of the Metropolitan YMCA of Tokyo; TORU NUMAJIRI '69, pastor of a suburban church in Chiba.

Also HARUMI ISHII '52, Kanto Gakuin University; MICHI SHIRAYAMA Shiga '64, housewife and mother; TARO YAMATOTO '51; YOSHIO OSHIMA '54, university teacher. Mrs. SHIN CHIBA '53, was ill.

The Jacksons visited Mr. and Mrs. Boyd Reedy (JITSUKO TANAKA '56) who welcomed daughter Noel into their family on Christmas day, 1970. They also have a four-year-old son, David.



ROBERT PIPES IS HEW FELLOW

HEW Secretary Elliot L. Richardson announced the appointment of Robert E. Pipes as a HEW Fellow. Mr. Pipes earned his M.Div. at Covina in 1969.

Mr. Pipes is the liaison in Los Angeles on minority procurement, a program that has a potential of $10 million in HEW contracts for minority businessmen.

A native of Mississippi, Mr. Pipes was reared in Watts and earned his B.A. in psychology from Pepperdine University in Los Angeles in 1966.

From 1967 to 1969 Mr. Pipes was a fellow of the Rockefeller Foundation. During this time he served American Baptists in Los Angeles, first as a group worker in Pacoima and then as pastor of Immanuel Baptist Church.

From 1969 to 1970 he was assistant dean of student affairs for the University of California at San Diego, where he was responsible for counseling minority and disadvantaged students.

1925 Sincere sympathy is expressed to ROY D. KING 'B on the death of his wife, Nellie, on December 30, 1970 in Santa Paula.

1937 Following a ministry at Orange Cove, Rev. and Mrs. Samuel G. English (CORENE GAGE 'B) are now semi-retired, living in Orland.

1938 VIOLET E. RUDD 'B, executive director, and Mrs. Donald N. Thompson, president, of American Baptist Women are serving on task forces to draft policy proposals for the 1971 White House Conference on the Aging to be held in November.

1940 CELIA ALLEN '40x B was honored by the First Chinese Baptist Church of San Francisco for 31 years of leadership in its Christian education program. She began her work in 1937 when the present pastor, JAMES CHUCK '53 B, was in the primary department. From 1954-56, she served as a Christian friendliness missionary. She will continue at the church this year as a "full-time volunteer."

1942 PAUL WHITE '42x B has moved from the First Baptist Church of Milton-Freewater, OR. to First Baptist, Prosser, WA.

1943 J. LYNN LEAVENWORTH 'B has been called to be the consultant to a Consortium on the Ministry, a two-year study by American Baptists from Colorado to Michigan. He has been released half time from his post as director of theological education for the ABC's Board of Education and Publication.

1946 PRISCILLA GIPSON 'B, president's secretary at BBDS from 1953-63, is now director of U.S. programs for Laubach Literacy, Inc. Last summer she took part in an Afro-Lit conference in Kinshasa, Congo, followed by visits in East Africa and ten days of travel in South India with her brother Tracy (B '45) and his wife Marji, ABFMS missionaries in Hyderbad. During the last four days of her trip she visited twelve literacy classes in the villages of Kerala state in India.

1948 CECIL W. JOHNSON 'B was honored by First Baptist Church, Idaho Falls, ID. by being named pastor emeritus. JAMES MERLIN '45 B is pastor . . . On January 1 JOHN E. PARROTT 'B became pastor on a part-time basis of the Moraga Hills Community Baptist Church, Moraga. He continues as administrator of Piedmont Gardens, one of the American Baptist retirement homes in Oakland.

1951 Serving First Baptist Church, Lewiston, MT. is LAWRENCE C. BEAL 'B. He had been at First Baptist, Vancouver, WA. RICHARD A. UZZEL '51 B has been called as pastor of the First Baptist Church, Oroville, moving from Fowler First.

1952 ROGER GILLERSTROM 'B is vocational services coordinator with the Marin County social services department in San Rafael. He is also pastor of a small Methodist church in Napa . . . In January WILLIAM R. KASTNING 'B returned to the Colorado Baptist Convention as director of camping, a post he held until 1969 when he became pastor of Glenrock Baptist Church, WY.

1953 The WILLIAM H. ALLISONS 'B (FERN MC MASTER '48 B) have moved from Bethany Baptist Church, American Falls, ID. to First Baptist, Yreka . . . A letter from the GORDON BOTTEMILLERS 'B in Kinshasa, Congo tells of a busy year, including a period when they were the only missionary family at the Kikongo station (two others on furlough). The new Bible Institute graduated its first class and several buildings are under construction through funds from the World Mission campaign. Daughter Sandi is attending Arizona State University with the other three children still in Congo with their parents.

1954 Teaching in the department of religion at Linfield College during the spring semester is GERALD GANO 'B. He and his family are on furlough from Japan where they are American Baptist missionaries . . . KEITH KORSTJENS 'C is founder of the Pomona chapter of The Fish, a volunteer program for emergency aid in the name of Christ and the church to persons in need. In the Pomona area the work involves 200 volunteers from Protestant and Catholic churches. On the staff of First Baptist, Mr. Korstjens has developed an extensive family life program over the past four years. He is also active in community action groups such as the police and ministers committee, United Parents of Pomona, fair housing and equal employment.

1955 ELLIOTT N. PAULSEN 'C, pastor of Fairway Park Baptist Church, Hayward, reports that they have established Christian junior and senior high schools which are housed in the church facilities. There are 100 students in a college preparatory program with a faculty of 10.

1956 "Japan — Flight into Yesterday: Encounter with Tomorrow" is a feature article by RAYMOND P. JENNINGS 'B in the February 1971 issue of **The American Baptist.** Pastor of Berkeley's First Baptist Church, he served as a missionary in Japan from 1950 to 1959. He made his first return visit last year and gives his impressions in this article.

1957 DAVID C. P. KWOK 'B and his family moved from Singapore to West Hill, Ontario, Canada in December.

1958 ROBERT E. SHAW 'B, senior minister of Prairie Baptist Church, Prairie Village, KS., was appointed visiting pastor for the second semester of 1970-71 at Central Baptist Theological Seminary. He is teaching a course in church leadership, focusing on the pulpit ministry and church administration . . . RICHARD E. TAYLOR 'C is pastor of two churches which have combined some aspects of their work and are now known as the New Community of Faith. Blue Hills Baptist Church and the United Church of the West Valley, both in San Jose, retain their denominational ties, separate boards and organizations but have the same pastor and worship together. Already pastor of the Baptist congregation, Dr. Taylor was called as pastor also by the UCC group when their pastor resigned to accept another church . . . Last year STEVEN WONG 'C earned an M.A. in counseling at the University of Santa Clara. He is co-founder of Oriental Counseling Service, Inc.

1959 Congratulations to Chaplain JOHN DOLOGHAN 'C on his promotion to Commander in the Navy.

1960 Moving from Osage, IA. to University Baptist Church, Collinsville, IL. is WESLEY A. ANDERSON 'B . . . As a chaplain at Fort Ord, MARSHALL HOFFMAN 'C is working with families waiting the return of husbands and fathers serving in Viet Nam, Korea, Thailand, and other overseas posts.

1962 Crises counseling services through telephone and follow-up programs are described by DONALD C. BUSHFIELD 'C in a chapter he has written in **Community Mental Health: The Role of Church and Temple,** edited by Howard J. Clinebell, Jr., professor of pastoral counseling at the School of Theology at Claremont and published by Abingdon Press, 1970. Mr. Bushfield, chaplain for the Help Line Telephone Clinic tells of its ministry, which is sponsored by the Los Angeles Baptist City Mission Society. He was recently elected vice-president of the Los Angeles chapter of the American Association of Pastoral Counselors.

1963 Following a pastorate at Knott Avenue Baptist Church, Stanton, CA., DEAN A. PAINTER B is now pastor of West Alameda Community Baptist Church, Lakewood, CO.

1964 JOSE D. CAMACHO 'B, pastor of First Baptist Church, Caguas, Puerto Rico, and president of the National Conference for Spanish Baptist Work, will be one of the speakers for the American Baptist Convention in Minneapolis, May 12-16 . . . Congratulations to the DAVID OLSONS 'B on the birth of Steven Leroy Thomas on February 8. He joins four brothers and a sister.

1965 In February and March RICHARD AXMAN 'C, Wyoming pastor, engaged in a preaching mission in Central America under the American Baptist Home Mission Societies . . . WILLIAM A. HARRISON 'C is pastor of First Baptist Church, Porterville, following service as associate at Valley Baptist, Walnut Creek . . . Named JayCee Man of the Year in Pulaski, NY. was JERRY MILLER 'B, pastor of the Pulaski Baptist Church. He was recognized for outstanding service to the community at a dinner early in the year. Besides pastoral and denominational duties, he has been active in PTA, day care centers, ministerial association, youth center, county health planning board, music society and the establishment of a narcotics guidance council. He and his wife, BEATRICE '68 B, have three sons, 7, 5 and four months.

1966 Named Optimist of the Year for 1969-70 was WILLIAM CLINE 'C, pastor of Conejo Valley Baptist Church, Thousand Oaks.

1968 Working with the United Campus Christian Ministry in Ellensburg, WA. is CHARLES N. ELVEN 'B . . . In January THOMAS GINGERICH 'B joined the staff of First Baptist Church, San Carlos, where the pastor is ROBERT W. WHEATON '58 B.

1969 CHARLES BUTCHER 'C has resigned from the pastorate of First Baptist Church, Centralia, WA. to return to school . . . Preaching the opening sermon for the Progressive Baptist Convention's annual meeting this spring is ELLIS KECK 'C. He is associate minister to Dr. Thomas Kilgore at Second Baptist Church, Los Angeles . . . On March 1 DAVID A SUGARBAKER 'B began as associate pastor at Northbrae Community Church, Berkeley, where CRAIG S. JESSUP '57 B is pastor. He comes from the First Baptist Church of Montour Falls, NY.

1970 GILLETTE O. JAMES 'B, associate, is the new pastor of Beth Eden Baptist Church, Oakland. On March 1 he succeeded the long time pastor, Dr. A. C. Dones, who has retired.

Dimensions
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Joan Thatcher, Editor

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Speaking Personally

DEAN ROBERT CAMPBELL is leading a 19-day Baptist tour to the Holy Land, Rome, Athens and Paris, which left Los Angeles on April 19. Other tour leaders include DR. A. GEORGE DOWNING, ABSW trustee and Rev. William Goddard, pastor of First Baptist Church in Pasadena. Sympathy is expressed to Dr. Campbell on the death of his mother on March 19.

This summer DR. ROBERT LAURIN will lead a Bible Lands tour. The group will leave June 28 and spend two weeks visiting Greece, Turkey, Lebanon, Syria, Iraq, Egypt and Cyprus, concluding with five days in Israel.

During the Baptist conference at Asilomar July 13-17, DEAN PAUL CLASPER will speak each evening on "Signs of Hope in Today's World." As chairman of the policy committee for the Foundation for Theological Education in Southeast Asia, he will attend board meetings in New York City early in June.

PROF. DAVID BARTLETT became the interim minister of Thousand Oaks Baptist Church in Berkeley.

DR. CULBERT G. RUTENBER was the major speaker for Theology and Life Week at the University of Redlands early in March. He was the keynote speaker at the National Bible Conference in Dallas on March 15, which also featured Dr. Billy Graham. Dr. Rutenber has been named to the Commission on Religious Liberty and Human Rights of the World Council of Churches.

DR. DAVID WALLACE spoke to an area ministers conference in Idaho Falls in late February. He gave three addresses on "Theological Uses of Biblical Images."

DR. WILLIAM MALCOMSON led a retreat for Baptist ministers in the North Coastal area of Northern California in February and for ABC adults in Las Vegas in April.

DR. BERNARD RAMM spoke on "Communicating the Gospel Today and Tomorrow" during a college-community conference at Regent College in Vancouver, B.C., Feb. 18-20. He also led an eight-week series this spring during the School for Christian Living at Bel Air Presbyterian Church.

DR. LYNWOOD WALKER led the first School of Religion held in Lethbridge, Alberta, Canada, sponsored by the United Church of Canada. He said, "The church is potentially the most exciting place a man can be because of its attempts to make sense out of peoples' diversity of experiences."

DR. L. DOWARD McBAIN, pastor of First Baptist Church in Phoenix and chairman of the ABSW board of trustees, has been named chairman of the ABC's committee for planning the ecumenical evangelistic emphasis, "Key 73." This is a follow-up of congresses on evangelism held recently in Berlin and Minneapolis.

REV. WINSTON NEAL is now Director of Development, Berkeley campus.

DR. HAROLD FRAZEE received a certificate of service from the City of Berkeley for his contributions as a member of the committee on child care since July 1968.

Dimensions

NOV 22 '71
GRADUATE THEOLOGICAL UNION

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

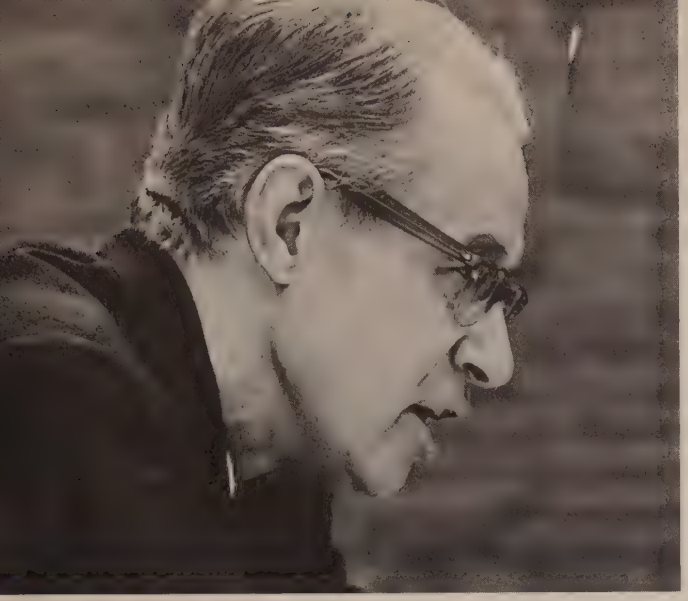
Volume 3 NOVEMBER 1971 Number 2



The light has come!

Let there be trumpets. Let there be power.
Let all the earth kneel and be glad!

- Charles Waugaman



How to be Relevant Without Being Superficial!

By Culbert G. Rutenber
Professor of Philosophy of Religion, ABSW

These thoughts on how Christ brings relevance to our lives seem especially appropriate at Christmas.

During the ABC convention sessions last spring in Minneapolis, the newspapers reported remarks made by Martin Marty to the University of Chicago Divinity School alumni. The relevance kick, Marty was quoted as saying, is over. The idea originally was to leave the irrelevant church and go out to the world where true germaneness could be found. Only it turned out that the world wasn't too relevant either.

(Who would lift law as the model of relevance when our Chief Justice suggests that the whole judicial system is in danger of collapse; or government, when John Gardner—may his name be blessed—has to start a new organization of citizens to reform it? — C.G.R.)

So the mood now, suggested Marty, is to study yourself to see how and where you can make a contribution. As Michael Novak says, "Nothing is so irrelevant as yesterday's relevance." The idea of one of yesterday's seers would be equally apt: He who weds himself to the spirit of the times will be a widower tomorrow (Dean Inge).

Not that the relevance kick was all wrong. Nothing is all wrong that reminds a complacent church of the need for social involvement and a smug seminary of the necessity for curriculum revision. But a corrective is always in danger of becoming a norm and at that point it too has to be corrected.

The problem with the appeal to germaneness was its superficiality, its refusal to ask the previous questions: germane to what, in whose eyes, by what criteria, in the present or in the future? Is there anything that is permanently and intrinsically relevant—e.g., the training of the mind to think — whether at the moment it turns the student on or not?

Perspective of the Kingdom

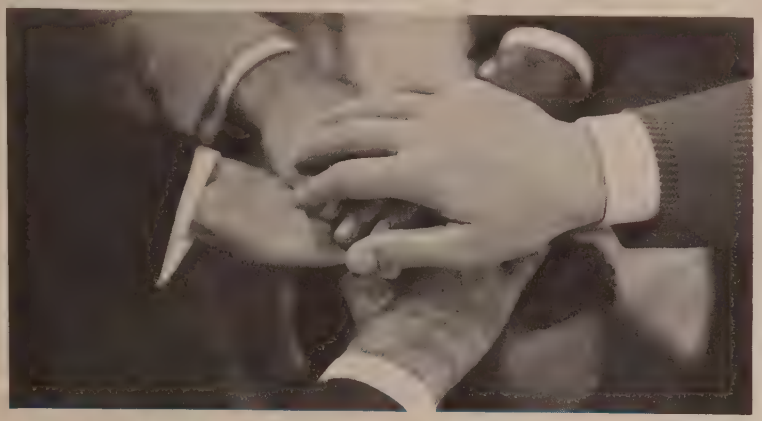
Where the rhetoricians of relevance went awry was in their lack of the sense of the Transcendent. In his **The Promise: Ethics in the Kingdom of God,** Vernard Eller writes: "An action is relevant when it makes sense from the perspective that obtains."

The perspective of the Christian is the Kingdom of God and the difference that perspective makes can be studied in the life of our Lord. He never had a compulsive itch to be where the action was. He was never swept off his feet by the demands for relevance as his contemporaries conceived it. Rather his mission demanded he refuse to play their game.

He could say Yes to the world — What else does the Incarnation mean? But he could also say No to it — What else does the Cross mean? He was this-wordly with a passion that knew no limits but he was other-worldly with a commitment which was total. In his mind there was no contradiction. His other-worldliness was not an escape but an effort to find firm leverage outside the world for moving it in the right direction.

The appeal to relevance in Christian things is always to be respected, in or out of seminary, if the context is clear. The here and now will then be balanced by the there and then and the concerns of the present attacked in the light and security of God's future.

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13 ABSW Graduates Ordained

Thirteen alumni who received master of divinity degrees in 1971 from Berkeley or Covina have been ordained recently,

Rev. Larry R. Bowden, chaplain of Sioux Falls College, was ordained August 8 at First Baptist Church in Waterloo, Iowa, where he served as an intern in 1969-70. The senior minister there is Rev. Gary Reif, who graduated from Berkeley in 1963. A large delegation came from First Baptist Church in Monmouth, Illinois. Mr. Bowden grew up in that church, where Mr. Reif was the former pastor.

The most unusual service took place August 8 in Peoria, Illinois, when a husband and wife both were ordained to the Gospel ministry at the Immanuel United Church of Christ. Four UCC ministers in Illinois took part in ordaining Carol Dudley Dyer and Michael H. Dyer to the ministry in a joint service held in Mr. Dyer's home church. During their intern year in 1969-70 Mr. and Mrs. Dyer were group leaders at the United Christian Centers of Sacramento. They both plan to enter the parish ministry.

Rev. Arlo R. Reichter, president of the Berkeley student body in 1970-71, was ordained in his home church in Renwick, Iowa, on May 16. Rev. David L. Bartlett, assistant professor of New Testament at Berkeley, preached the ordination sermon and Dr. John Townsend, senior minister of First Baptist Church of Los Angeles, led the ordination prayer. On October 1 Mr. Reichter became associate minister of First Baptist in Los Angeles, with primary responsibilities for youth and young adult work.

Rev. Faatui Laolagi of American Samoa was ordained during the morning service on June 27 at First Congregational Church in Berkeley. Formerly an assistant high school principal in Samoa, Mr. Laolagi and his family have returned to serve in American Samoa. He is an associate pastor at a village church and Mrs. Laolagi is an assistant principal at a government high school.

Rev. Scott C. Thomson, who became pastor of First Baptist Church of Hutsonville, Illinois, in September, was ordained during a communion service on August 22 in San Jose. The service was held at the New Community of Faith Church (ABC), where Dr. Richard Taylor, a Covina alumnus of 1958, is pastor. Mr. Thomson directed group counseling there during his senior year.

An ordination service for David L. Anderson has been set for Sunday evening, November 7, at the First Baptist Church of Arbuckle, where he serves as pastor.

Ordinations for Six Covina Grads

Rev. Ronald A. Bertsch and Rev. Clark T. Lashmett were ordained in June at First Baptist Church of Claremont where they both had worked as seminarians. Mr. Bertsch is minister of Trinity Baptist Church in Long Beach and Mr. Lashmett is associate pastor of First Baptist Church in Stockton. Dr. Robert Laurin of the Covina faculty preached the ordination sermon.

Rev. Robert Pankratz, son of Rev. and Mrs. Otto Pankratz of Merced, was ordained at First Baptist of Bellflower on June 20 with his father participating in the service. Formerly minister of youth at Bellflower, Mr. Pankratz is now associate pastor at First Baptist in Stockton, with responsibilities for youth and music.

Rev. Roger C. Jump and Rev. James Rhoads were ordained in a joint service held October 24 at First Baptist Church of West Covina, where they had both been active members during seminary. Mr. Rhoads is on the staff of Shalom House, a short-term residence center for troubled youth, located on the edge of the Covina campus. Mr. Jump has been called as minister of Christian education at First Baptist, San Bruno.

Fred A. Ansell was approved by the region's ordination council and is presently continuing work for the doctor of ministry degree.

"We Gather Together to Ask the Lord's Blessing"



By C. Adrian Heaton

For the last four years the activities of the Berkeley and the Covina campuses of the American Baptist Seminary of the West have been more gathered together than ever before. We are together to seek "the Lord's blessing." This old Thanksgiving hymn has special meaning for us.

Here are some of the blessings we are experiencing. First, we are substituting cooperation for what some people saw as unhealthy competition in years past. Second, we are reducing overhead costs by combining administrative, financial and public relations offices. Third, we are telling our story in a unified way to prospective students and to our supporting constituency.

Fourth, we are sharing between the campuses some faculty resources, cash flow liquidity and long-range planning. Fifth, student bodies of both campuses are growing, while each is able to develop its own style of theological education. Sixth, we are receiving church support through the Basic Mission Budget of American Baptist Churches (Part I) from all western states.

While the seminary is grateful to receive a regular percentage of the basic missionary giving of the church, we **urge** all churches and their congregations to increase their support of the **total** American Baptist mission (Part I). Only in this way will the participation of the seminary in Part I of the budget not be a drain on other essential mission goals. All mission projects need larger gifts. (Churches that want to designate certain amounts to Berkeley or Covina may do so. These designations will be respected.)

It is very helpful for your church to include a generous portion in your Part I giving for the Seminary of the West. This year we graduated 50 ministers and missionaries. Your seminary is the primary source for your future spiritual leaders. "Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully." (II Cor. 9:6, New English Bible)

The Crunch Has Come

As many of those close to the seminary already know, both the Berkeley and Covina boards voted in March, 1969, to sell or lease their present campus locations and to continue distinctive educational programs on smaller land parcels and with fewer buildings. Because the real estate negotiations to bring efficiencies are so complex, it has already taken thirty months and the contracts are not yet complete. We need just a little more time. Unfortunately, we cannot pay salaries, student aid and other bills with hope and enthusiasm, but only with cash!

If there ever was a time when gifts were highly valued from churches, individuals, alumni and foundations, NOW IS THE TIME! As Christmas and year-end giving is planned, we pray that more funds than ever before will be directed toward Christ's work in the seminary.

Often it is our alumni, faculty, staff and students who have led the way in giving, through one-time gifts or through regular monthly giving. Alumni boards at both campuses voted to direct alumni gifts to support the intensified field education programs. Recently the teen-age son of one of our professors brought in a check for $70. He explained that it was a portion of money he had earned and he thought the seminary needed it. He was as right as could be!

The seminary lives by faith in God and in His people. Dr. Roger Fredrikson recently quoted this illustration from Paul Tournier. A trapeze artist swings back and forth on one parallel bar, waiting for the precise moment to leap across the empty space to the vacant bar meeting him. This is an apt symbol of the risk of faith.

The seminary, too, is taking the risk of faith. We believe God has called us into existence and that somehow through His people He will care for our present and future needs.

"We gather together to ask the Lord's blessing." Christian generosity is linked directly to man's grateful response for God's amazing grace, personified in the coming of Christ. Will YOUR RESPONSE be one worthy of the seminary's needs and of the many riches God has given to you?

The ABSW Field Staff







The seminary field staff includes Dr. Lawrence W. Allen (left), assistant to the president; Dr. Carrol O. Morong (top right), vice-president for estate planning; and Rev. Winston E. Neal, director of development, Berkeley campus. President C. Adrian Heaton and Victor N. Osterman, Jr., business manager, also lend assistance, along with some trustees. Foundation proposals are prepared by Miss Joan Thatcher.

Gift Annuity Rates Increased

Following the recommended action of the Conference on Gift Annuities, the seminary has increased its gift annuity rates.

A gift annuity guarantees a fixed rate of income to the donor for life. The income is determined by the size of the gift and age of the donor. There are also joint-survivor annuities.

Another advantage of gift annuities is that a portion of the initial investment is considered a charitable gift for tax purposes and a portion of the income is excludable from income tax. Samples of the new annuity rates follow:

Single		Joint and Survivor (2 lives)	
Age Now	Rate	Ages	Rate
55	4.9%	65 and 61	4.8%
60	5.2	68 and 66	5.1%
65	5.6	72 and 70	5.5%
70	6.2	80 and 76	6.3%
75	7.0		
80	8.2		
86 & over	10%		

For a complete schedule of rates and more information, write Dr. Carrol O. Morong at either Berkeley or Covina.

President's Dinners Set December 3-4

The president's invitational dinners are the year's most festive occasions sponsored by the seminary. In 1971 they will be held in the Gold Room of the Los Angeles Biltmore on Friday, December 3 and in the Gold Ballroom of the Sheraton-Palace in San Francisco on Saturday, December 4.

Trustees, faculty, alumni, student officers and special friends of the school will be invited to attend. Tickets will be $6.50 per person.

Seminary students will be featured on each program. Recognition will be given to the fact that Dr. C. Adrian Heaton has completed twelve years as president at Covina and four years as president at Berkeley.

Doubling Your Money!

Some sage once remarked: "Whoever says 'Two can live as cheaply as one' hasn't tried it lately." But two can **give** as easily as one and the Seminary of the West can be the beneficiary.

Approximately 500 large companies across the United States have a policy of matching gifts made by their employees to educational institutions. In nearly all cases this includes your gifts to the seminary, whether or not you are an alumnus.

As you prepare to send your check to the seminary, find out the procedure from the personnel director or corporate giving officer of your company. Soon your dollars will be doubled.

Among Participating Firms

Abbott Laboratories
Aerojet-General Corporation
Aetna Life & Casualty
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Hughes Aircraft Co.
Humble Oil & Refining Co.
International Bus. Machine Corp.
International Tel. & Tel. Corp.
Johnson & Johnson
Kaiser Steel Corp.
Kimberly-Clark Corp.
The Koppers Foundation
Maytag Co.
McGraw-Hill, Inc.
Merck & Co., Inc.
Metropolitan Life Ins. Co.
Motorola Inc.
Munsingwear, Inc.
National Cash Register Co.
Northwestern Mutual Life Ins. Co.
Northwestern Nat'l Life Ins. Co.
Olin Corp.
Pillsbury Co.
Polaroid Corp.
Prudential Ins. Co. of America
The Quaker Oats Co.
Rockwell Manufacturing Co.
SCM Corporation
Scott Paper Co.
Security Van Lines, Inc.
Sherwin-Williams Co.
Singer Co.
Stauffer Chemical Co.
J. P. Stevens & Co., Inc.
Sylvania Electric Products, Inc.
Texaco, Inc.
Time, Inc.
Trans-World Airlines
Travelers Insurance Companies
Turner Construction Co.
Union Oil Co. of California
United Aircraft Corp.
Upjohn Co.
Westinghouse Electric Corp.
Weyerhaeuser Co.
Whirlpool Corp.
Xerox Corporation
And 400 others!



The Covina retreat concluded with a contemporary communion service, when participants served the elements to each other.



Small groups gave time for interaction and discussing who we are, why we are here and how we see our sense of ministry.

Diverse in One Spirit

The spirit of truth unites us. Berkeley and Covina each has its own campus, its own faculty and its own distinctive style of education. Yet, searching and pilgrimage are styles of life on both campuses, clearly felt by professors and students alike.

This fall, following registration by about 200 students at the two campuses, students, faculty and staff gathered for fall retreats.

Covina Retreat Stresses Community

"Rich enough to be generous" (II Cor. 9:11, NEB) was the Covina theme, under the chairmanship of student body president Paul Strid. Seven returning students spoke about what their seminary experiences had meant to them and the new students were introduced. Small groups gave time for interaction.

As one participant put it, "Here the whole community **really** cares." Another used these words: "We need to love each other and be open to each other — to recognize ourselves as brothers and sisters. After all, how are we going to work for Christian community in the churches we will serve unless we experience such community here?"

The depth of community was symbolized in the observance of the Lord's Supper. Following an interpretation by Dr. Bernard Ramm of how the dynamic church defines its faith, six people at a time served communion to each other across the Lord's table.

Students Lead Berkeley Retreat

At Berkeley, students planned the program and even prepared the excellent meals served during the weekend. One highlight was the stimulating presentation by Dr. Eldon Ernst on the religious scene in America today. Five students shared something of the pilgrimage that led them to come to seminary in Berkeley.

During the closing worship, Professor Harold Frazee read his paraphrase of Ecclesiastes, chapter 3:

"There's a time to leave home and a time to build a new one; a time to break old ties and a time to form new relationships; a time to play and a time to study; a time for simulation and a time for reality; a time to read and a time to write; a time to listen and a time to speak; a time to be in dialogue and a time to be alone; a time for confrontation and a time for reflection; a time to seek and a time to commit one's self; a time for changing and a time for resisting change; a time for pessimism and a time for hope; a time to gather and a time to disperse; a time to worship and a time to serve."



Planners for the Berkeley retreat included Dean Paul Clasper, student officers Dennis Stull and Tim Norris, Dr. William Malcomson and Mrs. Graham Thornton, not shown.



Professor Richard Doss's conversation with senior David Carlson was typical of the meaningful, unstructured time to become better acquainted.

Students, faculty and their wives enjoyed a picnic and afternoon of volleyball, frisbee and just getting acquainted.



The activists enjoyed a rapid-fire volleyball game.





Dimensions of Tragedy and Comedy In the Search for Self

By J. Lynwood Walker, Berkeley

Dr. Lynwood Walker, assistant professor of religion and personality at our Berkeley campus and assistant dean of the Graduate Theological Union, recently read the following paper at our Covina campus. It afforded an excellent background for discussing the way the Apostle Paul in Romans 7 faced the tragic-comic tension in his own life.

Through the integration of tragedy and comedy, one can clean his mirror enough to see himself clearly and know aagin the hope that sustains life and perhaps also the hope of another life, for he will know that life and death are bigger than himself.

Between the polar extremes of birth and death, man plays out the drama of the wandering spirit through the dimensions of tragedy and comedy.

In the drama of the self, our choices of style are limited to the emphasis of the tragic or comic perspectives, or to a fusion of the two.

Some choose to emphasize tragedy to the relative exclusion of comedy. If the tragic perspective is carried far enough, one ultimately reaches the point at which his responses to life are defined by psychosis, suicide and murder, for he comes to feel that life is utterly hopeless and meaningless, with little or no chance for change and renewal, or to feel that improvement in his condition depends on his ability to make others suffer.

Others choose to emphasize comedy to the relative exclusion of tragedy. If the comic perspective is carried far enough, one ultimately reaches the point at which his responses to life are circumscribed by fatalism, passivity and vanity, for he comes to feel that since life ends with a whimper rather than a bang, all the noisy action in which man engages to make life meaningful and worthwhile is silly and futile.

Overemphasis of either tragedy or comedy leads ultimately to a sense of hopelessness and despair. Only the apparent responses to that hopelessness and despair distinguish the tragic from the comic figure.

The tragic figure tends to respond to his condition with an explosive self- or other-destructive act; the comic figure tends to respond to his condition with a feigned courage, expressed through a happy-go-lucky faith that things will work out somehow.

Still others choose to see both tragedy and comedy as necessary, though perhaps insufficient, ingredients for the creative, wholesome self. Life, when viewed as the tragicomic drama of each self in its strivings for completion and wholeness, comes to be appreciated as an enterprise to be taken seriously, though not so seriously that one is overwhelmed by the pathos and sorrow, the absurdity and folly.

In literature, the purpose of tragedy is to appeal to serious thoughts and emotions, concerning especially the profound sufferings of man. The focus is generally on some tumultuous passion or weakness of the leading character that leads him to a catastrophic end. Usually, in the denouement of the tragedy, the hero, who is often admirable in many ways, achieves insight into the meanings of his conflicts and the tragic act signifies an achievement for the hero of some sense of unification of an inner self.

In contrast, comedy highlights man's follies and absurdities and usually comes to a happy ending. For a fairly long period in America most movies ended on a happy note, with the implication that the heroes "lived happily ever after." One can downgrade comedy only if he remains unaware that comedy usually contains satirical, chiding and mocking aspects which challenge us to fresh perspectives and new action.

Though the ostensible purpose of comedy is to excite mirth, its deeper purpose is to excite, ultimately, the alertness of wit, serious reflection and deep involvement which tragedy demands. Consequently, we are inaccurate when we oppose the ostensible light-heartedness of comedy to the deeper emotions of tragedy.

The Difference in Tragedy and Comedy

The difference between tragedy and comedy in the search for self is the difference between taking oneself too seriously and being able to acknowledge one's ridiculously human limitations which, when seen clearly, can be fairly easily transcended. In short, the difference between tragedy and comedy is the difference be-

tween man's age-old heritage of alienating pride and his ever-present potentiality for reconciling humility.

Clearly, the tragic perspective is the prime source of the martyr-complex and, consequently, of the waiting game that leads one to expect that some magically apocalyptic or eschatological occurrence will deliver one from all his pains and ills. It is also the perspective that challenges us to take life seriously and to do battle with the forces of death which plague us.

The comic perspective is the prime source of that self-destructive flippancy that allows us to be foolhardy and noncommital about life's deeper meaning. Yet, it is also the perspective which enables us to achieve the liberating awareness that we are free to determine how we will respond to our conditions and to participate in the continuing creation and re-creation of the world God has given to us.

I contend that the truth is somewhere in the middle. Life is a tragicomic pilgrimage from cradle to grave in which each man strives to discover and re-discover a sense of self through which he creates his own meaning and through which meaning is perceived and revealed in interpersonal and divine-human communion.

The song "Who Am I?" is illustrative of the necessary unification of tragedy and comedy if the self is to be made whole. In her interpretation Nina Simone entertains questions about freedom and determinism, life and death, death and resurrection, separatedness and relatedness. Yet these lyrics also represent the striving of a mystified self to overcome alienation, to recover a sense of healing perspective which allows one to acknowledge that all truths, all love, all life must be questioned if the self is to be renewed and is to grow. To learn how to join the power of compassion and understanding with the soothing gentleness of sensitivity and perspective is the ever-present challenge to each curer of souls, be he minister or musician, medical man or witch doctor, loved one or stranger.

Identity Yields Understanding

When I can identify with another's suffering fully enough to understand the depths and dynamics of his struggle, I am able to reflect to him the totality of his experience in all of its seriousness and ludicrousness.

I am continually astounded at how ill-prepared our culture is to accept either deep laughter or deep weeping. We tend to judge those who enjoy laughter as guilty either of flippancy or of sinful indulgence in sensuality. We also judge those who dare to weep openly as guilty of weakness, especially if they are males, or of taking matters too seriously.

In a culture in which unfinished business is the norm and in which we are encouraged to save the completing of unfinished business for the life-to-come, one who perceives possibilities of creating or discovering heaven in his own time and space must work through the comic gaiety and the tragic reflection of his unfinished business here and now. Only thus can he reclaim the life-giving energies with which he can participate in the death of the old and the exhilarating birth of the new. Life, then, is to be both suffered and enjoyed.

The self-conscious, serious search for self can be, and often is, a most effective way of avoiding the self, of providing oneself a reason-for-being when one is afraid that there is no reason and that the self, on its own terms, is not worthy of time and space. Comedy often is a means of resisting change and growth.

Combined into a wholesome tragicomic perspective, seriousness and light-heartedness can become the means by which we see, acknowledge, and accept truths about ourselves which we have previously rejected. For example, the Jews' self-conscious identity as a suffering people seems to be a source of their concept of themselves as God's chosen people.

The Black Identity Struggle

In the current struggle of blacks for identity and integrity, we also see the tension between tragedy and comedy. Authors such as James Cone assert that blacks are singularly oppressed and blessed **(Black Power and Black Theology).** While there is profound truth in this, there is also danger of arrogance.

James Baldwin's agonized writings, which reflect his deeply personal pilgrimage, come to mind as evidence of how the self-consciously chosen and overemphasized dimension of tragedy becomes excess baggage when added to the realities of evil and suffering which seem inherent in the human condition.

Yet, in Baldwin, there remains a balance of perspective which makes possible in him the reconciliation between the opposing forces of joy and despair.

Like the Jews, blacks have produced both cogent thinkers and sensitive comics, who fear neither serious nor lighthearted analysis of the contemporary state of man and society.

I do not fully understand the relative lack of spontaneity and gaiety in many contemporary white Christians.

The essence of the tragic-comic tension in life is oscillation between arrogant pride and unself-conscious humility; between self-centeredness and self-transcendence; between self-pity and self-concern; between determinism and freedom; between permanence and impermanence; and between vitality and death.

Alumni News

By Carol J. Goodman

1942 ERNEST M. NELSON 'B, a former Army chaplain, is now pastor of the First Baptist Church, Martinez, succeeding VANDER O. BALDWIN '57x B who had to retire because of health.

1945 C. ARLIN HEYDON, JR. 'B has accepted the pastorate of the First Baptist Church of Foothill Farms, Sacramento. He had served First Baptist, Fort Collins, CO since 1965 . . . Serving under the Conservative Baptist Foreign Mission Society in Japan is JOSEPH MEEKO 'B. He is working with Pacific Broadcasting Association, Tokyo, in providing tapes for radio and TV stations. He formerly spent 11 years as a missionary in rural areas of northern Japan . . . On March 1 WARREN SHERK 'B became the first full-time Protestant chaplain at Arizona State Prison.

1946 MELVIN A. PEKRUL 'B, pastor of First Baptist in Las Vegas, presided at the second regional meeting of the American Baptist Churches of the West, held in Reno Oct. 22-24. A major program feature was the installation of ROBERT RASMUSSEN 'B 60, as the region's new executive minister.

1947 MARSHALL LUCKEY '47x B is pastor of First Baptist Church, Benicia, following a ministry at First Baptist, Albany.

1948 Sincere Christian sympathy is extended to the family of KENNETH WALLACE '48 Hon. B who died July 12. He was pastor emeritus of Thousand Oaks Baptist Church, Berkeley.

1949 ROY ISHIHARA 'C of Los Angeles and GEORGE H. MOSELY ('C 1950) of Seekonk, Mass., are both serving on the program committee for the 1972 American Baptist Convention in Denver . . . NORMAN G. RIDDLE 'C (B.D. and '65 M.R.E.) has been awarded the M.A. degree by Fuller School of World Missions in Pasadena. He completed resident requirements last year while on furlough from his work in Congo under the American Baptist Foreign Mission Society. He is evangelism secretary for the Western Congo Baptist Convention.

1953 A new book by WILBUR REES 'B is entitled **$3.00 Worth of God.** He has been pastor of First Baptist, Pocatello, ID, since 1967. Recently he has been in graduate study at Idaho State College in the area of counseling. His book is available at Judson Book Stores for $2.95.

1954 NEVILLE ARROUES 'C became pastor of the First Baptist Church, Placerville, in July.

1955 WILBUR C. CHRISTIANS (Hon.'B) and Mrs. Christians returned in September from a three months leave of absence in Zermatt, Switzerland. The leave was granted by the official board of First Baptist Church of Sacramento, where Dr. Christians has been pastor for twenty years. Dr. Christians is also a long-time member of the Berkeley board of trustees . . . JOHN NASTARI 'B is serving for the second year on the program committee of the American Baptist Convention. He is pastor of First Baptist Church in Portland, Oregon.

1956 WILLIAM R. TIPTON 'C was appointed a missionary by the American Baptist Home Mission Societies to serve the First Baptist Church of Honolulu.

1957 Since April DAVID C. P. KWOK 'B has been pastor of the Chinese Conservative Baptist Church in New York City. He was registrar and lecturer at Singapore Bible College from 1962-70 when he immigrated to Toronto, Canada . . . DAYLE H. SCOTT 'B, pastor of First Baptist, Eureka, has been elected president of the Humboldt County Council of Churches.

1959 RICHARD E. ICE 'B, deputy executive secretary of the American Baptist Home Mission Societies, graduated in July from the Advanced Management Program of Harvard University Graduate School of Business Administration. Established in 1943 to improve executives' ability for decision-making and long-range planning, the AMP program now has 7,120 alumni, many of whom are company presidents, government officials and chairmen of boards . . . LEE REGIER 'B, pastor and CHARLES WALKER '67 B, associate, of Trinity Baptist Church, Concord, began a radio broadcast in March geared to persons not normally associated with the church. Scheduled at 4 p.m. on Tuesdays, the program has a Christian perspective and features contemporary sounds in music, comments on issues of the day, a special interview, and a five-minute devotional.

1960 Now pastor of First Baptist Church, Jackson, WY, is EVERETT ANDREW 'B. He began in June after eight years as a high school English teacher in the Bay Area. Recently he felt called to enter the pastorate and was ordained at Lucas Valley Community Baptist Church, San Rafael . . . Congratulations to the Allen Clemensens (PATRICIA BROWN 'B) on the birth of Thomas Lester on July 28 in Tacoma, WA. They now have three boys . . . THOMAS F. HUTSON 'B recently became pastor of Community Baptist Church, Yountville. He will have a bi-vocational ministry as he is also involved in clinical-pastoral work . . . Appointed to the faculty of Central Baptist Theological Seminary in the fall was ROBERT L. REVENAUGH 'B. A Ph.D. candidate at the University of Oklahoma, he is associate professor in the field of parish ministry at Central. He also holds a license from California as a marriage, family and child guidance counselor . . . THEODORE SCHRAMM 'C has been appointed as a missionary to Austria by the Conservative Baptist Foreign Mission Society. A native of the Ukraine and raised in Germany, he has been a pastor in Arizona and also taught at Southwestern College in Phoenix.

1961 As he planned, V. REX WOODS 'B has worked himself out of a job. In 1967 he became director of the Nevada Sierra Neighborhood Action Project in Reno, relating to the Reno-Sparks Indian Colony. Although Colony Baptist Church and Christian Center were ministering to the social and spiritual welfare of the people, there was need for the Indian community to develop self-determination. Mr. Woods has worked to that end. With strong Indian leadership and better community funding, the active service of the Neighborhood Action Project will end by December 31, 1971. Currently Mr. Woods is a resident in the clinical pastoral education program at Mounds-Midway Hospital, St. Paul, Minn.

1962 JOHN DAVEY 'B, who has been in a bi-vocational ministry in Neenah, WI, is moving to a similar situation in Vermillion, SD. A chemical analyzer, he will be working for a chemical company as well as pastoring a church . . . WILLIAM DOTY 'C is serving the Poston Community Baptist Church, Parker, AZ, as a missionary under the American Baptist Home

Mission Societies . . . GEORGE A. NYE 'B became pastor of First Baptist Church, Pocatello, ID in September, following a ministry in Seattle at Columbia Baptist Church. The Nyes (SANDRA McCRORY '62x B) have increased their family to five with a 17-year-old foster daughter . . . JAMES H. STEWART 'B has returned to the Bay Area as the new pastor of McGee Avenue Baptist Church, Berkeley. He served Church of the Good Shepherd, Oakland, from 1958-67. He then went to the Pacific Northwest as the American Baptist representative in the Ecumenical Metropolitan Ministry in the Puget Sound area . . . Following service in the military chaplaincy ALFRED VAN SELOW 'C accepted the pastorate of First Baptist Church in Stockton.

1963 ROGER PRICE 'C moves from director of Christian education at First Baptist in Pasadena to minister of Christian education at First Baptist in Ottawa, Kansas.

1964 Congratulations to Rev. and Mrs. Jack Tench (JOAN DUNHAM 'B) on the arrival of Nathanial Breed on July 20 in Bellevue, WA . . . ROY W. HERNDON '64x B is pastor of First Baptist Church, Roseville, coming from Church of the Light in McKinleyville . . . DANA HAWKES 'C has moved from pastor of the First Baptist Church of Fountain Valley to interim minister of University Avenue Baptist in San Diego, while he is doing graduate work in communications at San Diego State College. He is the author of "The Jesus People: Freaks or Friends?" in the September issue of the **American Baptist** magazine.

1965 LARIN KERR is now serving the First Baptist Church of Dover, DE, moving from Indianapolis, IN. Earlier he had been pastor of First Mesa Baptist Church, Polacca, AZ.

1966 After three years on the staff of the Division of Social Action of the American Baptist Home Mission Societies, ROGER L. STEWART 'B resigned to become administrator of community concerns in a Pennsylvania school.

1967 DARRELL WATTERS 'B is pastor of two United Methodist churches in New York, at Alexandria Bay and Redwood. For two years he was associate pastor of Tabernacle Baptist Church, Utica, NY.

1968 GERALD ADAMS 'B is a missionary under the American Baptist Home Mission Societies serving in the Pueblo Christian Center in Los Angeles.

1969 Following a year of study as student chaplain at Mounds-Midway Hospital, St. Paul, MN, DENNIS ERICKSON 'B was called as associate pastor of Grace United Church of Christ, Akron, OH . . . GLENN W. TILTON 'B is placement officer for Sacramento City College. From 1966 until August 1971 he was director of the Del Paso unit of the United Christian Centers in Sacramento.

1970 RICHARD E. BALSIGER 'C has been named pastor of First Baptist Church in Rupert, ID . . . Congratulations to GILLETTE JAMES 'B and his wife, Rosa, on the birth of Jennifer Ann on August 7. He is pastor of Beth Eden Baptist Church in Oakland . . . ELAINE HALSTEAD 'C, administrative assistant at Covina, participated in a conference on "Women in Professional Leadership" sponsored by the Ministers and Missionaries Benefit Board in New York City Oct. 26-27.

1971 PAUL C. CHRISTIE 'B has been called as director of the Greater Richmond Interfaith Program, a community action effort which he helped establish as his seminary field education project . . . DONALD R. WELLS has been called as pastor of First Baptist of Anamosa, Iowa.





2 Chartiers Earn Ph.D's

There are now two doctorates in the Chartier family, the newest additions to the Covina faculty. Both Myron and Janet Chartier received doctor of philosophy degrees in speech communication from the University of Denver in August.

Dr. Myron Chartier, who became assistant professor of speech-communication in September, is a specialist in communication methodologies that relate to interpersonal, group and organization communication.

His dissertation was designed to discover the best way to utilize a simulation game to gain maximum effectiveness in learning. Simulation games have their ancestry in role playing, ordinary games such as Monopoly and in the simulators used for training pilots.

The simulation game used for the experiment was **Generation Gap** by S. S. Boocock and E. O. Schild. The game simulates the relationship between an adolescent child and a parent. Its purpose is to teach an understanding of the structure of power and interdependence in the family and to shape effective communication strategies for handling family conflicts.

Using four control groups, Dr. Chartier found that subjects who both played and discussed the game were most satisfied with their learning experience.

Dr. Janet Chartier is guest lecturer in Christian education. Her research on family communication processes is one of the few investigations to be done with non-clinical family groups.

Twenty-one family groups from a Roman Catholic parish in Denver served as subjects for her study. Two parents and two teenagers from each family participated in a decision-making experience which consisted of making individual and group decisions about seven fictitious family situations. The conversations of the families were tape recorded for later analysis.

One conclusion of Mrs. Chartier's research was that family members who talk the most influence the most, irrespective of whether they be parents or teenagers. Family members who talk a great deal tend to be more satisfied with family decisions than those who talk less.



Speaking Personally

Genuine Christian sympathy is expressed to the family of MRS. C. OSCAR JOHNSON, who died in San Jose in August. She was the mother of the late Dr. Ralph M. Johnson, former president of Berkeley Baptist Divinity School. Memorial contributions may be made to the C. Oscar and Rose Johnson Scholarship Fund at the Berkeley campus.

PRESIDENT C. ADRIAN HEATON appeared on four television programs in Los Angeles this fall. The first was a dialogue with DR. "TED" COLE, chairman of the Covina trustees and moderated by REV. EVERETT CURRY (C '67) on channel 13. The other three programs were part of the "Today's Religion" series.

As president of the American Baptist Churches of the Pacific Southwest, DEAN ROBERT CAMPBELL delivers the presidential address in Oxnard on Nov. 5. Re-elected to the board of managers of the American Baptist Board of Education and Publication, he attended fall meetings in Valley Forge, Pa.

DEAN and MRS. PAUL CLASPER were resource leaders at a September retreat for ministers and their wives held at the Burton Baptist Assembly, across Puget Sound from Seattle. Dr. Clasper also taped a television show for the American Bible Society and will speak Thanksgiving weekend at a conference for international students at First Baptist, San Francisco.

JOHN BURKE taught on the faculty of the West Coast Church Music Conference at Mount Hermon.

MR. and MRS. FRANK CRALLE return Nov. 9 from a five-week trip to visit former students in Japan, Hong Kong and Bangkok. Part of the trip was made possible by alumni contributions presented at the retirement dinner which honored Mrs. Cralle's 26 years as professor of speech at Berkeley.

Christian education professors HAROLD B. FRAZEE and CYRIL D. GARRETT joined regional and national staff members in Seattle Oct. 4-6 for the Pacific regional planning team. They developed strategies and tactics to aid the educational ministries of local churches. Dr. Frazee also led a training conference for 55 persons from Nevada and Northern California at Lakeshore Baptist, Oakland, in June.

NORMAN K. GOTTWALD is speaking to a house church in Richmond on "The Possible Contributions of Israelite Covenant Models to Contemporary Community Building."

DR. ROBERT LAURIN is teaching an adult class at the Church of the Good Shepherd in Charter Oak, conducts a two-month continuing education class for chaplains at El Toro Marine Base and is leading Bible conferences this fall at Prairie Village, Kansas and Honolulu, Hawaii.

DR. BERNARD RAMM led a five-week discussion series at Whittwood Baptist Church in Whittier and taught a college class at First Baptist, Pomona.

During his sabbatical leave for the fall quarter, DR. CULBERT G. RUTENBER wrote several encyclopedia articles and delivered four addresses at the Nebraska Convention in Scottsbluff in September.

DR. LYN WALKER addressed the laymen's conference at Pacific School of Religion and a gestalt workshop for clergy and laity in Seattle in October.

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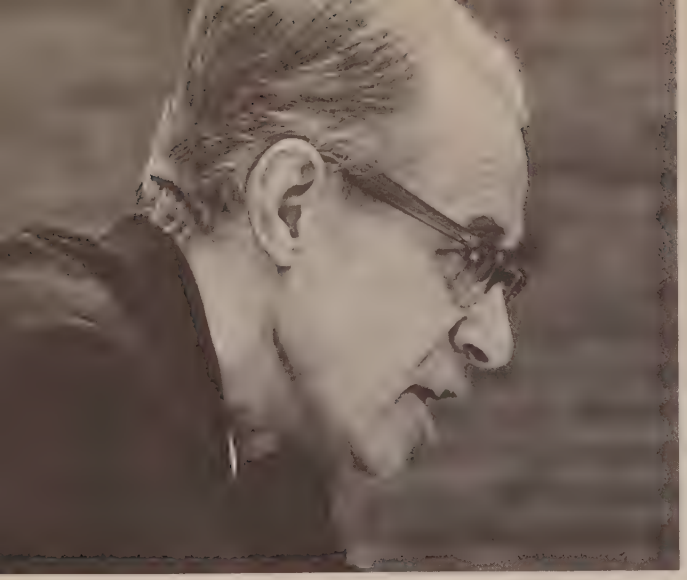


The light has come!

Let there be trumpets. Let there be power.

Let all the earth kneel and be glad!

- Charles Waugaman



How to be Relevant Without Being Superficial!

By Culbert G. Rutenber
Professor of Philosophy of Religion, ABSW

These thoughts on how Christ brings relevance to our lives seem especially appropriate at Christmas.

During the ABC convention sessions last spring in Minneapolis, the newspapers reported remarks made by Martin Marty to the University of Chicago Divinity School alumni. The relevance kick, Marty was quoted as saying, is over. The idea originally was to leave the irrelevant church and go out to the world where true germaneness could be found. Only it turned out that the world wasn't too relevant either.

(Who would lift law as the model of relevance when our Chief Justice suggests that the whole judicial system is in danger of collapse; or government, when John Gardner — may his name be blessed — has to start a new organization of citizens to reform it? — C.G.R.)

So the mood now, suggested Marty, is to study yourself to see how and where you can make a contribution. As Michael Novak says, "Nothing is so irrelevant as yesterday's relevance." The idea of one of yesterday's seers would be equally apt: He who weds himself to the spirit of the times will be a widower tomorrow (Dean Inge).

Not that the relevance kick was all wrong. Nothing is all wrong that reminds a complacent church of the need for social involvement and a smug seminary of the necessity for curriculum revision. But a corrective is always in danger of becoming a norm and at that point it too has to be corrected.

The problem with the appeal to germaneness was its superficiality, its refusal to ask the previous questions: germane to what, in whose eyes, by what criteria, in the present or in the future? Is there anything that is permanently and intrinsically relevant—e.g., the training of the mind to think — whether at the moment it turns the student on or not?

Perspective of the Kingdom

Where the rhetoricians of relevance went awry was in their lack of the sense of the Transcendent. In his **The Promise: Ethics in the Kingdom of God,** Vernard Eller writes: "An action is relevant when it makes sense from the perspective that obtains."

The perspective of the Christian is the Kingdom of God and the difference that perspective makes can be studied in the life of our Lord. He never had a compulsive itch to be where the action was. He was never swept off his feet by the demands for relevance as his contemporaries conceived it. Rather his mission demanded he refuse to play their game.

He could say Yes to the world — What else does the Incarnation mean? But he could also say No to it — What else does the Cross mean? He was this-wordly with a passion that knew no limits but he was other-worldly with a commitment which was total. In his mind there was no contradiction. His other-worldliness was not an escape but an effort to find firm leverage outside the world for moving it in the right direction.

The appeal to relevance in Christian things is always to be respected, in or out of seminary, if the context is clear. The here and now will then be balanced by the there and then and the concerns of the present attacked in the light and security of God's future.

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13 ABSW Graduates Ordained

Thirteen alumni who received master of divinity degrees in 1971 from Berkeley or Covina have been ordained recently,

Rev. Larry R. Bowden, chaplain of Sioux Falls College, was ordained August 8 at First Baptist Church in Waterloo, Iowa, where he served as an intern in 1969-70. The senior minister there is Rev. Gary Reif, who graduated from Berkeley in 1963. A large delegation came from First Baptist Church in Monmouth, Illinois. Mr. Bowden grew up in that church, where Mr. Reif was the former pastor.

The most unusual service took place August 8 in Peoria, Illinois, when a husband and wife both were ordained to the Gospel ministry at the Immanuel United Church of Christ. Four UCC ministers in Illinois took part in ordaining Carol Dudley Dyer and Michael H. Dyer to the ministry in a joint service held in Mr. Dyer's home church. During their intern year in 1969-70 Mr. and Mrs. Dyer were group leaders at the United Christian Centers of Sacramento. They both plan to enter the parish ministry.

Rev. Arlo R. Reichter, president of the Berkeley student body in 1970-71, was ordained in his home church in Renwick, Iowa, on May 16. Rev. David L. Bartlett, assistant professor of New Testament at Berkeley, preached the ordination sermon and Dr. John Townsend, senior minister of First Baptist Church of Los Angeles, led the ordination prayer. On October 1 Mr. Reichter became associate minister of First Baptist in Los Angeles, with primary responsibilities for youth and young adult work.

Rev. Faatui Laolagi of American Samoa was ordained during the morning service on June 27 at First Congregational Church in Berkeley. Formerly an assistant high school principal in Samoa, Mr. Laolagi and his family have returned to serve in American Samoa. He is an associate pastor at a village church and Mrs. Laolagi is an assistant principal at a government high school.

Rev. Scott C. Thomson, who became pastor of First Baptist Church of Hutsonville, Illinois, in September, was ordained during a communion service on August 22 in San Jose. The service was held at the New Community of Faith Church (ABC), where Dr. Richard Taylor, a Covina alumnus of 1958, is pastor. Mr. Thomson directed group counseling there during his senior year.

An ordination service for David L. Anderson has been set for Sunday evening, November 7, at the First Baptist Church of Arbuckle, where he serves as pastor.

Ordinations for Six Covina Grads

Rev. Ronald A. Bertsch and Rev. Clark T. Lashmett were ordained in June at First Baptist Church of Claremont where they both had worked as seminarians. Mr. Bertsch is minister of Trinity Baptist Church in Long Beach and Mr. Lashmett is associate pastor of First Baptist Church in Stockton. Dr. Robert Laurin of the Covina faculty preached the ordination sermon.

Rev. Robert Pankratz, son of Rev. and Mrs. Otto Pankratz of Merced, was ordained at First Baptist of Bellflower on June 20 with his father participating in the service. Formerly minister of youth at Bellflower, Mr. Pankratz is now associate pastor at First Baptist in Stockton, with responsibilities for youth and music.

Rev. Roger C. Jump and Rev. James Rhoads were ordained in a joint service held October 24 at First Baptist Church of West Covina, where they had both been active members during seminary. Mr. Rhoads is on the staff of Shalom House, a short-term residence center for troubled youth, located on the edge of the Covina campus. Mr. Jump has been called as minister of Christian education at First Baptist, San Bruno.

Fred A. Ansell was approved by the region's ordination council and is presently continuing work for the doctor of ministry degree.

"We Gather Together to Ask the Lord's Blessing"



By C. Adrian Heaton

For the last four years the activities of the Berkeley and the Covina campuses of the American Baptist Seminary of the West have been more gathered together than ever before. We are together to seek "the Lord's blessing." This old Thanksgiving hymn has special meaning for us.

Here are some of the blessings we are experiencing. First, we are substituting cooperation for what some people saw as unhealthy competition in years past. Second, we are reducing overhead costs by combining administrative, financial and public relations offices. Third, we are telling our story in a unified way to prospective students and to our supporting constituency.

Fourth, we are sharing between the campuses some faculty resources, cash flow liquidity and long-range planning. Fifth, student bodies of both campuses are growing, while each is able to develop its own style of theological education. Sixth, we are receiving church support through the Basic Mission Budget of American Baptist Churches (Part I) from all western states.

While the seminary is grateful to receive a regular percentage of the basic missionary giving of the church, we **urge** all churches and their congregations to increase their support of the **total** American Baptist mission (Part I). Only in this way will the participation of the seminary in Part I of the budget not be a drain on other essential mission goals. All mission projects need larger gifts. (Churches that want to designate certain amounts to Berkeley or Covina may do so. These designations will be respected.)

It is very helpful for your church to include a generous portion in your Part I giving for the Seminary of the West. This year we graduated 50 ministers and missionaries. Your seminary is the primary source for your future spiritual leaders. "Remember: sparse sowing, sparse reaping; sow bountifully, and you will reap bountifully." (II Cor. 9:6, New English Bible)

The Crunch Has Come

As many of those close to the seminary already know, both the Berkeley and Covina boards voted in March, 1969, to sell or lease their present campus locations and to continue distinctive educational programs on smaller land parcels and with fewer buildings. Because the real estate negotiations to bring efficiencies are so complex, it has already taken thirty months and the contracts are not yet complete. We need just a little more time. Unfortunately, we cannot pay salaries, student aid and other bills with hope and enthusiasm, but only with cash!

If there ever was a time when gifts were highly valued from churches, individuals, alumni and foundations, NOW IS THE TIME! As Christmas and year-end giving is planned, we pray that more funds than ever before will be directed toward Christ's work in the seminary.

Often it is our alumni, faculty, staff and students who have led the way in giving, through one-time gifts or through regular monthly giving. Alumni boards at both campuses voted to direct alumni gifts to support the intensified field education programs. Recently the teen-age son of one of our professors brought in a check for $70. He explained that it was a portion of money he had earned and he thought the seminary needed it. He was as right as could be!

The seminary lives by faith in God and in His people. Dr. Roger Fredrikson recently quoted this illustration from Paul Tournier. A trapeze artist swings back and forth on one parallel bar, waiting for the precise moment to leap across the empty space to the vacant bar meeting him. This is an apt symbol of the risk of faith.

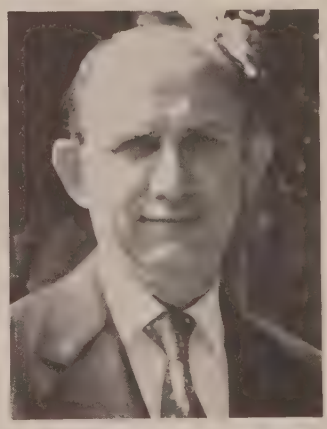
The seminary, too, is taking the risk of faith. We believe God has called us into existence and that somehow through His people He will care for our present and future needs.

"We gather together to ask the Lord's blessing." Christian generosity is linked directly to man's grateful response for God's amazing grace, personified in the coming of Christ. Will YOUR RESPONSE be one worthy of the seminary's needs and of the many riches God has given to you?

The ABSW Field Staff







The seminary field staff includes Dr. Lawrence W. Allen (left), assistant to the president; Dr. Carrol O. Morong (top right), vice-president for estate planning; and Rev. Winston E. Neal, director of development, Berkeley campus. President C. Adrian Heaton and Victor N. Osterman, Jr., business manager, also lend assistance, along with some trustees. Foundation proposals are prepared by Miss Joan Thatcher.

Gift Annuity Rates Increased

Following the recommended action of the Conference on Gift Annuities, the seminary has increased its gift annuity rates.

A gift annuity guarantees a fixed rate of income to the donor for life. The income is determined by the size of the gift and age of the donor. There are also joint-survivor annuities.

Another advantage of gift annuities is that a portion of the initial investment is considered a charitable gift for tax purposes and a portion of the income is excludable from income tax. Samples of the new annuity rates follow:

Single		Joint and Survivor (2 lives)	
Age Now	Rate	Ages	Rate
55	4.9%	65 and 61	4.8%
60	5.2		
65	5.6	68 and 66	5.1%
70	6.2	72 and 70	5.5%
75	7.0		
80	8.2	80 and 76	6.3%
86 & over	10%		

For a complete schedule of rates and more information, write Dr. Carrol O. Morong at either Berkeley or Covina.

President's Dinners Set December 3-4

The president's invitational dinners are the year's most festive occasions sponsored by the seminary. In 1971 they will be held in the Gold Room of the Los Angeles Biltmore on Friday, December 3 and in the Gold Ballroom of the Sheraton-Palace in San Francisco on Saturday, December 4.

Trustees, faculty, alumni, student officers and special friends of the school will be invited to attend. Tickets will be $6.50 per person.

Seminary students will be featured on each program. Recognition will be given to the fact that Dr. C. Adrian Heaton has completed twelve years as president at Covina and four years as president at Berkeley.

Doubling Your Money!

Some sage once remarked: "Whoever says 'Two can live as cheaply as one' hasn't tried it lately." But two can give as easily as one and the Seminary of the West can be the beneficiary.

Approximately 500 large companies across the United States have a policy of matching gifts made by their employees to educational institutions. In nearly all cases this includes your gifts to the seminary, whether or not you are an alumnus.

As you prepare to send your check to the seminary, find out the procedure from the personnel director or corporate giving officer of your company. Soon your dollars will be doubled.

Among Participating Firms

Abbott Laboratories
Aerojet-General Corporation
Aetna Life & Casualty
Allied Chemical Corporation
Allis Chalmers Manufacturing Co.
Aluminum Co. of America
American Airlines
American Can Co.
American Express Co.
Armstrong Cork Co.
Atlantic Richfield Co.
Bank of America
Bank of California
Borg-Warner Corp.
Bristol-Myers Co.
Burlington Industries, Inc.
Cabot Corp.
Campbell Soup Co.
Chrysler Corp.
Cities Service Company
Colgate-Palmolive Co.
Container Corp. of America
Continental Can Co.
Corning Glass Works
A. B. Dick Co.
Eaton Yale & Towne, Inc.
Ex-Cell-O Corp.
Firestone Tire & Rubber Co.
Ford Motor Co.
General Electric Co.
General Foods Corp.
General Mills, Inc.
General Tele. & Electronics Corp.
General Tire & Rubber Co.
Gillette Co.
B. F. Goodrich Co.
Gulf Oil Corp.
Hershey Foods Corp.
Hewlett-Packard Co.
Honeywell, Inc.
Hughes Aircraft Co.
Humble Oil & Refining Co.
International Bus. Machine Corp.
International Tel. & Tel. Corp.
Johnson & Johnson
Kaiser Steel Corp.
Kimberly-Clark Corp.
The Koppers Foundation
Maytag Co.
McGraw-Hill, Inc.
Merck & Co., Inc.
Metropolitan Life Ins. Co.
Motorola Inc.
Munsingwear, Inc.
National Cash Register Co.
Northwestern Mutual Life Ins. Co.
Northwestern Nat'l Life Ins. Co.
Olin Corp.
Pillsbury Co.
Polaroid Corp.
Prudential Ins. Co. of America
The Quaker Oats Co.
Rockwell Manufacturing Co.
SCM Corporation
Scott Paper Co.
Security Van Lines, Inc.
Sherwin-Williams Co.
Singer Co.
Stauffer Chemical Co.
J. P. Stevens & Co., Inc.
Sylvania Electric Products, Inc.
Texaco, Inc.
Time, Inc.
Trans-World Airlines
Travelers Insurance Companies
Turner Construction Co.
Union Oil Co. of California
United Aircraft Corp.
Upjohn Co.
Westinghouse Electric Corp.
Weyerhaeuser Co.
Whirlpool Corp.
Xerox Corporation
And 400 others!



The Covina retreat concluded with a contemporary communion service, when participants served the elements to each other.



Small groups gave time for interaction and discussing who we are, why we are here and how we see our sense of ministry.

Diverse in One Spirit

The spirit of truth unites us. Berkeley and Covina each has its own campus, its own faculty and its own distinctive style of education. Yet, searching and pilgrimage are styles of life on both campuses, clearly felt by professors and students alike.

This fall, following registration by about 200 students at the two campuses, students, faculty and staff gathered for fall retreats.

Covina Retreat Stresses Community

"Rich enough to be generous" (II Cor. 9:11, NEB) was the Covina theme, under the chairmanship of student body president Paul Strid. Seven returning students spoke about what their seminary experiences had meant to them and the new students were introduced. Small groups gave time for interaction.

As one participant put it, "Here the whole community **really** cares." Another used these words: "We need to love each other and be open to each other — to recognize ourselves as brothers and sisters. After all, how are we going to work for Christian community in the churches we will serve unless we experience such community here?"

The depth of community was symbolized in the observance of the Lord's Supper. Following an interpretation by Dr. Bernard Ramm of how the dynamic church defines its faith, six people at a time served communion to each other across the Lord's table.

Students Lead Berkeley Retreat

At Berkeley, students planned the program and even prepared the excellent meals served during the weekend. One highlight was the stimulating presentation by Dr. Eldon Ernst on the religious scene in America today. Five students shared something of the pilgrimage that led them to come to seminary in Berkeley.

During the closing worship, Professor Harold Frazee read his paraphrase of Ecclesiastes, chapter 3:

"There's a time to leave home and a time to build a new one; a time to break old ties and a time to form new relationships; a time to play and a time to study; a time for simulation and a time for reality; a time to read and a time to write; a time to listen and a time to speak; a time to be in dialogue and a time to be alone; a time for confrontation and a time for reflection; a time to seek and a time to commit one's self; a time for changing and a time for resisting change; a time for pessimism and a time for hope; a time to gather and a time to disperse; a time to worship and a time to serve."



Planners for the Berkeley retreat included Dean Paul Clasper, student officers Dennis Stull and Tim Norris, Dr. William Malcomson and Mrs. Graham Thornton, not shown.

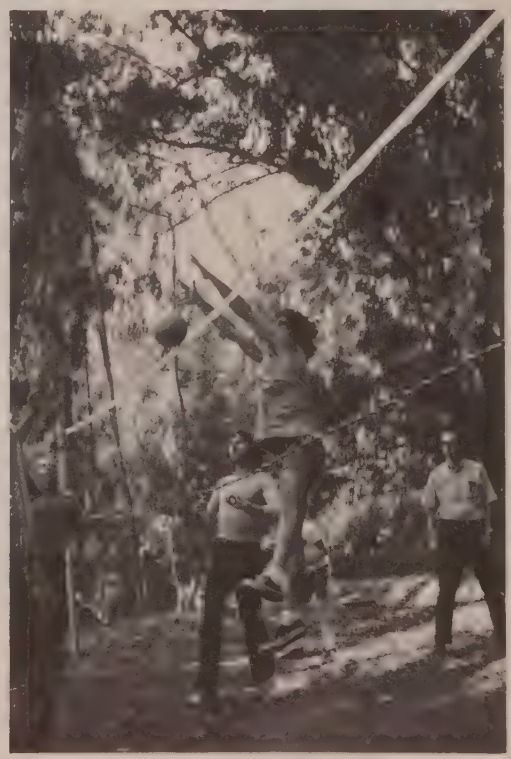


Professor Richard Doss's conversation with senior David Carlson was typical of the meaningful, unstructured time to become better acquainted.

Students, faculty and their wives enjoyed a picnic and afternoon of volleyball, frisbee and just getting acquainted.



The activists enjoyed a rapid-fire volleyball game.





Dimensions of Tragedy and Comedy In the Search for Self

By J. Lynwood Walker, Berkeley

Dr. Lynwood Walker, assistant professor of religion and personality at our Berkeley campus and assistant dean of the Graduate Theological Union, recently read the following paper at our Covina campus. It afforded an excellent background for discussing the way the Apostle Paul in Romans 7 faced the tragic-comic tension in his own life.

Through the integration of tragedy and comedy, one can clean his mirror enough to see himself clearly and know aagin the hope that sustains life and perhaps also the hope of another life, for he will know that life and death are bigger than himself.

Between the polar extremes of birth and death, man plays out the drama of the wandering spirit through the dimensions of tragedy and comedy.

In the drama of the self, our choices of style are limited to the emphasis of the tragic or comic perspectives, or to a fusion of the two.

Some choose to emphasize tragedy to the relative exclusion of comedy. If the tragic perspective is carried far enough, one ultimately reaches the point at which his responses to life are defined by psychosis, suicide and murder, for he comes to feel that life is utterly hopeless and meaningless, with little or no chance for change and renewal, or to feel that improvement in his condition depends on his ability to make others suffer.

Others choose to emphasize comedy to the relative exclusion of tragedy. If the comic perspective is carried far enough, one ultimately reaches the point at which his responses to life are circumscribed by fatalism, passivity and vanity, for he comes to feel that since life ends with a whimper rather than a bang, all the noisy action in which man engages to make life meaningful and worthwhile is silly and futile.

Overemphasis of either tragedy or comedy leads ultimately to a sense of hopelessness and despair. Only the apparent responses to that hopelessness and despair distinguish the tragic from the comic figure.

The tragic figure tends to respond to his condition with an explosive self- or other-destructive act; the comic figure tends to respond to his condition with a feigned courage, expressed through a happy-go-lucky faith that things will work out somehow.

Still others choose to see both tragedy and comedy as necessary, though perhaps insufficient, ingredients for the creative, wholesome self. Life, when viewed as the tragicomic drama of each self in its strivings for completion and wholeness, comes to be appreciated as an enterprise to be taken seriously, though not so seriously that one is overwhelmed by the pathos and sorrow, the absurdity and folly.

In literature, the purpose of tragedy is to appeal to serious thoughts and emotions, concerning especially the profound sufferings of man. The focus is generally on some tumultuous passion or weakness of the leading character that leads him to a catastrophic end. Usually, in the denouement of the tragedy, the hero, who is often admirable in many ways, achieves insight into the meanings of his conflicts and the tragic act signifies an achievement for the hero of some sense of unification of an inner self.

In contrast, comedy highlights man's follies and absurdities and usually comes to a happy ending. For a fairly long period in America most movies ended on a happy note, with the implication that the heroes "lived happily ever after." One can downgrade comedy only if he remains unaware that comedy usually contains satirical, chiding and mocking aspects which challenge us to fresh perspectives and new action.

Though the ostensible purpose of comedy is to excite mirth, its deeper purpose is to excite, ultimately, the alertness of wit, serious reflection and deep involvement which tragedy demands. Consequently, we are inaccurate when we oppose the ostensible light-heartedness of comedy to the deeper emotions of tragedy.

The Difference in Tragedy and Comedy

The difference between tragedy and comedy in the search for self is the difference between taking oneself too seriously and being able to acknowledge one's ridiculously human limitations which, when seen clearly, can be fairly easily transcended. In short, the difference between tragedy and comedy is the difference be-

tween man's age-old heritage of alienating pride and his ever-present potentiality for reconciling humility.

Clearly, the tragic perspective is the prime source of the martyr-complex and, consequently, of the waiting game that leads one to expect that some magically apocalyptic or eschatological occurrence will deliver one from all his pains and ills. It is also the perspective that challenges us to take life seriously and to do battle with the forces of death which plague us.

The comic perspective is the prime source of that self-destructive flippancy that allows us to be foolhardy and noncommital about life's deeper meaning. Yet, it is also the perspective which enables us to achieve the liberating awareness that we are free to determine how we will respond to our conditions and to participate in the continuing creation and re-creation of the world God has given to us.

I contend that the truth is somewhere in the middle. Life is a tragicomic pilgrimage from cradle to grave in which each man strives to discover and re-discover a sense of self through which he creates his own meaning and through which meaning is perceived and revealed in interpersonal and divine-human communion.

The song "Who Am I?" is illustrative of the necessary unification of tragedy and comedy if the self is to be made whole. In her interpretation Nina Simone entertains questions about freedom and determinism, life and death, death and resurrection, separatedness and relatedness. Yet these lyrics also represent the striving of a mystified self to overcome alienation, to recover a sense of healing perspective which allows one to acknowledge that all truths, all love, all life must be questioned if the self is to be renewed and is to grow. To learn how to join the power of compassion and understanding with the soothing gentleness of sensitivity and perspective is the ever-present challenge to each curer of souls, be he minister or musician, medical man or witch doctor, loved one or stranger.

Identity Yields Understanding

When I can identify with another's suffering fully enough to understand the depths and dynamics of his struggle, I am able to reflect to him the totality of his experience in all of its seriousness and ludicrousness.

I am continually astounded at how ill-prepared our culture is to accept either deep laughter or deep weeping. We tend to judge those who enjoy laughter as guilty either of flippancy or of sinful indulgence in sensuality. We also judge those who dare to weep openly as guilty of weakness, especially if they are males, or of taking matters too seriously.

In a culture in which unfinished business is the norm and in which we are encouraged to save the completing of unfinished business for the life-to-come, one who perceives possibilities of creating or discovering heaven in his own time and space must work through the comic gaiety and the tragic reflection of his unfinished business here and now. Only thus can he reclaim the life-giving energies with which he can participate in the death of the old and the exhilarating birth of the new. Life, then, is to be both suffered and enjoyed.

The self-conscious, serious search for self can be, and often is, a most effective way of avoiding the self, of providing oneself a reason-for-being when one is afraid that there is no reason and that the self, on its own terms, is not worthy of time and space. Comedy often is a means of resisting change and growth.

Combined into a wholesome tragicomic perspective, seriousness and light-heartedness can become the means by which we see, acknowledge, and accept truths about ourselves which we have previously rejected. For example, the Jews' self-conscious identity as a suffering people seems to be a source of their concept of themselves as God's chosen people.

The Black Identity Struggle

In the current struggle of blacks for identity and integrity, we also see the tension between tragedy and comedy. Authors such as James Cone assert that blacks are singularly oppressed and blessed **(Black Power and Black Theology).** While there is profound truth in this, there is also danger of arrogance.

James Baldwin's agonized writings, which reflect his deeply personal pilgrimage, come to mind as evidence of how the self-consciously chosen and overemphasized dimension of tragedy becomes excess baggage when added to the realities of evil and suffering which seem inherent in the human condition.

Yet, in Baldwin, there remains a balance of perspective which makes possible in him the reconciliation between the opposing forces of joy and despair.

Like the Jews, blacks have produced both cogent thinkers and sensitive comics, who fear neither serious nor lighthearted analysis of the contemporary state of man and society.

I do not fully understand the relative lack of spontaneity and gaiety in many contemporary white Christians.

The essence of the tragic-comic tension in life is oscillation between arrogant pride and unself-conscious humility; between self-centeredness and self-transcendence; between self-pity and self-concern; between determinism and freedom; between permanence and impermanence; and between vitality and death.

Alumni News

By Carol J. Goodman

1942 ERNEST M. NELSON 'B, a former Army chaplain, is now pastor of the First Baptist Church, Martinez, succeeding VANDER O. BALDWIN '57x B who had to retlre because of health.

1945 C. ARLIN HEYDON, JR. 'B has accepted the pastorate of the First Baptist Church of Foothill Farms, Sacramento. He had served First Baptist, Fort Collins, CO since 1965 . . . Serving under the Conservative Baptist Foreign Mission Society in Japan is JOSEPH MEEKO 'B. He is working with Pacific Broadcasting Association, Tokyo, in providing tapes for radio and TV stations. He formerly spent 11 years as a missionary in rural areas of northern Japan . . . On March 1 WARREN SHERK 'B became the first full-time Protestant chaplain at Arizona State Prison.

1946 MELVIN A. PEKRUL 'B, pastor of First Baptist in Las Vegas, presided at the second regional meeting of the American Baptist Churches of the West, held in Reno Oct. 22-24. A major program feature was the installation of ROBERT RASMUSSEN 'B 60, as the region's new executive minister.

1947 MARSHALL LUCKEY '47x B is pastor of First Baptist Church, Benicia, following a ministry at First Baptist, Albany.

1948 Sincere Christian sympathy is extended to the family of KENNETH WALLACE '48 Hon. B who died July 12. He was pastor emeritus of Thousand Oaks Baptist Church, Berkeley.

1949 ROY ISHIHARA 'C of Los Angeles and GEORGE H. MOSELY ('C 1950) of Seekonk, Mass., are both serving on the program committee for the 1972 American Baptist Convention in Denver . . . NORMAN G. RIDDLE 'C (B.D. and '65 M.R.E.) has been awarded the M.A. degree by Fuller School of World Missions in Pasadena. He completed resident requirements last year while on furlough from his work in Congo under the American Baptist Foreign Mission Society. He is evangelism secretary for the Western Congo Baptist Convention.

1953 A new book by WILBUR REES 'B is entitled **$3.00 Worth of God.** He has been pastor of First Baptist, Pocatello, ID, since 1967. Recently he has been in graduate study at Idaho State College in the area of counseling. His book is available at Judson Book Stores for $2.95.

1954 NEVILLE ARROUES 'C became pastor of the First Baptist Church, Placerville, in July.

1955 WILBUR C. CHRISTIANS (Hon.'B) and Mrs. Christians returned in September from a three months leave of absence in Zermatt, Switzerland. The leave was granted by the official board of First Baptist Church of Sacramento, where Dr. Christians has been pastor for twenty years. Dr. Christians is also a long-time member of the Berkeley board of trustees . . . JOHN NASTARI 'B is serving for the second year on the program committee of the American Baptist Convention. He is pastor of First Baptist Church in Portland, Oregon.

1956 WILLIAM R. TIPTON 'C was appointed a missionary by the American Baptist Home Mission Societies to serve the First Baptist Church of Honolulu.

1957 Since April DAVID C. P. KWOK 'B has been pastor of the Chinese Conservative Baptist Church in New York City. He was registrar and lecturer at Singapore Bible College from 1962-70 when he immigrated to Toronto, Canada . . . DAYLE H. SCOTT 'B, pastor of First Baptist, Eureka, has been elected president of the Humboldt County Council of Churches.

1959 RICHARD E. ICE 'B, deputy executive secretary of the American Baptist Home Mission Societies, graduated in July from the Advanced Management Program of Harvard University Graduate School of Business Administration. Established in 1943 to improve executives' ability for decision-making and long-range planning, the AMP program now has 7,120 alumni, many of whom are company presidents, government officials and chairmen of boards . . . LEE REGIER 'B, pastor and CHARLES WALKER '67 B, associate, of Trinity Baptist Church, Concord, began a radio broadcast in March geared to persons not normally associated with the church. Scheduled at 4 p.m. on Tuesdays, the program has a Christian perspective and features contemporary sounds in music, comments on issues of the day, a special interview, and a five-minute devotional.

1960 Now pastor of First Baptist Church, Jackson, WY, is EVERETT ANDREW 'B. He began in June after eight years as a high school English teacher in the Bay Area. Recently he felt called to enter the pastorate and was ordained at Lucas Valley Community Baptist Church, San Rafael . . . Congratulations to the Allen Clemensens (PATRICIA BROWN 'B) on the birth of Thomas Lester on July 28 in Tacoma, WA. They now have three boys . . . THOMAS F. HUTSON 'B recently became pastor of Community Baptist Church, Yountville. He will have a bi-vocational ministry as he is also involved in clinical-pastoral work . . . Appointed to the faculty of Central Baptist Theological Seminary in the fall was ROBERT L. REVENAUGH 'B. A Ph.D. candidate at the University of Oklahoma, he is associate professor in the field of parish ministry at Central. He also holds a license from California as a marriage, family and child guidance counselor . . . THEODORE SCHRAMM 'C has been appointed as a missionary to Austria by the Conservative Baptist Foreign Mission Society. A native of the Ukraine and raised in Germany, he has been a pastor in Arizona and also taught at Southwestern College in Phoenix.

1961 As he planned, V. REX WOODS 'B has worked himself out of a job. In 1967 he became director of the Nevada Sierra Neighborhood Action Project in Reno, relating to the Reno-Sparks Indian Colony. Although Colony Baptist Church and Christian Center were ministering to the social and spiritual welfare of the people, there was need for the Indian community to develop self-determination. Mr. Woods has worked to that end. With strong Indian leadership and better community funding, the active service of the Neighborhood Action Project will end by December 31, 1971. Currently Mr. Woods is a resident in the clinical pastoral education program at Mounds-Midway Hospital, St. Paul, Minn.

1962 JOHN DAVEY 'B, who has been in a bi-vocational ministry in Neenah, WI, is moving to a similar situation in Vermillion, SD. A chemical analyzer, he will be working for a chemical company as well as pastoring a church . . . WILLIAM DOTY 'C is serving the Poston Community Baptist Church, Parker, AZ, as a missionary under the American Baptist Home

Mission Societies . . . GEORGE A. NYE 'B became pastor of First Baptist Church, Pocatello, ID in September, following a ministry in Seattle at Columbia Baptist Church. The Nyes (SANDRA McCRORY '62x B) have increased their family to five with a 17-year-old foster daughter . . . JAMES H. STEWART 'B has returned to the Bay Area as the new pastor of McGee Avenue Baptist Church, Berkeley. He served Church of the Good Shepherd, Oakland, from 1958-67. He then went to the Pacific Northwest as the American Baptist representative in the Ecumenical Metropolitan Ministry in the Puget Sound area . . . Following service in the military chaplaincy ALFRED VAN SELOW 'C accepted the pastorate of First Baptist Church in Stockton.

1963 ROGER PRICE 'C moves from director of Christian education at First Baptist in Pasadena to minister of Christian education at First Baptist in Ottawa, Kansas.

1964 Congratulations to Rev. and Mrs. Jack Tench (JOAN DUNHAM 'B) on the arrival of Nathanial Breed on July 20 in Bellevue, WA . . . ROY W. HERNDON '64x B is pastor of First Baptist Church, Roseville, coming from Church of the Light in McKinleyville . . . DANA HAWKES 'C has moved from pastor of the First Baptist Church of Fountain Valley to interim minister of University Avenue Baptist in San Diego, while he is doing graduate work in communications at San Diego State College. He is the author of "The Jesus People: Freaks or Friends?" in the September issue of the **American Baptist** magazine.

1965 LARIN KERR is now serving the First Baptist Church of Dover, DE, moving from Indianapolis, IN. Earlier he had been pastor of First Mesa Baptist Church, Polacca, AZ.

1966 After three years on the staff of the Division of Social Action of the American Baptist Home Mission Societies, ROGER L. STEWART 'B resigned to become administrator of community concerns in a Pennsylvania school.

1967 DARRELL WATTERS 'B is pastor of two United Methodist churches in New York, at Alexandria Bay and Redwood. For two years he was associate pastor of Tabernacle Baptist Church, Utica, NY.

1968 GERALD ADAMS 'B is a missionary under the American Baptist Home Mission Societies serving in the Pueblo Christian Center in Los Angeles.

1969 Following a year of study as student chaplain at Mounds-Midway Hospital, St. Paul, MN, DENNIS ERICKSON 'B was called as associate pastor of Grace United Church of Christ, Akron, OH . . . GLENN W. TILTON 'B is placement officer for Sacramento City College. From 1966 until August 1971 he was director of the Del Paso unit of the United Christian Centers in Sacramento.

1970 RICHARD E. BALSIGER 'C has been named pastor of First Baptist Church in Rupert, ID . . . Congratulations to GILLETTE JAMES 'B and his wife, Rosa, on the birth of Jennifer Ann on August 7. He is pastor of Beth Eden Baptist Church in Oakland . . . ELAINE HALSTEAD 'C, administrative assistant at Covina, participated in a conference on "Women in Professional Leadership" sponsored by the Ministers and Missionaries Benefit Board in New York City Oct. 26-27.

1971 PAUL C. CHRISTIE 'B has been called as director of the Greater Richmond Interfaith Program, a community action effort which he helped establish as his seminary field education project . . . DONALD R. WELLS has been called as pastor of First Baptist of Anamosa, Iowa.





2 Chartiers Earn Ph.D's

There are now two doctorates in the Chartier family, the newest additions to the Covina faculty. Both Myron and Janet Chartier received doctor of philosophy degrees in speech communication from the University of Denver in August.

Dr. Myron Chartier, who became assistant professor of speech-communication in September, is a specialist in communication methodologies that relate to interpersonal, group and organization communication.

His dissertation was designed to discover the best way to utilize a simulation game to gain maximum effectiveness in learning. Simulation games have their ancestry in role playing, ordinary games such as Monopoly and in the simulators used for training pilots.

The simulation game used for the experiment was **Generation Gap** by S. S. Boocock and E. O. Schild. The game simulates the relationship between an adolescent child and a parent. Its purpose is to teach an understanding of the structure of power and interdependence in the family and to shape effective communication strategies for handling family conflicts.

Using four control groups, Dr. Chartier found that subjects who both played and discussed the game were most satisfied with their learning experience.

Dr. Janet Chartier is guest lecturer in Christian education. Her research on family communication processes is one of the few investigations to be done with non-clinical family groups.

Twenty-one family groups from a Roman Catholic parish in Denver served as subjects for her study. Two parents and two teenagers from each family participated in a decision-making experience which consisted of making individual and group decisions about seven fictitious family situations. The conversations of the families were tape recorded for later analysis.

One conclusion of Mrs. Chartier's research was that family members who talk the most influence the most, irrespective of whether they be parents or teenagers. Family members who talk a great deal tend to be more satisfied with family decisions than those who talk less.



Speaking Personally

Genuine Christian sympathy is expressed to the family of MRS. C. OSCAR JOHNSON, who died in San Jose in August. She was the mother of the late Dr. Ralph M. Johnson, former president of Berkeley Baptist Divinity School. Memorial contributions may be made to the C. Oscar and Rose Johnson Scholarship Fund at the Berkeley campus.

PRESIDENT C. ADRIAN HEATON appeared on four television programs in Los Angeles this fall. The first was a dialogue with DR. "TED" COLE, chairman of the Covina trustees and moderated by REV. EVERETT CURRY (C '67) on channel 13. The other three programs were part of the "Today's Religion" series.

As president of the American Baptist Churches of the Pacific Southwest, DEAN ROBERT CAMPBELL delivers the presidential address in Oxnard on Nov. 5. Re-elected to the board of managers of the American Baptist Board of Education and Publication, he attended fall meetings in Valley Forge, Pa.

DEAN and MRS. PAUL CLASPER were resource leaders at a September retreat for ministers and their wives held at the Burton Baptist Assembly, across Puget Sound from Seattle. Dr. Clasper also taped a television show for the American Bible Society and will speak Thanksgiving weekend at a conference for international students at First Baptist, San Francisco.

JOHN BURKE taught on the faculty of the West Coast Church Music Conference at Mount Hermon.

MR. and MRS. FRANK CRALLE return Nov. 9 from a five-week trip to visit former students in Japan, Hong Kong and Bangkok. Part of the trip was made possible by alumni contributions presented at the retirement dinner which honored Mrs. Cralle's 26 years as professor of speech at Berkeley.

Christian education professors HAROLD B. FRAZEE and CYRIL D. GARRETT joined regional and national staff members in Seattle Oct. 4-6 for the Pacific regional planning team. They developed strategies and tactics to aid the educational ministries of local churches. Dr. Frazee also led a training conference for 55 persons from Nevada and Northern California at Lakeshore Baptist, Oakland, in June.

NORMAN K. GOTTWALD is speaking to a house church in Richmond on "The Possible Contributions of Israelite Covenant Models to Contemporary Community Building."

DR. ROBERT LAURIN is teaching an adult class at the Church of the Good Shepherd in Charter Oak, conducts a two-month continuing education class for chaplains at El Toro Marine Base and is leading Bible conferences this fall at Prairie Village, Kansas and Honolulu, Hawaii.

DR. BERNARD RAMM led a five-week discussion series at Whittwood Baptist Church in Whittier and taught a college class at First Baptist, Pomona.

During his sabbatical leave for the fall quarter, DR. CULBERT G. RUTENBER wrote several encyclopedia articles and delivered four addresses at the Nebraska Convention in Scottsbluff in September.

DR. LYN WALKER addressed the laymen's conference at Pacific School of Religion and a gestalt workshop for clergy and laity in Seattle in October.

Dimensions
American Baptist Seminary of the West

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Dimensions

American Baptist Seminary of the West

A FEDERATION OF BERKELEY BAPTIST DIVINITY SCHOOL AND CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Volume 3 FEBRUARY 1972 Number 3



INTERN DALE JOHNSON works with Dr. Robert Rasmussen, executive minister of the American Baptist Churches of the West. Based in the regional office in Oakland, Dale's portfolio of communications introduces him to all the region's activities. He is a first-year student at Berkeley.



How Death Relates to Life

By Richard W. Doss
Associate Professor of Preaching, Covina

A new and exciting field of study has emerged in the last few years. What was a taboo topic in our society is becoming a matter of interest and concern. The new field of study is called Thanatology (thanatos is the Greek word meaning death); the taboo topic is death. Already several universities have opened centers for thanatological studies. Two new journals were introduced in 1971 dealing specifically with research on death and dying. And in just the last two years, thousands of doctors, nurses, psychologists and clergymen have participated in seminars and conferences on the meaning of death.

My own research in this field began in early 1969 under the auspices of a grant given to the American Baptist Seminary of the West by the Forest Lawn Foundation. The head of the foundation, Mr. Frederick Llewellyn (chairman of the board, University of Redlands), had been an early sponsor of seminars for clergy on the significance of death and the funeral. My initial interest in the subject had begun during my doctoral studies in Boston when I first noticed that few theological writings were available on the subject of death. My curiosity was aroused by the fact that while the eschatological dimension is so central in Biblical Christianity, no major Protestant theologian had attempted to formulate a theology of death. It now seems clear that this will be a topic of significant interest in the 1970's.

The importance of facing death personally and intellectually should be obvious but has been long overlooked. When death is separated from life, the fullest meaning of life is negated. Life gains depth and significance when death is confronted openly and realistically.

Death has a positive value for each of us because it enables us to face life seriously and responsibly. Death can expose the triviality of so many of the ambitions and aspirations to which we devote ourselves. This kind of honest appraisal should be an inevitable part of our commitment to Jesus Christ. But unfortunately most of us are influenced by our culture which seeks to disguise and deny death and shroud its reality in a conspiracy of silence.

Interested persons can find a growing literature for serious study. **The Meaning of Death** by psychologist Herman Feifel and Robert Fulton's **Death and Identity** present important insights from the behavioral sciences. Arnold Toynbee's **Man's Concern With Death,** Nathan Scott's **The Modern Vision of Death** and Liston O. Mills' **Perspectives on Death** all contain important essays on the religious and philosophical dimensions of death. A compelling clinical study is psychiatrist Elizabeth Kubler-Ross' **On Death and Dying.** These volumes present an important starting-point for the minister and student beginning his reading in thanatology.

My research has convinced me that the study of death can confront us in a powerful way with the meaning and future of our lives. And most important, death enables us to understand and feel the dynamic of Christian life and faith. Being a Christian helps me to face the reality of my own death and my own life, to make sense of it and to interpret it in fullest perspective.

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STUDENTS DO THEOLOGY THROUGH FIELD EDUCATION

When most students register for seminary, they expect to take courses in theology, church history, Biblical studies, pastoral counseling, Christian education and other areas. What students do **not** always expect is to have their theological and Biblical beliefs put to the test within the crucible of the church or some specialized situation.

At the Seminary of the West this year, 39 students are involved with in-depth field experiences, including 33 serving in local churches. Supervisors are carefully selected and participate in special training sessions.

To make it clear that field education is directly related to rigorous academic effort, both campuses have chosen field education directors who have solid academic doctorates. At Covina, Leland Hine earned his Ph.D. in history from the University of Pennsylvania and at Berkeley, William Malcomson received his Ph.D. in comparative religions from Princeton University. Other faculty members share the task of supervision, which keeps influence flowing in both directions between the academic and the field experiences.

Field education is the opportunity for students to be involved in ministry while they are still students. This experience as professionals-in-training gives them time to test out skills, attitudes and ideas. The seminary does not expect students to become instant adults and instant ministers!

Some Berkeley Students Doing Field Education

The cover of this issue of **Dimensions** pictures Dale Johnson, a first-year student serving as an intern with Dr. Robert Rasmussen in the regional office in Oakland. Dale graduated from the University of Idaho, where he was an English major and student drama director. He enrolled in seminary after a year as a VISTA volunteer in the inner-city of St. Louis.

In the Churches of the West offices, his major portfolio is communications, which introduces him to all of the region's activities. He also works directly with each of the program divisions.

Two second-year students are working at Lakeshore Avenue Baptist Church in Oakland. Tim Norris, minister-in-training, is a graduate of Arizona State University.



In the field education practicum, Covina students have an opportunity to reflect on their ministry, guided by Dr. Leland Hine.



Ralph Bunting talks with a musical group performing at the Stage Door coffee house at Temple Baptist in Los Angeles.



As a ministerial intern Scott McOwen (center) takes part in a staff meeting at the First Baptist Church of Fullerton.



Covina's student body president, Art Mize, is a ministerial intern and youth minister at Evangelical Free Church in Covina.



David Morris gets preaching experience at Second Baptist in Los Angeles, where Dr. Thomas Kilgore is the senior minister.



At Juvenile Hall in Martinez, intern Steve Ott talks informally with a teenaged girl, one of 90 youth he sees each week.

Gus Owen, a Navy veteran and graduate of Idaho State, is the minister of youth. Gus and his wife Sandy have spent three summers managing the Cathedral Pines camp at Ketchum, Idaho. Last year Gus directed the Steeple, a coffee house program sponsored by MacArthur Community Church (ABC) in San Pablo.

At Lakeshore both young men assist with the Sunday morning service, teach church school classes, attend staff and board meetings and take part in the young adult group which meets Sunday evenings. Gus is also the advisor for youth group activities.

Across the Bay at San Francisco's First Baptist, two Asian students are a vital part of the church staff. In his second year there is Harry Wu, an alumnus of Chung Chi College of Hong Kong and Burma Divinity School. After working with the program for neighborhood children last year, Harry is now responsible for leadership development. He supervises the educational program, teaches a young adult class, was the staff resource person for the stewardship campaign and directed a major conference for international students over Thanksgiving weekend.

Miss Sharon Ruiz, graduate of Central Philippine University and the University of Hawaii, teaches a senior high class and contributes her musical talents to the church choir and the Sunday evening services.

Two seniors at the seminary make up the entire pastoral staff of the Point Richmond Baptist Church. Evan Anderson of Wilmington, Delaware, is a graduate of Brigham Young University and Phillip Reuter of Hacienda Heights, California, earned his A.B. at Azusa Pacific College. The young men divide parish visitation and administrative tasks. Since the summer of 1970, Evan has majored on preaching and Phil on ministering with youth and their parents.

After his graduation, Phil's vocational plans are to become a minister with youth. Evan intends to be an associate pastor while he earns a law degree and then to enter full-time ministry.

In June, Stephen Ott began an internship as associate chaplain with Rev. Keith Spooner at Contra Costa County Juvenile Hall in Martinez. A Linfield graduate, Steve is experienced at working with troubled youth and emotionally disturbed children. In an average week at Juvenile Hall, he ministers to 45 disturbed teenagers in a formal way through groups and individual counseling and to another 45 on an informal basis. He expects to complete his M.Div. degree at Berkeley and his M.S. in counseling at Hayward State this summer.

Field Education at Covina

by Elaine Halstead

Whether doing role-playing in the classroom of a hospital visit under the supervision of a skilled counselor, participating in a church staff meeting, guiding a coffee house ministry or preaching on Sunday morning, third-year Covina students are participating in a greatly expanded field education program.



At Lakeshore Baptist, Oakland, alumnus Rodney Romney supervises two ministers-in-training, Gus Owen and Tim Norris.



Harry Wu and Sharon Ruiz serve in the educational program of First Baptist Church in San Francisco.



Phillip Reuter and Evan Anderson, student pastors at Pt. Richmond, talk with Richard Wilson, a key layman.

Each student, called a "ministerial intern," is placed in a church where he is given a broad range of experiences designed to expose him to the many ministries of the church. As senior Grady Casey put it: "The church has ceased to be an 'it' and has become more personal. The flexibility of the program allows us to discover the kind of ministry we are best suited for instead of assigning us to only one area of ministry."

Dr. Leland Hine, director of the Covina program, has said that he sees field education as "building a bridge between the church and the seminary with the student as the meeting point of that bridge. By working simultaneously in the seminary and in the church, it is hoped that the student will become deeply aware of the value of each and commit himself to keeping the two together." Asked why he became involved in field education, Dr. Hine replied that it was because he saw it as "an attempt to weld theory and practice together and because this is one of the most challenging and needful endeavors of our day."

Unlike many programs in which church work is over and beyond classroom obligations, the Covina program offers the student eight hours per quarter of academic credit. This means that a student's seminary schedule includes the twenty hours or more per week he spends in ministry in the church.

Participating churches and pastors have expressed their commitment to the new program as a part of the church's ministry in assisting the seminary to train ministers. Rev. Emory Campbell of Fullerton First Baptist Church declared his enthusiasm when he said, "I am excited about the new field education program because it gives the local church an opportunity to have a part in equipping seminarians for ministry in the local parish. Under this new approach a student is allowed to develop his skills and become aware of the fact that he can be an instrument of God while at the same time discovering an excitement in the possibility of ministry in the local church by his involvement in it." For its part, the seminary has committed itself to helping the pastors become more effective supervisors and pastors.

To allow time for reflection on his work, the ministerial intern also takes classes on campus. In the field education workshop the students share their experiences and interact with each other and with faculty. The supervising pastor holds periodic conferences with the intern to help him evaluate his program and to help both of them become more effective ministers of the Gospel.

Students involved in the program have had high commendation for it. Art Mize, speaking at the President's Dinner, told the guests, "Working with a skilled and understanding pastor has helped me to have a new sense of hope about the possibilities in the church of Jesus Christ. Some of us have fears about not being able to do the job. The field education program is giving me a lot of confidence and providing many situations which allow me to discover that I can have an effective ministry."



Dr. Ted Cole, Covina trustee chairman, concluded Los Angeles dinner.



Mrs. Wendell Hamlett and Mrs. Robert Weidner spoke for the Woman's Auxiliary.



Miss Sharon Ruiz, first-year Berkeley student, sang Filipino songs in San Francisco.

500 Attend President's Dinners

"A Light for All Seasons" was the theme highlighted at three President's dinners held in December. The first was at the Biltmore in Los Angeles on Dec. 3; the second at the Sheraton-Palace in San Francisco on Dec. 4 and the third at Perry's Inn in Tulare on Dec. 11.

An informal, relaxed program moderated by President C. Adrian Heaton was organized around a do-it-yourself format. People at each table formulated questions to ask or comments to make. As many of these were presented as the time allowed.

Dinner at the Biltmore

At the Biltmore dinner there was a lively dialogue between two members of the Covina Woman's Auxiliary. Two doctors in psychological counseling described how their lives had been blessed by their alumnus-pastor, Rev. Robert Westgate, president of the Covina Alumni Association. Mrs. Theodore Kubera, a lay woman from First Baptist, Redlands, reported on a recent trip to alumni on mission fields in the Orient.

Dean Robert Campbell introduced Arthur Mize, student body president, who expressed his deep concern for the future of the church. Miss Lenore Soules, Larry Blazer and Paul Strid also commented from the student perspective. First using the longest word in Swedish and then switching to English, business manager Victor N. Osterman, Jr., reported on the seminary's financial situation.

Dr. James Webster, pastor in Temple City, commented on why he was glad to be a seminary trustee and wished that the present Covina curriculum had been available when he was a seminary student.

Special music was provided by the concert choir, directed by Robert Mitchell, professor of Christianity and the arts. Choir members included a student wife from Thailand, students from Haiti and Hong Kong and Dr. Janet Chartier, guest lecturer in Christian education.

President Heaton talked about the proposed campus move to Irvine and how that would affect the educational program. He spoke of an attitude of Christian stewardship that affected both the giving process and the spending process of dollars dedicated to the seminary. He also gave special tribute to the memory of Vernon Brown, for whom the gymnasium is named, and to Arthur Karpe (see story on page 9). Both men died during the year and left generous legacies to the seminary.

The meeting was concluded by Dr. Ted Cole, pastor of First Baptist in Pomona and chairman of the Covina board of trustees, who gave an inspirational plea to support the seminary with prayers and gifts.

Dinner at the Sheraton-Palace

In San Francisco, special music was sung by student Norman Race and his wife of Philadelphia and Miss Sharon Ruiz, a student from the Philippines. They were accompanied by John Burke, instructor in church music.

During the program, Rev. Douglas Siden, a Berkeley alumnus and Mrs. Frank Cralle, retired professor of speech, discussed their recent visits to alumni around the world. Mrs. Cralle explained that the teaching she did at the Baptist seminary near Stockholm was a class in English conversation, but she added, "Any class I teach is a class in speech!"

Rev. Samuel Pinkston of the regional staff suggested ways of getting more black students enrolled in the seminary and Asian student Harry Wu described his decision to enter the ministry, made at a Burmese camp-



At the Sheraton-Palace, Dean and Mrs. Paul Clasper (right), visit with Dr. and Mrs. Claude Welch (center), newly-appointed dean at Berkeley's Graduate Theological Union.



Retired professor Ada Grace Cralle and alumnus Douglas Siden commented on their recent world trips to visit alumni.



The Gold Room of the Hotel Biltmore was a festive setting for the Los Angeles dinner.



Mr. and Mrs. Harold Davis (left), chairman of Berkeley and ABSW trustees, enjoy a light moment with Mrs. Adrian Heaton and Dr. Elmer Gray, dean of Golden Gate Baptist Seminary.

fire service in 1957 led by Dean Paul Clasper. Vice-president Carrol O. Morong brought greetings from President emeritus Sandford Fleming of Santa Barbara.

Dr. Claude Welch, newly-appointed dean of the Graduate Theological Union, defined a teacher as one who inspires creative collisions between students and ideas, students and other persons and between church and university. He described the interdependence of the GTU's member schools as involving a shared library, faculty, financing and intellectual and spiritual goals. He complimented ABSW as the leading school in the GTU in its "export-import" ratio, since it sends 75 students to take courses at other schools and accepts 123 other students to take courses from ABSW professors.

Student body president Dennis Stull explained that his models for entering the ministry included a pastor who affirmed life and had a caring attitude for others and a Berkeley intern who refused to settle for easy answers. He is enthusiastic about a church that affirms by its whole life style that it is on the way to becoming something other than what it is now.

Mrs. Louise Haas, a Roman Catholic student, expressed her appreciation to the Baptists for the warmth and openness she had experienced as a student.

In concluding the dinner, trustee chairman Harold Davis cited the church as a major force to correct what is wrong in the world.

Dinner in Tulare

A large group of friends were the guests of Mr. C. H. Perry at Perry's Inn in Tulare on Dec. 11. Program participants included Vice-president Donald Thomas, Dr. Morong, Rev. D-B Heusser, who received his M.Div. from Berkeley in 1970, Paul Strid of Covina, who was an intern last year at First Baptist of Fresno and other Covina students.

The guest preachers in the area on Sunday included Dr. Thomas at First Baptist of Tulare, Rev. Winston Neal at Island Baptist Church in Lemoore and Dr. Lawrence Allen at First Baptist in Clovis.



Special music by the Covina concert choir was directed by Robert Mitchell, professor of Christianity and the arts.



President Heaton enjoyed opportunities to visit with area pastors, alumni and other friends of the seminary.



Many people at the Biltmore dinner found it an excellent time to become re-acquainted with faculty and other friends.

Benefactor A. H. Karpe Dies

Friends of the Seminary of the West were saddened to learn of the death of A. H. Karpe of Bakersfield on October 10 at the age of 86. A generous benefactor of both campuses, Mr. Karpe was active in agricultural and business interests.

His autobiography, Life with a Lusty Pioneer, **was published in the fall of 1969. It details many of his experiences and his philosophy of life, based on a strong commitment to the Christian faith, which he first learned from his mother.**

Born in a Minnesota blizzard, he left his father's farm in Faribault to become a mill hand in Minneapolis when he was 16. Later he moved to Colorado and in 1904 to Bakersfield. There, with borrowed capital of $5 and the loan of four horse shoes and 28 nails, he began a business which became the largest individually owned agency for International Harvester in the U.S.A. His early savings went to buy land considered useless by others but which he was able to bring to such high productivity that he harvested as much as 50,000 acres of wheat annually.

A man known for his quiet ways, Mr. Karpe said that his greatest satisfaction came through opportunities to help people and worthy enterprises. He wrote, "Years ago, I promised myself that if God ever entrusted me with money, I would make it my personal goal to do something for the cause of sound education." Convinced that "a nation is no stronger than its religious influences and the church is not likely to be stronger than its preachers," Mr. Karpe decided to devote the fruits of his life work to strengthening theological education.

His will includes provision for the final payments on his $150,000 pledge to Karpe Hall at the Berkeley seminary campus and the establishment of the Mr. and Mrs. A. H. Karpe Trust for endowment, scholarships and aid for needy students, to be shared equally between the Covina campus and Northern Baptist Seminary in Illinois.

President Heaton participated in memorial services for Mr. Karpe, which were conducted in his home church in Bakersfield by his pastor, Dr. John A. Lavender. Dr. Lavender is an alumnus of the Seminary of the West, Berkeley campus, and a former Covina trustee.



Learning for Laity Sets Two Series

The annual Learning for Laity series conducted by the faculty of the Seminary of the West, Covina campus, will be held this year in two different places — the first on the seminary campus and the second at First Baptist Church of Santa Ana, 1010 W. 17th Street.

Each class runs for five Monday evenings, beginning at 7:30 p.m. Registration fee is $10 for each course, with application blanks available from Dr. Donald Thomas, vice-president, Covina campus.

Courses at the seminary will be conducted from February 7 through March 6. Teaching faculty will include Dean Robert Campbell on "The Witness of John's Gospel;" Drs. Myron and Janet Chartier will emphasize "Interpersonal Communication for Churchmen;" Dr. Robert Laurin will deal with "The Bible and the Future;" Prof. Robert Mitchell will teach "Music and Art in the Church" and Dr. Bernard Ramm will lead a series on "Moral Crises of Our Times."

April 3 through May 1 are the dates for Learning for Laity at First Baptist in Santa Ana. Courses taught there will include "The Church School Teacher Prepares" by Dr. Cyril Garrett; "The Youth Revolution" by Dr. Richard Doss and "The Witness of John's Gospel" by Dean Campbell.

Members of all denominations are invited to participate in either or both series. The courses are designed for teachers, youth workers, church officers, pastors and other members interested in enriching their understanding of the Christian life or in receiving specific help for their responsibilities in the church.

Alumni News

By Carol J. Goodman

BERKELEY IN JAPAN

On their recent trip to Japan, the Frank Cralles visited with a number of Berkeley campus alumni. Boyd and JITSUKO TANAKA Reedy '56 entertained them for lunch in their home, also inviting SHIN CHIBA '53. Mrs. Reedy is now certified to teach religious education, passing an examination of the United Church of Japan.

In Yokohama, the Cralles were met by YOSHIHISA SAWANO '64. Later at a "Berkeley Dinner" they were joined by the GERALD GANOS '54, HARUMI ISHII '52 and TOSHIO SASAKI '61.

* * * *

COVINA AND BERKELEY ALUMNI NEWS

1923 Sincere sympathy is extended to the family of T. MOORE ATKINSON 'B who died in October at the age of 86. A native of New York, he held pastorates in Salt Lake City, Monterey and Arcata and had lived in Berkeley since 1941. Active in church and literary circles, Mr. Atkinson had his short stories, essays, poetry and other articles published in such magazines as **Good Housekeeping, The Personalist** and **Educational Forum.**

1932 Christian sympathy also goes to the family of VICTOR WIK 'B who died in October of a heart attack in Des Moines, IA.

1935 Since July 1971 PHILIP GRAF 'B has been serving as the regular part-time pastor of the First Baptist Church of Lynden, WA. He and Mrs. Graf (HELEN '35 B) live in Burien, near Seattle, in partial retirement but drive to Lynden each Friday, returning Sunday evening.

1936 Following a period of ministry in Thailand CARLTON W. SAYWELL 'B is serving as pastor of First Baptist Church, Big Bear. Prior to going overseas he was executive secretary for the Arizona Baptist Convention and a seminary trustee.

1942 Working toward a master of theology degree at Golden Gate Baptist Theological Seminary is VINCENT ERNEST M. NELSON 'B, pastor of First Baptist Church, Martinez.

1944 MARGARET POE 'B has moved from Peru, IN, to the pastorate of the First Baptist Church, Chatsworth, IL.

1945 WILLIAM C. HUNTER 'B is pastor of First Baptist Church, Centralia, WA, following an eleven-year pastorate at First Baptist, Coeur d'Alene, ID.

1948 The ROSWELL C. McFADDENS 'C were honored at a reception in September by the First Baptist Church, Brea, on the occasion of their 20th anniversary of service in the church . . . In September the Antioch Baptist Church, San Jose, honored their pastor, C. W. WASHINGTON 'B and his wife at a banquet marking the 25th anniversary of their ministry with the church. Recently the church constructed a 190-unit low income housing project.

1949 Chosen to serve on the program committee for the 1972 national convention of American Baptists, to be held in Denver, is ROY ISHIHARA 'C of Los Angeles. He has been pastor of Gardena Valley Baptist Church and most recently was interim pastor of Evergreen Baptist in Los Angeles.

1950 CARLYLE D. BENNETT '50 Hon. C, professor of voice, conducting and music administration at Golden Gate Baptist Theological Seminary, led the oratorio choir in the annual presentation of Handel's "Messiah" in December. He and Mrs. Bennett, an instructor in music, expect to retire in July, 1972 . . . EARL BYLEEN 'B has moved from Lincoln, NE, to First Baptist Church, North Platte.

1953 The WILLIAM H. ALLISONS 'B (FERN McMASTER '48 B) have moved from Bethany Baptist Church, American Falls, ID, to First Baptist, Yreka, CA . . . In September DOUGLAS JEFFREY 'C began his pastoral ministry at First Baptist Church, Fountain Valley, moving from First Baptist, Huntington Park . . . RICHARD M. JONES 'B has been appointed associate secretary of the Office of Planning and Organizational Development of the American Baptist Home Mission Societies . . . WILBUR E. REES 'B is now pastor of the Southside United Protestant Church in Richland, WA. Following a pastorate at First Baptist Church, Pocatello, ID, he completed a master's degree in counseling at Idaho State University. His book, **Three Dollars Worth of God,** was published by Judson Press last spring.

1955 The ROBERT L. COATS 'B have returned as American Baptist missionaries to Maesariang, Thailand, where they served from 1958-68. For the past two and a half years he was associate director of promotion in the western district of the Pennsylvania Baptist Convention. Three of their five children are with them with the two oldest remaining in this country for higher education . . . ALMUS O. LARSEN 'B was appointed assistant to the president of Sioux Falls College in July, 1971. He has been at the college four years . . . JOHN MINTER 'B has received his Ph.D. degree from the University of California. His dissertation was on the beginnings of the Graduate Theological Union . . . JACK VAN LIEW 'B and '63 C began in November as director of counseling and group development with the Chicago Southwest Suburban Community Parish and Community Center Foundation. In October he received the doctor of religion degree from Chicago Theological Seminary. His wife, Shirley, has been promoted to head nurse for neurosurgery care at Billings Hospital (the University of Chicago Hospitals and Clinics). They have a married daughter, a son in 9th grade and a daughter in 5th grade.

1956 Serving as co-pastor of the Emerald Baptist Church, Eugene, OR, is JACK KIEKEL (BEVERLENE MANDRAPA '57 B).

1957 DALE EDMONDSON 'B, pastor of Pleasant Hill Community Baptist Church, began dual responsibilities in October as pastor of the Moraga Hills Community Baptist Church.

1958 Serving as consultant on Spanish-speaking ministries for the American Baptist Churches of New Jersey is LEONARD J. BALLESTEROS 'B. He also continues as pastor of North Baptist Church in Jersey City.

1959 LORIMER OLSON 'B is the assistant administrator of Orangewood, the Baptist retirement residence in Phoenix. He had been pastor of Memorial Baptist Church, San Jose . . . After 18 years as religion writer for the **Oakland Tribune,** WILLIAM F. ROSE 'B collapsed and died at his desk on Dec. 21. Warm sympathy is extended to his family.

1960 H. CLYDE MATHEWS, JR. 'B is special assistant to the director of civil rights in the office of the Secretary of Health, Education and Welfare (HEW) in Washington, D.C., with responsibilities for the Indian program. Prior to joining HEW, he was an American Baptist pastor in Nevada.



Tim Norris, a second-year student at Berkeley, spoke during the seminary breakfast at the regional convention in Reno.

1961 A former American Baptist missionary to Congo, BRAINERD FRASER 'B ('60-'61, '65-'66) is now pastor of the White Temple First Baptist Church of Walla Walla, WA . . . Serving as administrator of the Adlai E. Stevenson House in Palo Alto is EARL WILLIAM GREENE, JR. 'B. His responsibilities in this "active living center for the elderly" include supervising a staff of sixteen and program development in social, recreational, cultural and service areas for the residents.

1963 EUGENE H. BARTELS 'B has moved from Firgrove Baptist Church, Puyallup, WA, to the Federated Church, Hamilton, MT . . . DAVID R. BEALS 'B is now pastor of First Baptist Church, Centerville, PA, moving from Costa Mesa, CA . . . In January EARL W. GROTE 'B began as pastor of Thousand Oaks Baptist Church, Berkeley, following a ministry at Community Baptist, King City . . . M. KENT MAYFIELD 'B has been in India studying with a program sponsored by the U.S. Educational Foundation. His area of study is theater with an accent on the religio-ritual aspects of folk arts. He is returning to the United States by way of Japan where he will be honored with a degree from the temple school at Zuiganzi.

1964 Our apologies to DAVID OLSON 'B for incorrect information about him in the September 1971 issue of **Dimensions.** He is pastor of the First Baptist Church of Akron, IA (rather than Christian education in Akron, OH). He and his wife, Judy, are involved in Christian education in the church and the American Baptist region — and in their home as they have a daughter and five sons.

1965 In December A. KEITH BAUSERMAN 'B moved from the pastorate of Baywood Baptist Church, Castro Valley, to Wilshire Baptist Church of Los Angeles . . . FRANK M. LEINEN 'B is pastor of two churches in New York State, Commack Baptist Church, Commack, and First Baptist, Port Jefferson.

1966 Congratulations to the WILLIAM KOENIGS 'C who have adopted a baby boy of Korean descent, Scott James . . . PAUL POEHLMAN 'C, pastor of the First Baptist Church, Darrington, WA, is serving as an advisor and counselor for a ministry known as "Reconciliation Ranch." A 60-acre property near Darrington was obtained by the First Baptist Church of Everett to provide a working ranch for young people alienated from their parents, possibly high school dropouts and/or users of drugs. An experienced Christian staff is working with them, the services of a Christian psychologist are provided and family counseling is available when the youth leaves the ranch. Ernest Hastings, ABSW trustee, is pastor of the Everett church.

1967 Taking chaplaincy training at the hospital in Larned, KS, is FORREST BELL 'C. He had been pastor of First Baptist Church, Raymond, WA . . . JAMES MATHEWS 'B is teaching at Sedro Woolley High School, Mt. Vernon, WA, where he is director of the orchestra, the band and the choir. He continues part-time in Christian education at First Baptist Church.

1968 Moving from First Baptist Church, Evansville, IN, to First Baptist, Taft, CA, is LARRY J. BENNETT 'C . . . DOUGLAS C. MYERS 'C is a marriage and family counselor for the Family Court Division of the Snohomish County (WA) Domestic Relations Department. He is also sharing in counseling services at First Baptist Church, Everett. He received the Ph.D. degree in counseling psychology in 1970 . . . Serving as pastor of the Federated Church, Quincy, MI, is WILLIAM NOBLITT 'C. He had been assistant chaplain at Inter-Community Hospital, West Covina.

1969 Congratulations to the RONALD HARRISES 'B on the birth of Robin Elaine, October 4, in Portland, OR, where the proud father is associate minister of First Baptist Church. Robin joins sister Bonnie Lynn, almost 2.

1970 GILLETTE O. JAMES 'B, pastor of Beth Eden Baptist, Oakland, was elected president of the East Bay Area of the American Baptist Churches of the West. Professor David Bartlett of the Berkeley campus of ABSW is vice-president. VINCENT ERNEST NELSON '42 B and MILTON GIRE '56 B are among the board members . . . LOREN McBAIN 'C was installed as pastor of the High Desert Baptist Church in Victorville on September 26.

1971 Several ordinations have taken place recently: JOHN BERGGREN 'B, pastor at Victor, MT, November 28 at First Baptist Church, Tacoma, WA; RICHARD FISKE 'C in First Baptist, Huntington Beach, November 14; E. JIMMIE SIMON 'C in First Baptist, Yakima, WA; and DONALD WELLS 'C in Iowa where he is pastor in Anamosa . . . KARL MILLER was called as assistant pastor by First Baptist Church, San Luis Obispo.

BERKELEY MAYOR NAMED BAILEY VISITING PROFESSOR

The Honorable Warren Widener, mayor of the city of Berkeley and an active Methodist layman, has been named as the 1972 John W. Bailey Visiting Professor. He will lead four discussions on the seminary campus which will focus on the social and ethical aspects of issues before the city council and ways the clergy can give leadership in involving the churches in city government.

Dates for the mayor's visits will be from 10:00 a.m. to 12:00 noon on Wednesday mornings on February 2, 16, 23 and March 1.

Preceding each visit by Mayor Widener to the seminary campus, students and faculty will be encouraged to attend the Monday evening meetings of the city council. Other interested members of the larger Berkeley community are also invited to take part in discussions at the seminary.

Mayor Widener is an attorney at the Earl Warren Legal Institute of the University of California at Berkeley, where he provides legal assistance across the nation for minority groups engaged in economic development projects.

Speaking Personally

DR. JOHN DILLENBERGER resigned as president of the Graduate Theological Union as of June 30. Following a sabbatical leave he will occupy an endowed chair in historical theology named in his honor at the GTU.

DEAN CLAUDE WELCH has been named acting president of GTU, while a search committee seeks a successor to Dr. Dillenberger. After eleven years as chairman of the religion department at the University of Pennsylvania, Dr. Welch became GTU dean last September.

DEAN ROBERT CAMPBELL attended executive committee meetings of the AATS in December and spoke to Los Angeles ministers on the charismatic movement and its place in the local church. He also led Bible studies at the Unified Baptist Church in Inglewood and Plymouth Congregational, Whittier.

DEAN PAUL CLASPER of Berkeley's ABSW campus was a featured speaker at the 5-state Pastors Convocation at Sioux Falls College in January. In Lent he will be interim minister at First Congregational Church in Berkeley, during Dr. Browne Barr's sabbatical. Recently he led a retreat for a group of Jesuits about to be ordained as priests.

Three Covina churches are developing a cooperative educational program for mentally retarded children. This is a direct outgrowth of a conference led by DR. CYRIL GARRETT at Covina last spring.

DEAN EMERITUS RALPH E. KNUDSEN is interim minister at the Prince of Peace Church in Sacramento for three months, during the pastor's sabbatical leave.

DR. ROBERT LAURIN is leading an eight-week series on Future Shock **at La Jolla Presbyterian Church.**

In January DR. WILLIAM MALCOMSON led a ministry to youth conference at Hamilton Air Force Base. The purpose was to improve communication between 50 chaplains of the Pacific region's Civil Air Patrol and a core of CAP cadets. ABC pastors in Oregon benefited from the leadership of Dr. Malcomson and Rev. Robert Frerichs, during a consultation on continuing education and ministry.

DR. BERNARD RAMM spoke recently at two college Religious Emphasis Weeks. His latest book on Christian ethics, **The Right, the Good and the Happy,** has been selected as the book of the month by Word Books and the Evangelical Book Club.

1972 EARL LECTURES, FEBRUARY 8-10

Pacific School of Religion will sponsor major lectures by Dr. Langdon Gilkey, professor of theology at the University of Chicago Divinity School and by Dr. Jose Miguez-Bonino, dean of Union Theological School in Buenos Aires. Dean Paul Clasper of ABSW will lead a seminar series on Buddhism. Sessions will be held at First Congregational Church in Berkeley.

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Joan Thatcher, Editor

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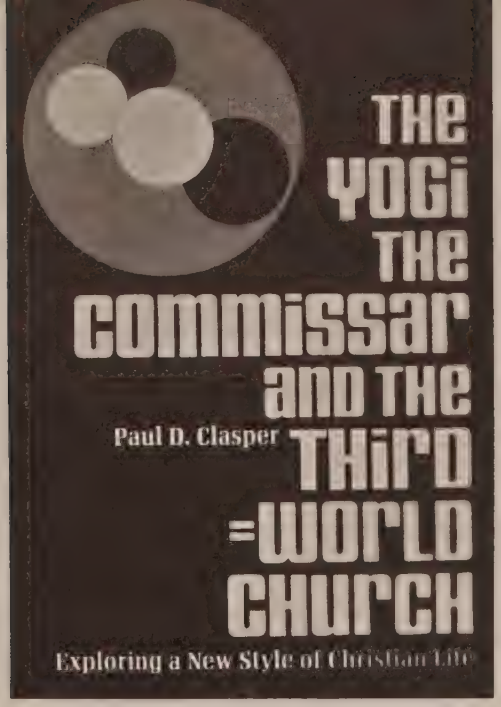
MAY 1972



Author Clay Ford — see page 4.



DEAN ROBERT CAMPBELL, datebook in hand, discusses his nomination as ABC general secretary with Dr. Culbert Rutenber, ABSW professor and recent ABC president.



The Yogi, the Commissar and the Third-World Church

by Paul Clasper, Judson, 1972, $1.95. (Dr. Clasper is dean of the Berkeley Campus, ABSW).

Reviewed by Culbert G. Rutenber

Professor of Philosophy of Religion, ABSW

Don't let this book fool you. It could. The style is so delightful, the elaboration of the argument so deceptively clear and concise, the whole so refreshingly lacking in the heavy jargon by which theologians prove their intelligence to one another that you might just wonder. Don't. The points are important. And layman and clergy alike can profit.

Essentially what Dean Clasper is trying to do is to suggest an image of wholeness for the Christian man which will transcend the polarizing conflict between the pietist and the activist while retaining the truth enshrined in each position. In the year of our Lord 1972 such an effort is still important.

Dean Clasper's suggested image is that of ambassador for Christ and he draws out the Christian implications by a stimulating comparison of this biblical concept with the position of the secular ambassador of a nation state.

The author draws suggestively on his rich background as missionary to the Orient and theologian in America. Theology, missions, third-world aspirations, other religions, the drive for social justice — all these and more are woven into an integral and persuasive pattern. (Incidentally, third-world church is not a church located in the third world but the third kind of church, neither yogi-oriented nor commissar-oriented but with elements of both.)

One thing that comes through is the balance of the writer. The chapter on continuous reformation illustrates it. Institutionalization is necessary but dangerous, runs the theme, and the subheadings remind the reader that there is one gospel but many theologies; one church, many churches; one mission, many missions; one Spirit, many ministries; one worship, many liturgies.

Strangely the greatest imbalance is at the main point of the book. Paraphrasing Jean Kerr, the commissar (activist) gets all the best lines, both quantitatively and qualitatively. The dean reveals himself finally as a Western Christian who speaks more easily about action and the practical than about meditation and the mystical.

Dean Clasper wants to start discussion, not give answers. He succeeds. I'd like to discuss with him the undefined term "revolution" which is easily made to embrace Jesus, the gospel and minorities in Burma and elsewhere struggling violently for political independence. (And was there really an American revolution or only a rebellion?)

I'd like to hear his analysis of Koestler's sequel to **The Yogi and the Commissar,** viz., **The Lotus and the Robot** where K. sadly concludes that Asian mysticism has no significant advice to offer mankind in its crucial hour. I'd even like to ask a few theological questions!

A stimulating job.

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DEAN CAMPBELL NOMINATED AS ABC GENERAL SECRETARY

After nearly two decades as dean of the Covina campus of the Seminary of the West, Dr. Robert C. Campbell has been nominated by the denomination's General Council to fill the office of general secretary, the top administrative post of the American Baptist Convention. The election will take place at the convention's annual meeting in Denver, May 10-14.

Dr. Campbell is no stranger to American Baptists. In 1970-71 he was president of the American Baptist Churches of the Pacific Southwest. Currently he is serving a fourth term on the board of managers of the American Baptist Board of Education and Publication. He has represented that board on the General Council.

He has also served as chairman of the board of MATE (a ministry in the Watts section of Los Angeles) and is an executive committee member of the American Association of Theological Schools. In 1967-8 Dr. Campbell was program committee chairman for the American Baptist Convention in Boston.

Dr. Campbell earned his A.B. degree from Westmont College in Santa Barbara in 1944 and subsequently received his B.D., Th.M. and Th.D. degrees from Eastern Baptist Theological Seminary in Philadelphia. He also earned an M.A. degree from the University of Southern California in Los Angeles in 1959. He has done post-graduate study at the University of Pennsylvania, Dropsie College of Hebrew and Cognate Learning, the School of Theology at Claremont, New York University, the University of London and Cambridge University.

Dr. Campbell married Lotus Graham in 1945. Mrs. Campbell also holds degrees from Westmont College and Eastern Baptist Seminary. The parents of Robin Carl and Cherry Colleen, the Campbells are members of First Baptist Church of Pomona.

Dr. Campbell was ordained in 1947 and has served numerous churches in Pennsylvania, New Jersey and California as staff minister, pastor or interim pastor.

He began his teaching career as assistant professor of biblical languages at Eastern Baptist Seminary in 1949. Two years later he became associate professor of religion at Eastern Baptist College, St. David's, Pa.

In 1953, Dr. Campbell was invited to California Baptist Theological Seminary, now the Covina campus of the Seminary of the West, as associate professor of New Testament. He accepted the seminary's deanship in June, 1954. In addition to his duties at Covina, he has been visiting professor of New Testament Greek at the School of Theology at Claremont and visiting professor of religion at the University of Redlands.

As seminary dean, Dr. Campbell administers the faculty, student personnel services, the library staff and the academic budget. He was instrumental in having the Covina campus receive recognition as an ABC seminary in 1958. Under the combined leadership of Dr. Campbell and President C. Adrian Heaton since 1959, the Covina campus has earned full accreditation from the American Association of Theological Schools and in 1968 joined a federation with the Berkeley Baptist Divinity School.

Dean Campbell has lectured widely in denominational and ecumenical circles, including presentations at religious emphasis weeks at major universities and at nation-wide conferences of the American Baptist Convention. In 1963 he lectured on the Gospels for a network television audience on NBC's "Frontiers of Faith" program. He has traveled and studied in Europe and the Near East.

Dr. Campbell has published **Great Words of the Faith** and is the author of church school curriculum materials and various journal articles.

President Heaton commented, "The seminary is proud indeed that one of its own staff has been nominated for this high office. I feel that Dean Campbell fulfills admirably the criteria listed two years ago by the search committee. These include capacity for prophetic leadership, tested administrative skill, sensitivity to the needs of minority groups, theological insight and platform presence."





COMING EVENTS

SEMINARY BREAKFAST AT DENVER

Friday, May 12, is the date for the Seminary of the West breakfast during the ABC sessions in Denver. Dean Robert C. Campbell of Covina, the nominee for general secretary of the American Baptist Convention, will be the main speaker. Alumni, trustees, students, staff and friends of both Berkeley and Covina are invited to the Hilton Hotel at 7:15 a.m. Tickets at Denver will cost $3.85, including tax and gratuity. Tickets purchased in advance from either campus will cost $3.50.

COVINA COMMENCEMENT ON JUNE 3

The graduating class of 1972 cordially invites interested friends to a celebration of commencement, to be held at 4 p.m. on Saturday, June 3, in Conaway chapel on the Covina campus. The graduates and their families and ABSW alumni are invited to a luncheon on campus that noon. Reservations must be made with Miss Elaine Halstead at Covina by June 1. Luncheon tickets are $2 each.

BERKELEY COMMENCEMENT ON JUNE 10

Following a coffee hour at 10 a.m., a celebration of commencement will be held at 11 a.m. on Saturday, June 10, in an outdoor setting on the Berkeley seminary campus. A brief charge to the graduates will be given by Dr. David Shannon, an American Baptist who is professor of religion at Bucknell University in Lewisburg, Pa. and visiting preacher at First Congregational Church in Berkeley. ABSW alumni are sponsoring a luncheon in Karpe Hall following the ceremony. Reservations must be made with Miss Carol Goodman by June 7. Tickets are $2 per person.

BOOK REVIEW

Berkeley Journal by Clay Ford, published April 12 by Harper & Row at $4.95. Reviewed by Joan Thatcher.

During a summer spent directing the free coffee house at Berkeley's First Baptist Church, Clay Ford, a Covina seminarian, became immersed in working with Berkeley's street people. He was one of four students sponsored by the ABC's Home Mission Societies.

His journal combines a depth of insight into people and theology to a degree rare in theologians, much less seminarians. His brief word pictures paint a vivid portrait of the myriad life-styles in Berkeley.

He describes one young man this way. "Cheyenne is hard not to love. His smile is warm; his laughter is alive and contagious. He is always ready to believe the best about people. He is a friend. He knows what it means to hurt inside, so he avoids hurting others."

In a later section he writes, "I am head-over-heels in love with Sarah Miles, a woman who has become involved in our coffee house ministry. She is radiant; her smile is overwhelming, disarming, and enchanting; her eyes sparkle; and her face is aglow with the peace and joy of God . . . She doesn't talk much, but then she doesn't have to. Her mere presence is enough to demonstrate the reality of God's love in the world. Only one factor mars our otherwise perfect relationship: she is 78, and I am 24. Woe is me."

With unusual perception, Mr. Ford identifies several distinct groups that make up the street people:

"The **cop-outs** have lost all will to live responsibly; they are unconcerned about what is right and wrong. They are lazy and have interest only in those things which bring pleasure or excitement, such as drugs, sex and riots. These are the most difficult people to reach . . . The **societal orphans** are those who are not acceptable or not able to function in a society like ours that demands rigid conformity. Included in this group are psychological misfits and the insane, members of motorcycle gangs, runaways unable to conform to home or school expectations, and unemployed ghetto youths and Vietnam war veterans who find it difficult to establish a niche . . ."

In another section he declares, "The Establishment churches need the Jesus People. They need their sparkle and enthusiasm, the effectiveness of their witness and testimony, their bubbling joy, and their love and acceptance of all colors and life-styles of people. On the other hand, the Jesus People need the Establishment churches. They need the content of the Christian faith revealed in the Scriptures and tradition as well as their own invigorating experience of faith."

Clay Ford concluded, "The Spirit of God grew inside me this summer, enabling me to love more deeply, more intensely, and more unconditionally. I've learned to look past hair length and skin color into the eyes, past life-styles into the heart."



This aerial view of the UC-Irvine campus shows the number of new buildings already constructed. In 1970 Irvine experienced the largest enrollment growth (26.7%) of any major university.



This large apartment building near the GTU complex is representative of the kind of facility which needs to be purchased when funds become available for the necessary down payment.

CAMPUS DEVELOPMENT PLANS

Both educational and economic needs have motivated the Seminary of the West to undertake moving its Covina campus to a new location at Irvine and its Berkeley campus from the south side of the university to the north side, in close proximity to several other seminaries. Plans for campus moves by 1974 were explained by President C. Adrian Heaton during the seminary's board of trustees meetings March 10-11.

At Covina the innovative teaching program needs contemporary educational buildings and close proximity to a great university. Irvine is the newest of the nine campuses of the University of California. Library holdings, cultural events, faculty personnel and other educational resources can be shared with the university and with a new Lutheran college being built at Irvine.

The master plan adopted for Berkeley's Holy Hill calls for centering the GTU complex at Scenic and Ridge Roads, on land located between the campuses of the Pacific School of Religion and the Church Divinity School of the Pacific. The 500,000 volume common library, to be shared by nine seminaries, may be designed by Louis Kahn of Philadelphia, latest winner of the gold medal award of the American Institute of Architects. The GTU's architectural committee is now negotiating with him.

ABSW plans to construct a faculty-seminar building with space for offices, seminar rooms, a multi-purpose lounge and parking facilities. An apartment building is also needed, to provide housing for both married couples and single students.

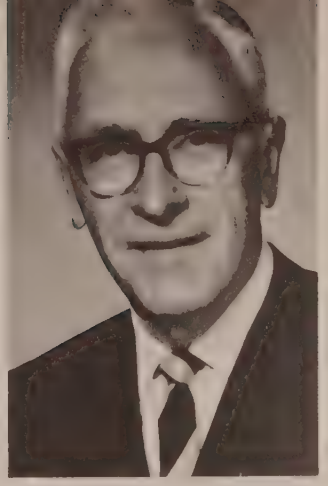
Dr. Heaton told the trustees of plans for the Pacific Southwest United Appeal. It has a goal of $3,100,000 for the capital needs of American Baptist agencies in the region, including $800,000 for the Seminary of the West to provide a contemporary learning center and chapel-auditorium at Irvine. The campaign will conduct a major gift phase in late 1972 and encourage church pledging between January and June, 1973. Theme of the program is "One Region — Meeting Real Needs."

The Covina trustees have entered into an escrow agreement for the sale of the 51-acre Covina campus for a large scale commercial development. High level conversations have been held with Chancellor Daniel Aldrich at the university's Irvine campus and with officials of the Irvine Company. The seminary is seeking a new location of 15 to 20 acres near the Irvine campus. Three professors have already moved from Covina to Irvine and are now commuting between the two locations.

Operating costs for both campuses now exceed the funds available from tuition, rents, endowment and gift income. The solution appears to be a decision to operate on smaller land parcels, with fewer buildings and to share facilities with other institutions.

By following these principles both at Berkeley and at Irvine, Dr. Heaton told the trustees that it will be possible to maintain quality education within a balanced budget, rather than to continue the present deficit financing program.

DR. MORONG RETIRES FROM SEMINARY STAFF



Dr. Carrol O. Morong has announced his plans to retire on June 30 as vice president for estate planning, following the observance of his 65th birthday on June 4.

A resolution was voted unanimously by the seminary trustees at their March meeting in appreciation of Dr. Morong's services in increasing the number of bequests and annuities received by the seminary during his three years on the staff.

Before moving to southern California, Dr. Morong spent four years as national director of the World Mission Campaign, a successful $22 million program conducted by the American Baptist Convention.

Born and educated in New England, Dr. Morong earned degrees at Harvard, Andover Newton Theological School and his doctorate from Boston University.

In addition to eleven years in the pastorate, he spent sixteen years as headmaster of Peddie School, an American Baptist preparatory school for boys in Hightstown, N.J.

Dr. Morong has made an excellent recovery from his open heart surgery in December, 1970. He and his wife Marion plan to retire in Santa Monica where they now live. They have three daughters and a son.

NEW SEMINARY TRUSTEES

Ten persons were elected to the Seminary of the West board of trustees at the March meeting. Four will serve on the Berkeley board and six on the Covina board. Additional faculty, student and alumni representatives will be named later.

New members of the Berkeley board include Miss Agnes Ellis of First Baptist Church in Long Beach; Dr. James Havens, executive minister of the American Baptist Churches of the Rocky Mountains; Dr. Harold Lane, pastor of First Baptist Church in Menlo Park; and Ernest Larsen, an orange grower of Redlands.

New Covina trustees include Rev. Gary Barmore, president of the Covina Alumni Association; Elbert Barrett of Scottsdale, a layman in First Baptist, Phoenix; Mrs. Paul J. Crapo of Calvary Baptist Church in San Bernardino; E. Charles Ford, an attorney in Los Angeles; Rev. John Epp, pastor of First Baptist Church in Visalia; and Dr. Elliott J. Mason, pastor of Trinity Baptist Church in Los Angeles.

Those retiring from the Berkeley board include Dr. Wilbur Christians, minister of First Baptist Church in Sacramento; Raymond Hardy, a layman of Pollock Pines; Rev. Dale Johnson, outgoing president of the Berkeley Alumni Association; Rev. William Scott, interim executive minister of the Colorado Baptist Convention; Mrs. John Sparrowk, lay woman of First Baptist Church in Danville; and Dennis Stull, outgoing president of the Berkeley Student Association.

Those completing terms of service at Covina include Ralph Bunting, representing Covina students; Rev. Douglas Jeffrey, pastor of First Baptist Church, Fountain Valley; John Kerr, retired Woolworth executive of Phoenix, Ariz.; C. H. Perry, owner of Perry's Tulare Inn, Tulare; Firman Staib, rancher of Dinuba; Robert Weidner, retired nurseryman of Encinitas; Dr. James Webster, pastor of First Baptist, Temple City; and Rev. Robert Westgate, outgoing Covina alumni president.

Alumni News

By Carol J. Goodman

• New officers for the Covina Alumni Association were elected at the annual barbeque held on the campus in January. Serving for the current term are: president — GARY BARMORE '67, co-pastor of Calvary Baptist Church, San Bernardino; vice president — EVERETT CURRY '67, director of the office of media ministries, Los Angeles Baptist City Society; secretary-treasurer, H. LOUIS ENGLE '70, minister of Christian education, First Baptist Church of Santa Ana.

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• LORENZ R. MICHELSON, '46 B, field counselor of the Division of World Mission Support for the American Baptist Churches of the West, led a mission tour during February and March. The itinerary included Japan, Taipei, Thailand, Burma, India, Zaire, Cyprus, the Holy Land, London and New York. Among those in the group are CELIA ALLEN '40x B, San Francisco; ROBERT C. DOUGHERTY, '63 C, Danville; LEO REED '48 B, Nampa, ID; RALPH P. ROWE, '60 C, Rio Vista; Mr. and Mrs. John Sparrowk, Ione; and Mrs. Harry Jenks, Palo Alto, all former trustees.

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• A news item in the February issue of **Dimensions** told of the visit of the Frank Cralles with Berkeley alumni in Japan. We regret that the names of some alumni visited were omitted and include them here: YOSHIO OSHIMA '54, HJORDIS

ANDERSSON '63-'64, GERD ULMSTEDT '63-'64, and in Thailand, RICHARD WORLEY '58.

• Four Seminary of the West alumni are involved in two new ventures of Lakeshore Avenue Baptist Church, Oakland. In 1971, the congregation decided to expand their ministry through establishing a day care center and a group home for boys, ages 12-16. Four houses adjacent to the sanctuary and fellowship hall were renovated for offices, the center and the home, increasing the use of facilities from 9,000 hours a year to 90,000.

The day care center, licensed to serve 45 children, opened March 1 and is under the direction of WILMA TURNER '63 B and the head teacher is FLOYD ELLISON '63 and '71 B. Planned for six boys, the home also opened in March and is directed by DAVID S. GATTEY '66 C, associate pastor. The pastor of the church is RODNEY R. ROMNEY '60 B.

1931 GORDON D. FORBES 'B has resigned from the staff of the American Baptist NorCal Credit Union to enter a new venture of helping professional people build a retirement income. Mr. Forbes has been in Christian education as state director in Washington, on the staff of First Baptist, Sacramento and director of field education for ABSW in Berkeley.

1938 Sincere sympathy goes to the family and congregation of RYOSUKE KATENA 'B who died in early December 1971. He was pastor of the Nara Baptist Church in Nara, Japan.

1945 Due to cataracts ROBERT B. MARTIN 'B has resigned from the NorCal Credit Union after seven years of service. He was the associate of Dr. M. E. Bratcher and later became manager-treasurer. He and Mrs. Martin, secretary to the faculty at the Berkeley campus of ABSW, live in El Cerrito and Mr. Martin will continue to lead the Berkeley Park Chapel.

1951 Now serving as pastor of Ledyard-Gales Ferry Baptist Church, Gales Ferry, CT, is NORMAN E. GANO '51x B.

1952 CHARLES R. DAVENPORT 'B is a high school principal in Coalinga.

1953 "Change in Chinatown" is a feature article by JAMES CHUCK 'B in the January 1972 issue of **The American Baptist.**

1954 In the fall of 1971 MICHAEL MARKHAM 'B, pastor of Panorama Baptist Church, Pacoima, attended the European Congress on Evangelism in Amsterdam. He also spoke to churches and groups in West Germany and Yugoslavia.

1957 Current president of the Kansas Baptist Convention is JAMES W. McCROSSEN 'B, pastor of First Baptist, Ottawa, since 1966 and a faculty member of Ottawa University.

1958 LEONARD BALLESTEROS, JR. 'B was appointed a field representative for the American Baptist Ministers and Missionaries Benefit Board, in February. His particular responsibility will be with Hispanic ministers throughout the United States and Puerto Rico. He has been pastor of North Baptist Church, Jersey City, NJ. . . . Serving as pastor of the Columbia United Church of Christ in Barberton, OH, is RALPH L. YOUNG 'B.

1959 KENNETH D. BLAZIER 'B, program associate, has been appointed associate director of special services, Division of Educational Ministries of the American Baptist Board of Education and Publication. He will carry basic responsibility for curriculum interpretation and field services as well as newly defined duties in management . . . RICHARD E. ICE 'B has resigned as deputy executive secretary of the American Baptist Home Mission Societies to become executive director of the American Baptist Homes of the West, effective July 1, 1972. He had been with ABHMS for eight years and for three years was associate executive minister for American Baptists in Northern California . . . On January 16 CHARLES P. SALVAGGIO 'C began as pastor of First Baptist Church in Huntington Park. He had been the pastor in Taft.

1960 JAMES O. LEFFINGWELL 'B has resigned as associate pastor of First Baptist Church, Kansas City, Kansas to become executive director of the Metropolitan Inter-Church Agency of Kansas City, an ecumenical agency covering seven counties.

1961 LONGRI AO '61x 'B of India is one of 25 Baptist leaders from 18 countries to be named to the program committee for the Baptist World Congress in Stockholm in 1975.

1962 Sincere sympathy goes to the family of DAVID AGNOR 'C of Elgin, OH, who died recently . . . MERVYN M. BETTS 'B returned from New Zealand in February to accept a position with Alderson-Broaddus College . . . In early 1970 Belmont Baptist Church, ROBERT L. PAULUS 'C, pastor, began exploring ways to have a more significant ministry to the community. The results are a year-old foster home, using a building already on their property. The project was launched through the cooperative planning and support of the church, the San Mateo Council of Churches and the county probation department . . . WILLIAM THOMAS, JR. 'B and his wife, who are now studying at Covina, have been appointed by the American Baptist Foreign Mission Societies to serve as missionaries in Europe where they will assist the International Fellowship of Evangelical Students in work among university students. They previously served a term of service in Zaire with the Baptist Missionary Society of London, England.

1964 RALPH K. SHOWERS 'C moved from the pastorate of First Baptist Church, Ewa Beach, HI, to First Baptist of Buena Park, March 1 . . . After graduation from Princeton Theological Seminary in 1968, LARRY TRETTIN '64x B and his wife worked for two years as community organizers for the Christian Council of Ghana, West Africa, and spent 10 months on an independent study tour of West Africa and Eastern and Western Europe. He is currently pastor of Bethel Baptist Church and director of the Catacombs Community Ministry in Ventura. The Trettins have a son, Graham Frederich, born October 22, 1971.

1965 A. KEITH BAUSERMAN 'B has moved to the pastorate of the Wilshire Baptist Church in Los Angeles.

1966 Congratulations to JEANNETTE (CHANDLER 'B) and DONALD JORDAN '66x B on the birth of Jennifer Noel on December 23. In Milwaukee, WI, he is program and camp director of the North Shore YMCA.

1967 BRUCE W. MORGAN 'B has moved from his post as associate minister at Calvary Baptist in Denver to become pastor of First Baptist, Lafayette, IN.

1968 Serving with the Saginaw (Michigan) Valley Council of the Camp Fire Girls is JANET DELOREY 'B . . . Moving from Twin Falls, ID, to First Baptist of Salt Lake City, where he is minister of Christian education and youth work is CHARLES GRAVES 'B.

1969 After graduate study in youth cultures at Princeton Theological Seminary, DAVID C. BLOOM 'C joined the staff of Calvary Baptist Church, Washington, D.C., where Dr. George W. Hill is senior minister . . . LELAND PAYNE 'C is recuperating after brain surgery at Los Alamitos General Hospital. He is working with First Baptist, Paramount, in Christian education.

1970 Congratulations to MAXINE F. CLARK 'C, assistant registrar at the Covina campus, and TIMM ASHLEY, a third-year student, on their engagement. After a summer wedding they will go to the University of St. Andrews in Scotland.

1971 JOHN BERGGREN 'B is now the permanent pastor of Victor Federated Church, Victor, MT . . . E. JIMMIE SIMON 'C is pastor of Firgrove Community Baptist Church, Puyallup, WA.

Speaking Personally

DR. LUIS FIDEL MERCADO is the full-time guest professor of New Testament at Covina this spring.

HAROLD DAVIS, chairman of the Berkeley trustees, became head of Oakland Housing Authority in March.

Four Covina professors led a series of mini-courses on the Bible at First Baptist, Fullerton, in March. They were DR. RICHARD DOSS, DR. ROBERT LAURIN, DR. DONALD THOMAS and DR. DAVID WALLACE.

Because of the continuing illness of DR. MAURICE P. JACKSON, the trustees have appointed DR. WILLIAM MALCOMSON as acting vice president for the Berkeley campus. He chairs the newly-created Division on the Ministry of the American Baptist Churches of the West and was the featured speaker at the region's Pastor-Laymen Seminar in March.

PROF. DAVID BARTLETT gave three lectures on religion and poetry at Sioux Falls College in February.

DR. MYRON R. CHARTIER spoke to the Idaho-Utah pastors in April on "The Minister as Communicator." This spring he is teaching methodologies of communication at the Marine Corps Air Station at El Toro.

During the winter quarter at El Toro, twelve chaplains took part in a seminar on the relationship between theology and psycho-therapy, led by DR. RICHARD DOSS.

In April, DEAN PAUL CLASPER was a leader for the ABC ministers retreat at Mission Springs. He also met with the long-range planning committee and executive staff of the American Baptist Foreign Mission Society and preached at First Baptist, Visalia, CA.

Twenty watercolors by MRS. JANET CLASPER were exhibited at the Cleveland Gallery of Northbrae Community Church in Berkeley.

DR. ELDON G. ERNST gave three lectures on American Christianity at First Congregational Church in Berkeley this spring. On sabbatical this quarter, he is continuing research in American religious history.

PROF. ROBERT H. MITCHELL will lead a music workshop during the ABC convention in Denver; is song leader and worship leader for the World Mission Conference at Asilomar this summer; and will be song leader and workshop leader at the Mission Conference at Green Lake, Wis. He lectured on Christian worship to the Hispanic Baptist pastors at Thousand Pines.

The latest book by DR. BERNARD RAMM is **The God Who Makes a Difference,** a critical evaluation of some contemporary theologians.

DR. CULBERT G. RUTENBER led Holy Week services in the Monumental Baptist Church of Jersey City, N.J. and spoke on the ethics of love to the Westfield, N.J. public school teachers, who are engaged in a desegregation effort. At the Denver convention in May, he will be a reactor to the major address on peace Friday night.

DR. DONALD F. THOMAS directed a two-week continuing education experience at Covina for twelve pastors from Arizona. It included biblical and theological studies of ministry, a review of preaching patterns using video-tape equipment and seminars on mission.

MISS JOAN THATCHER, director of communications and editor of **Dimensions** since 1969, left the seminary staff in late March. She is writing a book manuscript and doing further study at the Graduate Theological Union in Berkeley during the spring quarter.

Dimensions
American Baptist
Seminary of the West

Volume 3 MAY 1972 Number 4

AMERICAN BAPTIST SEMINARY
OF THE WEST

1300 E. Covina Hills Road
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C. Adrian Heaton, President
Joan Thatcher, Editor

Published February, May, September
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COLOR ART

AMERICAN BAPTIST SEMINARY OF THE WEST

Dimensions

APRIL 1973

Volume 4 Number 3

MAY 16 1973

SEMINARY ADVANCES THROUGH ADVERSITY

A Report by President C. Adrian Heaton

In marriage ceremonies couples pledge to love each other deeply "for richer or for poorer." Our Seminary, a federation of Berkeley Baptist Divinity School and California Baptist Theological Seminary, is now testing this vow institutionally.

In an historic decision, the Board of Trustees voted on March 10 to center the degree programs of the Seminary on a single campus in the southern part of the West Coast area and, at the same time, to maintain a center for continuing theological education in cooperation with the Graduate Theological Union in Berkeley. This basic decision was reached when the Board faced fully the fact that our constituency was not able to finance the fully developed two-campus programs at Berkeley and Covina.

The President told the Board, "Although we still believe the two-campus vision is right, it does little good to hang tenaciously onto it if the Baptists who support us do not follow our leadership." The Board voted to set up a one and one-half million dollar endowment fund from assets previously given to Berkeley in order to maintain a center for cooperation with other seminaries in the Bay Area as we provide short-term courses, refresher courses and continuing research for American Baptists.

Our major degree programs will be centered in the south. The primary reason for selecting the southern campus is nearness to our largest concentration of American Baptists in the West. In a very real sense the Seminary is a servant of the churches. It must maintain a very close inter-relatedness with the churches. Through vital programs of field education and internships for students the education of ministers becomes a shared



responsibility of churches and seminary. Such dependence upon the churches also grows out of a theological belief that the local church is the primary center of God's activity in the world today. Consequently, although the seminary needs positive relationships with urban need, university settings and the many centers where culture is being formed, it must keep the closest relationship to the churches it serves. Because nearly one-half of the American Baptists of the West are in Southern California, and because 65% of the students of the two campuses of the American Baptist Seminary of the West are located at the southern campus, three-fourths of our faculty is now in the south, and because there is greater participation in the life of the churches by the students and faculty of the southern campus and a consequent by-product of less alienation from the churches in the south, it seems that the southern location is to be preferred if the American Baptist Seminary of the West is to have only one central campus. We hope the merger will be a new, rich, wholistic impact of the best of both the Berkeley and Covina traditions.

If we move our campus to the University of Califorina at Irvine (near Newport Beach) in two years, we still will be near our greatest population of American Baptists in the West.

(continued next page)

(continued from page one)

By living within a balanced budget, we hope not only to maintain our permanent center in Berkeley but to be able to set up and staff short-term programs of theological study in such centers as Seattle, Portland, Salt Lake City, Visalia, San Diego, Phoenix and Denver.

The changes voted above will reduce our costs significantly, but the school will still need better support from our churches and individual contributors to be strong. We invite you to help.

The published goals of the Seminary remain constant. They are:

1. Preparing spiritually motivated and well-educated pastors and missionaries.
2. Educating academic specialists for careers in vocations closely related to the Christian ministry.
3. Providing continuing education for ministers in the West.
4. Giving theological education for laity.
5. Engaging in research to assist pastors and laity in solving problems confronting the churches.
6. Maintaining and servicing repositories of Baptist and Christian heritage.
7. Providing special educational services in cooperation with minority groups such as Blacks, Hispanics and Asians.

The degrees offered at our southern campus include the master of arts, master of divinity and doctor of ministry. The school also is involved in continuing education for ministers and chaplains, in lay education and in several specialized programs of individual faculty members such as helping mentally retarded children, drug abuse centers, simulation learning, research on the theology of death and dying, religious drama and Key 73.

The present degree programs at Berkeley will be continued for one more year. After that we shall carry our basic professional degree programs in the south but we shall continue also our involvement with graduate programs in the Graduate Theological Union. Dr. Eugene Carson Blake, who headed the World Council of Churches 1966-1972, said recently of the "elite" education of the GTU, "In the face of a common demagogic attack which favors ignorance over knowledge, falsehood over truth, bias over balance, imbecility over understanding or incompetence over comprehension, one must choose to follow the elite, however dangerous elitism may be. That is the chief reason I am here to celebrate ten years of the GTU with you."

* * * * * *

The vote for consolidation on March 10 was carried 24 to 13 with one abstention. The 38 trustees in attendance were:

Dr. Gary Barmore, pastor, Calvary Baptist Church, San Bernardino
Rev. Glenn Camper, executive minister, Oregon Baptist Convention
Everett Carlson, businessman, Menlo Park
Dr. James Chuck, pastor, Chinese Baptist Church, San Francisco
Dr. Edward B. Cole, pastor, First Baptist Church, Pomona
Harold Davis, executive director of the Oakland Housing Authority
Dr. A. George Downing, executive minister, American Baptist Churches of the Pacific Southwest
Rev. John Epp, pastor, First Baptist Church, Visalia
Dr. Eldon G. Ernst, professor of American religious history, ABSW/Berkeley
Rev. Lowell Fairley, pastor, First Baptist Church, Scottsdale, AZ
Richard French, vice president, Best Maintenance Company, Los Angeles
Dr. Ernest Hastings, pastor, First Baptist Church, Everett, WA
Dr. James Havens, executive minister, American Baptist Churches of the Rocky Mountains
Wilbert Hill, M.D., Downey

(continued on page 7)

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C. Adrian Heaton, President

Carol J. Goodman, Editor

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DR. LAURIN NAMED DEAN

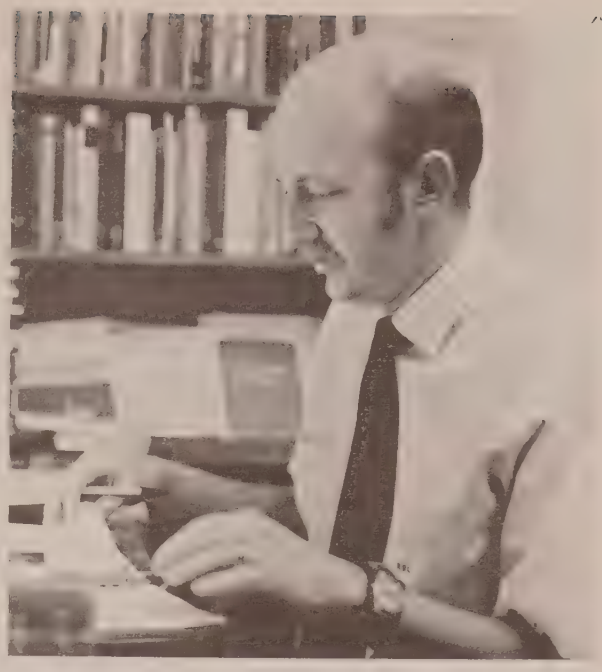
Dr. Robert B. Laurin, professor of Old Testament and registrar for ABSW/Covina, was named dean of that campus by the board of trustees of the American Baptist Seminary of the West on March 10, 1973. He succeeds Dr. Robert C. Campbell who became general secretary of the American Baptist Churches in the U.S.A.

Dr. Laurin said, "Appointment to the deanship presents me with a very exciting challenge. Theological education is in the midst of great change and experimentation, and I look forward to the opportunity of providing leadership in teaching the basic affirmations of the gospel in the context of current professional concerns for ministry."

A graduate of Westmont College and Fuller Theological Seminary (B.D. cum laude and Th.M.), Dr. Laurin received his Ph.D. degree from the University of St. Andrews, Scotland. His dissertation was titled, "Eschatology and Messianism in the Qumran Scrolls." He is the author of **When God Judges, The Laymen's Introduction to the Old Testament** and **Contemporary Old Testament Theologians,** all published by Judson Press, and essays in **The Dictionary of Practical Theology, The Wycliffe Bible Commentary, Baker's Dictionary of Theology, The Broadman Commentary** and **The Biblical Expositor.**

Dr. Laurin has been a leader in shaping the curriculum at Covina which "combines academic rigor, interdisciplinary study and functional integration with ministerial practice." In addition to teaching and responsibilities as registrar he was acting dean until his permanent appointment.

A member of a number of professional societies, Dr. Laurin is currently chairman of the Commission on Theological Concerns for American Baptists and assists agencies and groups to develop theologically responsible goals and procedures. He also serves on the board of the Center of Metropolitan Mission In-Service Training which helps churchmen in Los Angeles to develop skills and motivation for responsible social and personal change.



Dr. and Mrs. Laurin have three children, Bruce, Catherine and Karen.

The search committee for the deanship included Dr. James Webster, chairman, pastor of Temple City Baptist Church; Dr. Edward B. Cole, pastor, First Baptist Church, Pomona; Dr. Gary Barmore, pastor, Calvary Baptist Church, San Bernardino; Rev. Robert Huston, director of clergy relations for Forest Lawn Mortuaries; Richard Stratford, Covina student; Dr. Cyril Garrett, professor of Christian education; Dr. Richard Doss, associate professor of preaching; and President Heaton. The committee unanimously recommended Dr. Laurin as a man of deep Christian commitment, brilliance as a scholar-teacher and competence as an administrator.

A REMINDER

Seminary of the West Breakfast

May 24, 1973

Radisson Cornhusker Hotel
Lincoln, Nebraska

$2.50

Convention of
American Baptist Churches in the USA



DR. MALCOMSON TO VICE PRESIDENT

Dr. William L. Malcomson, professor of ministry and director of field education for ABSW/Berkeley, has been elected vice president of that campus. He succeeds Dr. Maurice P. Jackson who has had to curtail his activities because of health.

A graduate of Denison University, Colgate Rochester Divinity School and Princeton University, where he received both the M.A. and Ph.D. degrees, Dr. Malcomson joined the Berkeley faculty in 1968. He has been a pastor of an American Baptist church in Connecticut, minister of leadership and program development for First Baptist, Oakland, and taught at Pomona College and Central Baptist Theological Seminary.

President C. Adrian Heaton said of Dr. Malcomson and his new responsibilities that "he acts for the president in his absence, supervises the non-faculty staff, guides field education and heads programs of continuing education. As the emphasis of our program at Berkeley changes, he will give more time to setting up centers in the west for continuing education."

Dr. Malcomson is the author of several articles on preaching and worship, is co-editor of **The Church Creative** and author of **The Preaching Event.** He is a member of the advisory board for theological studies of the American Baptist Churches in the U.S.A.

Dr. and Mrs. Malcomson reside in Oakland where they are active in the First Baptist Church, he is currently moderator of the congregation, and have three children, Christi, Scott and John.

DR. ERNST PROMOTED

Dr. Eldon G. Ernst, a member of the ABSW/Berkeley faculty since 1967, has been promoted from associate professor to full professor of American religious history. A graduate of Linfield College and Colgate Rochester Divinity School, Dr. Ernst received his Ph.D. degree from Yale University, writing his dissertation on "The Interchurch World Movement of North America, 1919-1920."

Prior to joining the Berkeley faculty Dr. Ernst served American Baptist churches in New York and Connecticut and he and his wife, Joy, are currently active members of the Lakeshore Avenue Baptist Church, Oakland. He is associate editor of **Foundations,** a Baptist journal, vice president of the American Baptist Historical Society and a member of several professional organizations. He has written a number of articles for such journals as **Church History, Foundations, Journal of Presbyterian History** and **Action/Reaction.**

Dr. Ernst is recognized for his guidance of ABSW students as well as Ph.D. and M.A. students at the Graduate Theological Union. In the cooperative curriculum areas he was recognized by professors in his field in serving a two-year term as chairman of the area of historical studies.

Dr. and Mrs. Ernst are the parents of four boys, Michael, David, Peter and Samuel, born in February. Mrs. Ernst is assistant librarian for the Berkeley campus.





Pastor James Alfred Smith confers with Mrs. Regina Anderson, director, and students of the Hi-Rise Tutorial Program sponsored by Allen Temple Baptist Church of Oakland.

SEMINARY AND CHURCH

The relationship between the seminary and the church is a vital one. One aspect of that association is seen in recent events linking ABSW/Berkeley and Allen Temple Church, Oakland. Dr. James Alfred Smith, pastor of the church, serves on the ABSW/Berkeley board of trustees and last June received the Th.M. degree from the Berkeley campus. His thesis, written under the direction of Dr. Eldon G. Ernst, professor of American religious history, is entitled **Thus Far By Faith** and is a history of the Allen Temple Church.

In October 1972 the church celebrated its 53rd anniversary. Participating in the special services with the pastor were Dr. Norman K. Gottwald, Berkeley's professor of Old Testament and a member of the church, Anthony Lloyd, middler student at the seminary and youth minister for the church, and Dr. Kelly Miller Smith, pastor of First Baptist Church, Nashville, TN and dean of Vanderbilt University Divinity School.

Dr. Smith (J.A.) has also recently written a series of meditations entitled **Don't Be Squeezed Into the World's Mold.** This book and his thesis have been published by Allen Temple Baptist Church and are available through the church for the price of $5.00 for the church history and $1.50 for the meditations.

Dr. Smith is a graduate of Western Baptist College, Kansas City, MO, with the B.S. degree and received the B.D. and Th.M. degrees from Missouri School of Religion. He was honored with the LL.D. degree by Inter-Baptist Theological Center in Houston, TX.

TRIBUTE FOR MISSIONARY

A former missionary to Zaire (Congo), Mrs. Charles E. Smith (Viola), will be honored at the June commencement of the ABSW/Berkeley campus for her distinguished service in that African country. She and her husband, who directed agricultural and community life programs, ministered for over 30 years in Banza Manteke, Nsona Mpangu, Kimpese, Matadi, Sona Bata and Kikongo. Both took classes at Berkeley.



Now living in retirement in Claremont, Mrs. Smith continues to minister in Zaire through the on-going health services she established. In addition she has translated textbooks and during her last term on the field was head of the school system of 72 village and regional schools, principal of the station school and inaugurated a teacher training program and a home economics school.

At the request of the Congo Baptist Convention, Mrs. Smith wrote a history of the Baptist church in Congo entitled "Diatungwa va Tadi" which means "It was built on a Rock." The work was published in 1966 after five years of research by Mrs. Smith.

SPEAKING PERSONALLY

JOHN T. BURKE, instructor in church music at the Berkeley campus and organist-choirmaster of First Congregational Church, Berkeley, has been elected president of the board of directors of the Choristers Guild. The organization, with offices in Dallas, TX, is dedicated to increasing the effectiveness and work of directors who are conducting children's choirs throughout the world. Its membership includes 7,000 directors from the United States, Canada, Japan and Europe.

Samuel Frederick was born February 21 to DR. and MRS. ELDON G. ERNST of the Berkeley faculty. Congratulations!

MRS. JOHN SPARROWK, ABSW trustee, was elected vice-president of the American Baptist Board of International Ministries (American Baptist Foreign Mission Society) at its annual meeting in February.

Alumni News

News Briefs

JOHN TOWNSEND '57 B and ROBERT B. WALLACE '58 B are two of 14 American Baptist pastors who have items printed in the 1973 edition of THE MINISTERS MANUAL, edited by Charles L. Wallis of Keuka College and published by Harper and Row.

1953 J. E. DOLLAR 'B Hon. retired as director of the American Baptist Assembly in Green Lake, WI and has moved to Placerville. He served for 12 years as director of public relations for Berkeley Baptist Divinity School.

1954 RUSSELL HENDRICKSON 'B, pastor of First Baptist Church, Bellingham, WA, is serving as president of the Bellingham Area Council of Churches.

1964 O. KENNETH WALTHER 'Bx has been pastor of Burnt Hills Baptist Church, NY, for six years. He and his wife are both enrolled in the Ph.D. program in classics at the State University of New York at Albany.

Fields of Service

1936 RALPH T. COBB to field representative for Central Baptist Theological Seminary, from executive minister of South Dakota Baptist Convention. A plaque was presented to him on his retirement as executive minister by the American Baptist Ministers Council and the national staff of the American Baptist Churches "in appreciation of his fellowship and Christian statesmanship and his service as a leader in the Convention."

1937 EARL GOSA 'B to interim pastor of First Baptist Church, Kent, WA.

1938 HENRY M. KOSLOW 'B to interim pastor of First Baptist Church, Pendleton, OR.

1947 JOHN A. MACDONALD 'B to pastor of Blossom Hill Baptist Church, San Jose, from First Baptist, Mill Valley, effective February 1973.

1948 JAMES E. SPRIGG 'B (Mrs. Sprigg—PEARL WOOLFOLK '46 B) to pastor of First Baptist Church, Fitchburg, MA, effective April 2, 1973, from secretary of the Overseas Division of the American Baptist Board of International Ministries.

1949 PHYLLIS VANDER PLAATS Smith 'B is coordinating the nursery school program for the Milwaukee, WI, YWCA.

1951 LAWRENCE C. BEAL 'B to pastor of First Baptist Church, Flagler, CO, from First Baptist, Lewistown, MT.

1954 GORDON E. GILBERT 'C to pastorate of First Baptist Church, Hanford, from University Baptist Church, Bakersfield, effective November 1972 . . . ROBERT W. THATCHER 'B to area minister for Mid-American Baptist Churches, effective April 1, 1973, from associate pastor of First Baptist Church, Westfield, NJ. He will be living in the Twin Cities area of Minnesota.

1956 MILTON L. GIRE 'B to pastor of First Baptist Church, Port Angeles, WA, from First Baptist, Alameda, effective March 1, 1973.

1958 ROBERT WHEATON 'B from pastorate of First Baptist Church, San Carlos, but continuing as director of the church's Counseling Center.

1959 BRUCE HOMFELDT 'B to area minister of American Baptist Churches of the Northwest, from First Baptist, Kent, WA, January 1973.

1960 MAX W. MORGAN 'B Hon. to pastor of Delmar Baptist Church, St. Louis, MO, from Wichita, KS . . . ROBERT L. REVENAUGH 'B to pastor of Bay View Baptist Church, Milwaukee, WI, from faculty of Central Baptist Theological Seminary.

1961 C. STANDLEY ANGLE 'B is teaching school in Deadwood, SD . . . V. REX WOODS 'B to pastor of Whiting Community Baptist Church, Neenah, WI, from chaplaincy at Mounds Park and Midway Hospitals, St. Paul, MN.

1963 M. KENT MAYFIELD 'B is now serving on the staff of Arizona State Hospital in Phoenix.

1966 ROGER L. STEWART 'B to assistant administrator of the Baptist Home of District of Columbia, effective December 1, 1972, from field representative in services to the aging for the American Baptist Home Mission Societies.

1967 CHARLES WALKER 'B to chaplain of Santa Clara County jail system, effective January 1973, from co-pastor of Trinity Baptist Church, Concord.

1971 PAUL C. CHRISTIE 'B to minister to the community, sponsored by Grace Baptist Church, First Christian Church and St. James Episcopal Church in San Jose, from coordinator for the Greater Richmond Interfaith Program.

1972 HOYT D. SHERWIN 'C to pastor of First Baptist Church, Reedsport, OR, effective February 1973.

1973 FRED A. ANSELL 'Cx, to campus ministry in Hays, KS.

New Arrivals

Congratulations to the happy parents on the following births:

LYNN VAN DYKE Piggot '62 B — a daughter, Heather Renee, on November 16, 1972, in Carrollton, IL. She joins a brother, William Franklin, 3, and a foster brother, David Robert, 2.

RICHARD BALSIGER '70 C—a daughter, Heather Ruth, on March 7, 1973.

SONDRA SAKALA '71 C — a daughter, Rebecca Suzanne, on February 10, 1973. After a leave, Mrs. Sakala returned this spring to her position as minister of education of Panorama Presbyterian Church, Panorama City.

In Memoriam

Sincere sympathy goes to the family on the death of:

C. W. WASHINGTON, SR. '48 B — on February 21, 1973 in San Jose where he was pastor of Antioch Baptist Church.

(continued from page 2)

Dr. Leland Hine, professor of church history, ABSW/Covina
Mrs. Maurice B. Hodge, former president, American Baptist Convention, Portland, OR
Dr. Paul Howard, professor of sociology, Linfield College, McMinnville, OR
Mrs. Walter Hunsaker, businesswoman, Long Beach
Dr. Blair Hurd, state department of education, Sacramento
Rev. Robert Huston, director of clergy relations, Forest Lawn Mortuaries, Glendale
Henry Jensen, public school administrator, San Jose
Dr. Thomas Kilgore, pastor, Second Baptist Church, Los Angeles, and former president of American Baptist Convention
Dr. Harold Lane, pastor, First Baptist Church, Menlo Park
Ernest Larsen, orange grower, Redlands
Dr. Elliott Mason, pastor, Trinity Baptist Church, Los Angeles
Norman Neste, head of Neste, Brudin and Stone, civil engineers, San Bernardino
Mrs. Gordon Packard, businesswoman, Atherton
Keith Patterson, olive processor and distributor, Strathmore
Roland Peterson, businessman, Oakland
Charles Pierpoint, retired vice president, University of Redlands
Dr. Robert Rasmussen, executive minister, American Baptist Churches of the West
Miss Harriet Robbins, retired school executive, Santa Monica
Dr. Elroy Shikles, pastor, First Baptist Church, Grand Junction, CO
Harold Smith, student, ABSW/Berkeley
Dr. J. Alfred Smith, pastor, Allen Temple Baptist Church, Oakland
Mrs. John Sparrowk, vice president, National Council of Churches, Ione
Richard Stratford, student, ABSW/Covina
Edward Waller, retired insurance executive, Berkeley

RESOLUTION

The Western Commission on the Ministry of the American Baptist Churches in the U.S.A. met in Oakland on March 11 and 12, 1973. After a report on the action on March 10 by the board of trustees of the American Baptist Seminary of the West, the commission passed the following resolution:

> The Western Commission on the Ministry, in cognizance of the crucial and history making decisions now in process in the American Baptist Seminary of the West, declares its deep interest in, concern for, and affirmation of the future of the Seminary. The Western Commission stands ready to be of service and support in whatever ways may be useful and desirable to the president, the administration, the faculty, and the students.

ASSURANCE ON ANNUITIES

"The moving of our degree program to a single campus at the end of next year has no effect on any of the annuity contracts. Income will continue to be paid regularly as provided for in the contracts. All charitable gift annuities with the American Baptist Seminary of the West are written in conformity with provisions of the Insurance Code administered by the California Commissioner of Insurance. This control and the high standards involved insure the donor of security in payments. The annuity program of the Seminary is a means of securing safe, guaranteed income for life while at the same time making a gift to the work of educating men and women for ministry.

"There is a new type of gift annuity which is called a deferred gift annuity. A person may place on deposit with the Seminary an amount now to be held until a period of one, five, or more years from now and then begin to receive an income based on their age at that time. The income will also be based on the principle deposited now plus the accrued interest. For further information write to the Seminary Development Office."

— Winston E. Neal

Alumni and Friends Are Cordially Invited to Attend

THE 1973 COMMENCEMENTS

Covina Campus — June 2

Set for 4 p.m. on Saturday, June 2, at the campus, the Covina commencement program will have a central theme of "The New Person in Jesus Christ" according to Dean Robert B. Laurin. "Recognizing the Old Testament promise of a new Exodus, a new heart and a new world, and accepting the new life brought by Jesus Christ, the graduating class will affirm their participation as new ministers."

Special music, a litany and "trialogical preaching" by a professor, an alumnus and a member of the graduating class will develop the theme.

Dr. Lawrence W. Allen will be the guest of honor at the Alumni Luncheon at 12:30 p.m. He is retiring after 25 years of service as professor, dean of students, vice president and assistant to the president. Reservations are necessary.

Berkeley Campus — June 9

The Berkeley commencement on Saturday, June 9, will be "A Drama in Three Acts," beginning at 10:00 a.m. on the campus. The first act will feature an address by Ann McGrew Bennett (Mrs. John C.), music by the brass ensemble of Berkeley's First Baptist Church and a litany of worship. Mrs. Bennett, a graduate of the University of Nebraska and Auburn Theological Seminary, has been active in public school and religious education, has been a member of national church boards and is an active member of peace groups.

The awarding of degrees, citations and awards will highlight the second act. Dr. Maurice P. Jackson will be acting dean and Dr. Harold B. Frazee will be marshal. The charge to the candidates will be by the faculty.

A luncheon sponsored by the Alumni Association and communion will be the third act. Reservations are necessary for the meal.



Dr. Lawrence W. Allen

Mrs. John C. Bennett



American Baptist Seminary of the West — 1300 E. Covina Hills Road, Covina, CA 91724

Director of Publications
Graduate Theological Union Library
2451 Ridge Road
Berkeley, CA 94709

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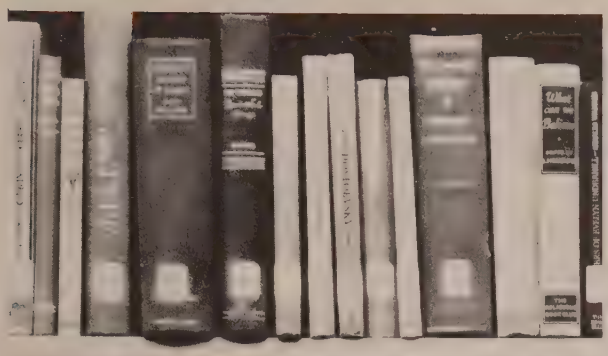
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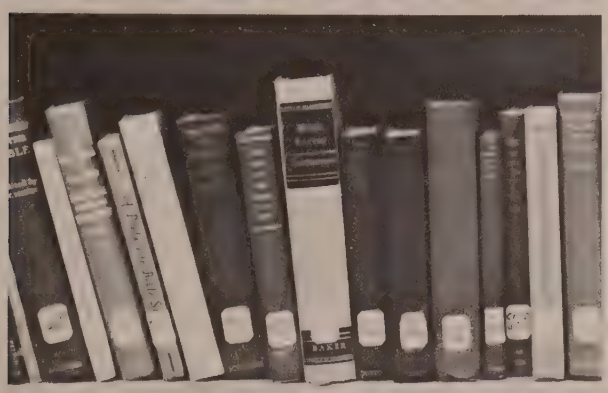
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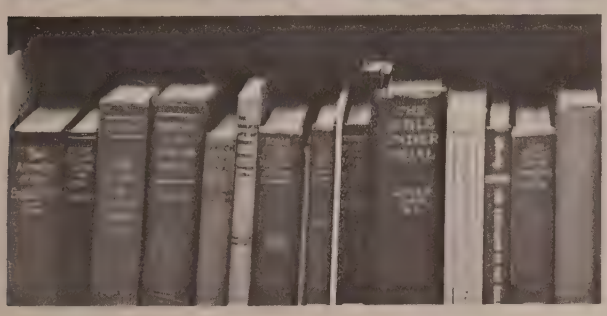
Volume 4 Number 1

GRADUATE THEOLOGICAL UNION 1962









Fall Quarter Opens

A rich cross section of personalities, backgrounds and experiences make up the profile of the new and continuing students who have begun their fall quarter studies at the American Baptist Seminary of the West. Their goals for ministry include the pastorate (the largest single area), Christian education, teaching, missionary service, counseling and community outreach.

The students come from the U.S. and ten foreign countries, thirty-one states, ten denominations (American Baptist is the largest number), and have studied at fifty-two colleges and universities plus six graduate schools.

Two new students, husband and wife, have both taught in Belgium where they met. He is from Egypt with a doctorate in pharmacology and they plan to minister among Moslem Arabs. There are two other couples, one from India, where both husband and wife are full time students.

Included in the experiences of the students are nursing service in Zaire, a summer missionary term in Africa, work under the Office of Economic Opportunity, and the Peace Corps as well as service in the pastorate, church music, and Christian education.

Activities preceding the beginning of classes were highlighted by the annual student-faculty-staff retreats which gave opportunity for getting acquainted, recreation and the sharing of ideas, plans and aspirations. At Covina, where classes began on September 18, the retreat was again held at Alpine Conference Grounds in the San Bernardino Mountains. The first day of classes at Berkeley was October 2 with the retreat at Westminister House in Alamo. Other events prior to classes included an all-school potluck dinner, coffee hour, and a dessert social.

Covina Campus

FALL CONVOCATION

Friday, November 3, 1972

8:00 p.m.

CONAWAY CHAPEL

Speaker — Rev. Scott Irvine

Assistant Professor of Pastoral Counseling

A unique event with plans to award academic degrees for the first time at this time of year.

CLASPERS TO ASIA

Hong Kong will be "home base" for at least six months for Berkeley's dean, Dr. Paul Clasper, and his family as he begins a sabbatical leave in January, 1973. He will be engaged primarily in studying matters relating to China—Chinese religion, the Chinese revolution and the Christian mission as it relates to the Chinese people. He will also be studying the Chinese language.

Dr. Clasper will be returning to a "first love" in his study. His original interest in Christian missions concerned China but the Communist regime changed his plans. He spent 11 years in Burma as an American Baptist missionary, serving as vice-president and professor of theology at the Burma Divinity School. A high point of his leave will be a week in Burma with his family, his first return since leaving in 1963.

While in Asia, Dr. Clasper will spend one term on loan to the Southeast Asia Association of Theological Schools. He will be on a team to investigate seminaries in four countries, Burma, Thailand, Taiwan and the Philippines.

The Claspers' daughters, Cindy and Cathy, will be enrolled in the International School in Hong Kong. A recognized artist, Mrs. Clasper will be continuing her interest in sketching and painting. The Claspers will return to Berkeley in time for the opening of the seminary's fall quarter in 1973.



Kurt Schwalbe, 1971 M.Div. graduate of the Berkeley campus, is shown here with children of Chovar Village in the Katmandu Valley of Nepal. He and his wife, Elizabeth, spent a year here, from June 1971 to June 1972, studying the language, culture and religion of the Nepali and Tibetan people. He first became interested in the Tibetan culture and people through the handcrafts he sold in his work with an import business while in seminary.

Mr. Schwalbe arranged for Tibetan language study with Lama (priest) Sangye Tenzing, going to his home three afternoons a week. Located in the foothills of the Himalayan mountains, Chovar is a village of 300 people with a moderate climate. Houses are of stone and mud-like mortar with dirt floors and glassless, shuttered windows.

The Schwalbes came back to the U.S. in June and in September returned to Nepal for a second, more intensive year of study. They will be living in Serlo Gompa monastery where Mr. Schwalbe's teacher-priest is now living. It is near Junebese Village in the Solo Khumbu region in the "shadow" of Mt. Everest.

Next year Mr. Schwalbe will return to the Graduate Theological Union, where he is on leave from the M.A. program, to enroll for the Ph.D. degree.

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C. Adrian Heaton, President

Carol J. Goodman, Editor

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Covina Alumni Council

(Left to right) Gary Mann '60, William Thurmond '71, Daniel Benedict '69, Elaine Halstead '70, Gary Barmore '67 (president), Maureen Brians '53, Alan Pollock '63, Louis Engle '71, and Everett Curry '67. *(See story for other members not pictured.)*

COVINA ALUMNI MEET

Under the leadership of President Gary E. Barmore, co-pastor of Calvary Baptist Church, San Bernardino, the Covina Alumni Council held an evaluation and goal-setting session. After determining major areas of concern, task groups were assigned to consider each area.

One major concern was the development of support systems for alumni, particularly those located too far from the seminary to utilize its resources. One task group is working on development of a means, perhaps small local study groups with the seminary providing resources, by which ministers can encourage each other in keeping up and moving ahead in ministry.

For the second year, the council will sponsor a series of "Clergy Queries" as an opportunity for ministers to encounter some pertinent issues. Proposed topics this year are: "New Church Life Styles"; "Process Thought"; "The New Testament and a Relevant Church"; "Church Group Management"; "The Charismatic Movement Today"; and "Racial Attitudes of Black and White Ministers."

Discovering the interests, needs and concerns of alumni was the assignment of another task group. As an initial step, Covina graduates will receive a questionnaire to help discover how the school and the alumni association can best serve their continuing needs.

Newly elected officers of the council, in addition to Mr. Barmore, are Everett Curry, vice-president, director of media ministries for the Los Angeles Baptist City Mission Society, and H. Louis Engle, secretary, minister of education at First Baptist Church, Santa Ana.

Members of the council not pictured above are Emil Authelet '60, William Herzog '69, William Schellenberger '62, Robert Paulus '62 (Northern California representative), Kenneth Weston '65 (Northwest representative), and Roger Price '63 (Midwest representative.

PRESIDENT'S DINNERS

Friday, December 1 — Gold Room of the Biltmore Hotel in Los Angeles

Friday, December 8 — Gold Ballroom of the Sheraton-Palace Hotel in San Francisco

Alumni News

News Briefs

1948 First Baptist Church, Nampa, ID, where LEO W. REED 'B is pastor, has undertaken major projects in their rural community of 20,000: a medical clinic for the poorer citizens, a ministry for over 1,000 mentally handicapped people, and a new home for the care of youthful offenders.

1949 "Burma: Majoring in Minorities" is an article by HAROLD SCHOCK 'B in the April 1972 issue of THE AMERICAN BAPTIST. He and his wife, ESTELLE (MIO '50 B), have been American Baptist missionaries since 1955, serving first in Burma, and assigned to Hong Kong in 1967. He visited Burma from his new post and reports especially on the work of the gospel among the minorities. The Schocks are presently on furlough in Yakima, WA.

1950 E. P. Y. SIMPSON 'B has been advanced from associate to full professor of history at Alderson-Broaddus College where he has served since 1969.

1952 The Perisho Award of Sioux Falls College was awarded to GORDON E. SMITH 'B "in recognition of outstanding and far-reaching service to his church, Christian higher education, and the community." He is director of education and development for the Baptist Hospital Fund, Inc., St. Paul, MN.

1953 ELMER J. DYMMEL 'C, Lt. Col., U.S. Air Force, was decorated with the Bronze Star for meritorious service in Vietnam. In May he was given the "Military Chaplain of the Year" award at the American Baptist Convention. He is now stationed at Vance AFB, OK . . . RICHARD M. JONES 'B, associate secretary in the office of planning and organizational development of the American Baptist Home Mission Societies, has staff responsibility for Key 73, the continental evangelistic thrust. He has written an article in the May 1972 issue of THE AMERICAN BAPTIST on "Key 73: An Evangelistic Life Style."



1954 The RICHARD GREGORYS 'B returned in June to Thailand for another term as American Baptist missionaries. They stayed with the Paul Claspers and visited the Berkeley campus before flying to Thailand.

1955 ELBERT BEAMER 'B received the Ph.D. degree in philosophy from the University of Syracuse . . . WILBUR C. CHRISTIANS 'B Hon., recently retired after 20 years as pastor of First Baptist Church, Sacramento, and a former ABSW trustee, has been elected chaplain of the California State Senate . . . The BURTON E. WEIDMANS 'B continue as American Baptist missionaries in India. Early in 1972 they entertained a tour group of 18 American Baptists from the U.S. and later a college and seminary friend, JAMES DELKIN 'B.

1956 ROBERT R. DOLLAR 'B was clinical consultant for the American Baptist Assembly, Green Lake, WI, during the past summer. A new position inaugurated on an experimental basis in 1971, it provides additional resources to conference directors in group dynamics and interpersonal relations. It is being continued with an added emphasis on developing support systems within the assembly staff. Since 1964 Mr. Dollar has been a training consultant to the staff development and leaders group at Napa State Hospital . . . NATHAN W. TURNER 'B, program associate for family life education, American Baptist Board of Education and Publication, is on a leave of absence until June 1973 to complete requirements for a doctoral degree in psycho-educational processes at Temple University, Philadelphia, PA.

1959 The GEORGE GILLESPIES 'B, American Baptist missionaries in North East India, are engaged in helping to produce indigenous Christian literature. For the next year he will be on the faculty of Eastern Theological College, Jorhat.

1962 DONALD C. BUSHFIELD 'C is director of the new A.B.C. Counseling Service in Los Angeles. He continues on the staff of the Los Angeles Baptist City Mission Society who sponsor the new service together with local ABC churches. Serving on the advisory board are HARDEN V. ROWLAND '52 C, pastor of Del Aire Baptist Church, Hawthorne, and JAMES N. SCHULTZ '65 B, pastor of Lennox-Bethany Baptist, Inglewood . . . JOHN E. D'ABOY 'B received his Ph.D. degree in counseling from Arizona State University and is now assistant professor of counselor education at Gonzaga University. While at Arizona State he was a research fellow, a supervisor in the counselor training center, an NDEA fellow and completed a clinical internship in a Phoenix hospital. His wife, Diana, received her M.A. degree in elementary education at Arizona State. The D'Aboys and their four children reside in Spokane, WA . . . Congratulations to ROBERT PAULUS 'C, pastor of Belmont Baptist Church, Belmont, on his selection by the Belmont Jaycees as "Outstanding Citizen" of the year. He was cited for involvement with the YMCA, establishment of the Whole Earth "Hotline" (switchboard) and for setting up a foster home for girls.

1963 COLVIN BLANFORD 'B sent his best wishes as he wrote of his continuing responsibilities as executive director of Brooks House of Christian Service in Hammond, IN. Literally thousands of children, youth and adults are served in a variety



Berkeley Alumni Officers

(Left to right) David A. Sugarbaker '69, vice-president and representative for Northern California and Nevada; Mrs. Robert Orpinela (Johnette) '62, secretary; and Paul Howard '47, president.

ALUMNI PLANS

Dr. Paul Howard, associate professor of sociology at Linfield College and president of the Berkeley Alumni Association, presided at a meeting of the alumni executive committee and related seminary staff in July. The full council will meet in October.

A priority concern has been the development of a mutual support relationship among alumni and between the alumni and the school. This concern is building upon discussion of previous council meetings on the nature, function and structure of the alumni association. To implement the discussion, area representatives have been appointed and area task forces are being developed.

Serving with Dr. Howard are the Rev. David A. Sugarbaker, associate pastor of Northbrae Community Church, Berkeley; Mrs. Robert Orpinela (Johnette), Stockton; the Rev. Arlo Reichter '71, (Southwest representative), staff of First Baptist Church, Los Angeles; Miss Diana Zediker '57 (Northwest representative), staff of American Baptist Churches of the Northwest, Seattle; and the Rev. Allan Lee '60, (Rocky Mountains representative), associate pastor, Calvary Baptist Church, Denver.

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of ways by Brooks House — breakfast program for children; educational programs (courses, tutorial help, study center); recreation; cultural development; employment counseling and placement; legal aid; health care; and library facilities . . . JAMES E. KILGORE 'C has been honored by Melrose Press of London, England, for his work in marriage and family counseling by inclusion in its volume, THE TWO THOUSAND MEN OF ACHIEVEMENT. Dr. Kilgore has offices in Atlanta, GA . . . The May 1972 LINFIELD COLLEGE BULLETIN carries an article by M. KENT MAYFIELD 'B on the Indian ritual theater of Kathakali. Director of cross-cultural education at Ottawa University, he has traveled widely to make special studies of certain aspects of the cultures of Japan and India.

1964 YOSHIHISA SAWANO 'B, professor at Kanto Gakuin, American Baptist-related university in Yokohama, and American Baptist missionary John F. Scott accompanied 19 second-year high school students from Japan to the U.S. where they visited the Berkeley campus of ABSW, other areas of California, including Yokohama's sister city of San Diego, the Grand Canyon and Las Vegas. Although students at a Christian school, none of the tour members is Christian.

1965 KENNETH WESTON 'C, associate pastor at First Baptist Church, Everett, WA, has joined with the pastor, ERNEST L. HASTINGS '60 C Hon., and three other men in forming Human Growth Associates, a counseling service located in a house owned by the church.

1966 HARLEY HUNT 'B has been elected to the Linfield College board of trustees. He is pastor of Gregory Heights Baptist Church, Seattle, WA.

1967 The CLAIBORNE ERICKSONS 'B and their five children are making their home in Eugene, OR, while on furlough as American Baptist missionaries in Thailand. He is attending the University of Oregon . . . Through his work with small groups of foreign students, JAMES JONES 'C, American Baptist missionary in Sweden, was asked for help by the Department of Clinical Psychology of the Swedish University in Uppsala. He was asked to design a project using the small group process as a means of helping students in emotional crisis situations. The project was accepted, receiving a financial grant from the university. He has received permission from the ABFMS and his student committee in Sweden to invest part of his ministry in the project which he hopes will become a therapeutic treatment program of benefit to the whole university community.

1969 JACQUELINE HINSON ALLEN 'B is a junior high counselor and English teacher in Fremont. She received her M.S. in education and her credential in counseling this past year from California State University in Hayward . . . STEPHEN HAMILTON 'B was ordained in April 1972 in the First Congregational Church, Elgin, IL, where he serves as minister of education. Preaching the ordination sermon was Dr. Bernard Loomer with the charge to the candidate given by Dr. Arthur Foster, former dean at the Berkeley campus and now at Chicago Theological Seminary.

1971 PHILIP BENNETT 'B is business manager of an inner city journal newspaper in Rochester, NY, which has recently received a government grant for a training program in journalism for inner city youth. He also has established the Urban Press of Rochester to encourage printing for community organizations . . . WILLIAM CLARKE 'B was ordained in Pleasant Hill Community Baptist Church in May 1972. The participants included Berkeley's dean, Dr. Paul Clasper; Dr. BOYCE VAN OSDEL '36 B, pastor of First Baptist, Oakland; Rev. Robert W. Pruitt, Mr. Clarke's grandfather; Rev. ROLAND SMITH '50 B, director of the Council of Churches of Central Contra Costa County; and Rev. DALE K. EDMONDSON, '57 B, pastor of the church . . . EUGENE MODELL 'B is working on his Ph.D. degree in San Diego with a goal of pastoral counseling . . . Best wishes to DONALD WELLS 'C and Connie Brink on their marriage in August in Iowa, where he is pastor of Anamosa Baptist Church.

1972 Point Richmond Baptist Church, EVAN ANDERSON 'B, pastor, joined with the other two churches of the Greater Point Richmond Parish for a unique event on July 23, 1972. They had held joint services before but on that Sunday the Baptist and First United Methodist churches met for worship with Our Lady of Mercy Catholic Church and shared in open communion for the first time.

New Arrivals

Congratulations to the happy parents on these births:

- GARY REIF '63 B — a son on September 9, 1971.
- CHARLES E. GRAVES '68 B — a daughter, Julie Lynne, on August 16, 1971.
- DAVID SUGARBAKER '69 B—a son, Allan David, on April 19, 1972.
- RONALD BERTSCH '71 C — a son on April 17, 1972.
- MICHAEL DYER '71 B and CAROL DUDLEY DYER '72 B — a son, Jeffrey Michael, on April 6, 1972.
- DANIEL ELLSWORTH '71 B—a son, David Daniel, on March 25, 1972.
- DONALD HARRINGTON '71 B — a daughter, Heather Sue, on April 4, 1972.
- CLAYTON FORD '72 C — a son in April 1972.
- ARLO REICHTER '72 B — a daughter, Kristie Marie, on August 17, 1972.
- STUART YOUNG '72x B — a daughter, Nicola Shareen, on June 22, 1972.

Fields of Service

1945 CHESTER NORTHRUP 'B (wife, GRACE '45x) to First Baptist Church, Tacoma, WA in evangelism from Pleasant Valley Community Baptist, Portland, OR.

1946 LORENZ R. MICHELSON 'B to western regional representative for the department of special gifts of the American Baptist Home Mission Societies and American Baptist Foreign Mission Society, September 1, from 12 years as director of missionary promotion for American Baptist Churches of the West.

1948 ALFRED H. DOUGLASS '48x B to pastor of First Baptist Church, Orange Cove, from Calvary Baptist, Sacramento.

1949 ROY L. MILAM 'C to associate pastor, Westlake Community Baptist Church, Daly City.

1950 ALLAN ANDERSON 'B to minister of education, First Baptist Church, Greeley, CO, in April 1972.

1952 ELAM J. ANDERSON 'B to pastor of First United Methodist Church, Emmett, ID, in June 1972 from three-year pastorate in Filer, ID . . . RICHARD HAWORTH 'B to minister of parish life, Lakeshore Avenue Baptist Church, Oakland, in areas of calling, administration and church organization from over four years on the staff of American Baptist Churches of the West . . . RODGER W. STEWART 'B from pastor of Immanuel Baptist Church, Spokane, WA but continuing as chaplain at Veterans Hospital and other institutions.

1953 WILBUR REES 'B to counseling coordinator of Lutheran Family Service, Pasco, WA, September 15, 1972, from Community Church, Richland, WA.

1954 JAMES T. LEDBETTER 'B from seven-year pastorate of First Baptist Church, Port Angeles, WA to area minister for the American Baptist Churches of the Northwest (Intermountain and Many Rivers areas), residing presently in Spokane.

1955 WILLIAM STURM 'B to professor of philosophy at Virginia Wesleyan College, Norfolk, VA, in September 1972 from Franklin College, IN.
1956 MARY H. MOLLOY '56x B to pastor of Community United Methodist Church, Caliente, NV, from five years as director of Christian education, First United Methodist Church, Stillwater, OK.
1957 JAMES LONG 'B to resident director of Redwood Glen Camp under the United Camps of Northern California, from American Baptist missionary to the Philippines.
1958 JAMES M. WOOD '58x B to state director of town and country and community ministers for Nebraska Baptist Convention, from pastorate of First Baptist Church, Alliance, NE.
1959 PAUL CONKLIN 'B to pastor of First Baptist Church, Rio Linda, from First Baptist Church, Reedley . . . LYNN E. HODGES 'B to executive director of the Northern California Ecumenical Council, from pastorate of First Congregational Church, Tacoma, WA . . . ROYCE L. JONES 'B to project manager for Northwest Baptist Home Society, directing development of group homes for the mentally retarded in Iowa, continuing as assistant vice-president of the American Baptist Management Corporation and serving as project consultant for Indiana, Massachusetts and other states.
1960 MAX W. MORGAN 'B Hon. to senior pastor of Delmar Baptist Church, St. Louis, MO, from almost 10 years at First Baptist, Wichita, KS.
1961 JAMES R. JOHNSON 'B and '72 C to pastor of First Baptist Church, Springfield, OR, from D.Min. program and previous pastorate at Kelso, WA.
1962 T. WAYNE MARTIN 'B to pastor of First Emmanuel Baptist Church, Sparks, NV, from Blossom Hill Baptist, San Jose . . . CLYDE WOODS 'B to director of Lutheran Family Service in Pasco, WA.
1963 DAVID LOGUE 'C to Greenwood, WI . . . RICHARD G. TAYLOR 'C to South Coastal Area Minister for American Baptist Churches of the West, from six-year pastorate at First Baptist, Ukiah.
1964 EVELYN BROWN 'B to director of Christian education, Federated Church, West Lafayette, IN.
1967 JAMES ELLAND 'C to staff of Calvary Baptist Church, Denver, CO, from pastorate of Paradise Valley Baptist, Las Vegas, NV.
1968 JAMES BRAGAN 'C to Calgary, Alberta, Canada . . . DANIEL J. REBASA 'C and Mrs. Rebasa to special service workers under the American Baptist Foreign Mission Society in Buenos Aires, Argentina, serving in the Evangelical Methodist Church and as chaplain of Ward College, a secondary and normal school of 1,042 students.
1969 DANIEL BENEDICT 'C to pastor of Marengo Avenue United Methodist Church, Alhambra . . . ELEANOR MENKE 'B to program associate in the department of ministry with adults, American Baptist Board of Education and Publication, Valley Forge, PA, in September 1972, from five years as director of Christian education for First Baptist, Paterson, NJ . . . CLYDE B. REYNOLDS 'C to counselor with Help Line of the Los Angeles Baptist City Mission Society from minister of education at First Baptist, Las Vegas, NV.
1970 DONOVAN COOK 'B to associate pastor of University Baptist Church, Seattle, WA, from staff of First Baptist, Palo Alto . . . H. LOUIS ENGLE 'C to pastor of First Baptist Church, Monrovia . . . DONALD FORDEN 'C to staff of counseling center sponsored by First Baptist Church, Bakersfield, from assistant pastor of First Baptist, Porterville . . . BRUCE MARTIN 'C to youth minister, Catalina Baptist Church . . . E. LON SCHNEIDER 'C to First Baptist Church, New Hampton, IA.
1972 FRED ANSELL 'C to campus ministry in Fort Hays, KS . . . STANLEY L. SMITH 'B to pastor of Fowler Baptist Church, Fowler, CO.

In Memoriam

Sincere sympathy goes to the families on the death of these loved ones:
• HAROLD W. SWEEZEY '53 B Hon. — in June 1972 following surgery. He was pastor of Temple Baptist Church, La Habra.
• JOHN H. LEGATE '61x B — on July 6, 1972 after a long illness. He was pastor of First Baptist Church, Edmonds, WA.
• ROBERT W. WIEDENHAUPT '63 B — suddenly on May 17, 1972 of a massive heart attack.



Dr. James Lynwood Walker *(left)* of the ABSW, Berkeley, faculty discusses plans for Project Understanding with the Rev. Paul J. Schulze, director of the Center for Social Change in Oakland. Dr. Walker is project director and Mr. Schulze is director of training for the two-year program being launched this fall through Bay Area seminaries to deal with racism in suburban churches and communities. Under the direction of a bi-racial team of ministers, the project will involve 10 seminarians in special training to work with 25 selected churches in all-white Bay Area communities. The purpose is to change attitudes and systems that still discriminate against minority persons. Similar programs are being launched in Chicago, Atlanta and Los Angeles.

Commencement 1972

Local church ministry, missionary service, clinical training and further graduate study are the areas of involvement for the 1972 graduates with the pastorate the largest single area of ministry.

Highlights of the 26th annual commencement at the Covina campus, June 3, included "expressions of experience" by five graduating seniors, the conferring of the honorary Doctor of Literature degree on Dean Robert C. Campbell, and the awarding of prizes. David M. Morris, president of the senior class, received the Alumni Award for Preaching, and Daniel Franklin was given the Women's Auxiliary Award for Christian Leadership.

The personalized presentation of degrees, the awarding of prizes and the honoring of the class of 1922 were highlights of the Berkeley commencement on June 10. Dr. David T. Shannon, dean of faculty at Pittsburgh Theological Seminary, gave the charge to the graduates. The Claiborne M. Hill Scholarship Prize was awarded to Klaus Jaehn and Phillip Reuter received the M. E. Bratcher Prize in functional theology.



Warren Hoffman *(right),* 1972 doctor of ministry graduate from the Covina campus, did an intensive three-month research project under the guidance of Dr. R. Eugene Crow *(left),* executive minister of the Pennsylvania Baptist Convention. He received 16 units of academic credit for his research into the structure and function of the American Baptist Convention, Pennsylvania Baptist Convention and Delaware Baptist Convention. It was the first time such an assignment had been under the direction of a state convention executive.



Graduates and guests following Covina commencement. →





THE CLASS OF 1922

Special recognition was given at the Berkeley commencement to the class of 1922 on their 50th anniversary. Three of the four members were present with their wives and are shown with Dr. and Mrs. Maurice P. Jackson *(left): (left to right)* Dr. and Mrs. V. Stanley Silke, Redlands; Dr. and Mrs. Elmer A. Fridell, Santa Barbara; and Dr. and Mrs. Kenneth G. Hobart, Oakland. The fourth member of the class, Dr. Hubert C. Mathews, Springfield, MO, and Mrs. Mathews visited the seminary this summer and are pictured at the right. To honor them, four scholarships have been set up for the next year in the name of each man.

THE CLASSES OF 1972

Berkeley Campus

EVAN L. ANDERSON, JR., M.Div., (Brigham Young University), is studying for the doctor of ministry degree at San Francisco Theological Seminary.

JOHN F. BARTLESON, JR., M.Div., (Nebraska Wesleyan University), was ordained at Fayette, MO on May 31 and is pastor of the United Methodist Church, Doniphan, MO.

MICHAEL J. BURR, M.Div., (Western Washington State College).

ARTHUR A. CHUNG, M.Div., (San Francisco State College).

R. FRED CRAIG, M.Div., (Kansas State College of Pittsburg), is assistant pastor of the United Methodist Church, Santa Rosa.

CAROL DUDLEY DYER, M.Div., (Linfield College), was ordained at Immanuel United Church of Christ, Peoria, IL and is working with her pastor husband.

LOUISE A. HASS, M.Div., (St. Mary-of-the-Woods), is in the Th.M. program at ABSW, Berkeley.

KLAUS J. JAEHN, M.Div., (Baptist Seminary, Hamburg, Germany), has returned to Germany and is looking to the parish ministry.

NG FOOK SENG, M.R.E., (Chung Chi College, Hong Kong).

RAYMOND L. ORNDOFF, M.Div., (Warner Pacific College.

PHILLIP D. REUTER, M.Div., (Azusa Pacific College), was ordained in June at Point Richmond Baptist Church where he was co-pastor during seminary. He is now assistant pastor at First Baptist Church, Vallejo.

JAMES ALFRED SMITH, Th.M., (Western Baptist College; Missouri School of Religion), is continuing as pastor of Allen Temple Baptist Church, Oakland.

Covina Campus

TIMOTHY. R. ASHLEY, M.A., (Sioux Falls College), was ordained in Omaha, NE in August and is now doing graduate study in Old Testament at St. Andrews, Scotland.

GARY E. BARMORE, D.Min., (University of Redlands; California Baptist Theological Seminary), is continuing as pastor of Calvary Baptist Church, San Bernardino.

ROBERT A. BLACK, M.Div., (Biola College), is assistant pastor of First Baptist Church, Garden Grove.

RALPH R. BUNTING, M.Div., (Southern Oregon College), was ordained in June at Eastwood Baptist Church, Medford, OR and is pastor of East Princeton Baptist Church, Fresno.

DAVID C. CARLSON, M.A., (Wheaton College), is in graduate study in Biblical theology at Edinburgh, Scotland.

GRADY P. CASEY, M.Div., (Judson College).

KENICHI DOJO, D.Min., (Doshisha University, Japan).

DOUGLAS G. FARRELL, M.Div., (Judson College), is in clinical training at County General Hospital, Los Angeles.

W. CLAYTON FORD, JR., M.Div., (Davidson College), is assistant pastor at Judson Baptist Church, San Bernardino.

DANIEL D. FRANKLIN, M.Div., (Linfield College), was ordained in June at First Baptist Church, Whittier, and is now assistant pastor of Manette Community Church, Bremerton, WA.

J. DAVID GRAY, M.Div., (Taylor University), is working with Help Line under the Los Angeles Baptist City Mission Society.

WARREN L. HOFFMAN, D.Min., (Messiah College), is ministering in the Brethren Church, Salem, OR.

HOLMES F. IVES, M.A., (University of California, Santa Barbara), is continuing as head of the graphic arts department at the Covina campus.

JAMES R. JOHNSON, D.Min., (Linfield College; Berkeley Baptist Divinity School), is pastor of First Baptist Church, Springfield, OR.

CHARLES W. LONG, M.Div., (Southern University), was ordained in June at Athens Baptist Church, Los Angeles, where he is the pastor.

VIVAN H. MARTINDALE, M.Div., (King's College), is assistant pastor of Main Street Baptist Church, Binghampton, NY.

DAVID M. MORRIS, M.Div., (University of California, Los Angeles), was ordained in June at Second Baptist Church, Los Angeles, where he is on the staff.

J. BENNY PATTERSON, M.Div., (LaVerne College), is assistant pastor at La Jolla Presbyterian Church.

HOYT D. SHERWIN, M.Div., (Ottawa University), was ordained in June at Hillside Baptist Church, La Mirada.

H. WILBUR SKEELS, D.Min., (University of New Zealand; Fuller Theological Seminary), is continuing as pastor of First Baptist Church, Twenty-nine Palms.

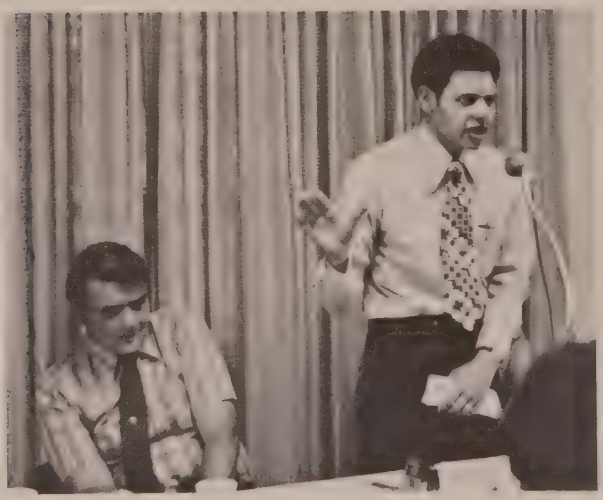
E. VICTOR SMITH, M.Div., (California State Polytechnic College), is assistant pastor of Paradise Valley Methodist Church, Phoenix, AZ.

PAUL E. STRID, M.Div., (Pomona College), was ordained in June at First Baptist Church, Fresno, and is now studying for a Ph.D. in history at UCLA.

WILLIAM THOMAS, M.A., (Jamestown College; Berkeley Baptist Divinity School), is counseling students in Belgium under the American Baptist Foreign Mission Society.



Presentation of the doctor of ministry candidates at Covina.



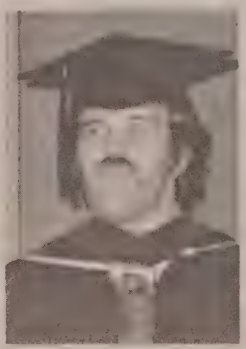
Covina senior class president, David M. Morris, shown here at the commencement luncheon, received the Alumni Award for Preaching.



Dean Robert C. Campbell received citation and honorary degree at Covina.



William Thomas



Victor Smith





Charles Long



Timothy Ashley

Covina Student Speakers

David Carlson



Berkeley's class of 1972 with faculty and commencement participants.



Phillip Reuter, awarded the M. E. Bratcher Prize at Berkeley for outstanding ability in functional theology, with Mrs. Bratcher.



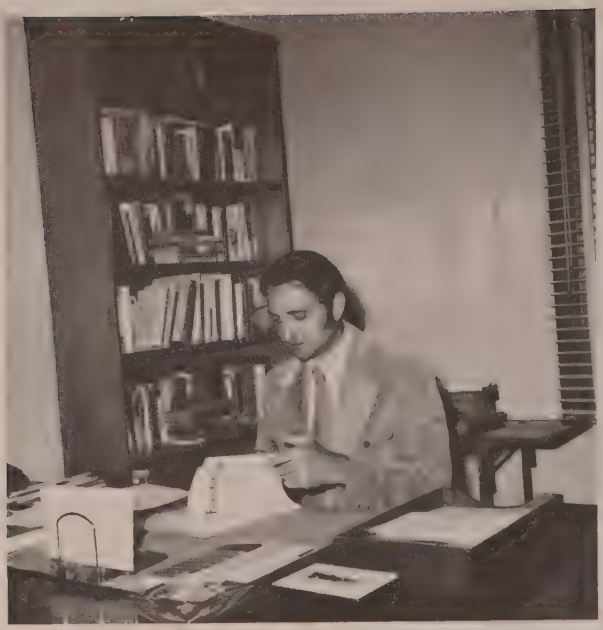
Alumni President R. Dale Johnson, Mrs. Frank Cralle and Dr. Maurice P. Jackson at Berkeley commencement.



Klaus Jaehn was awarded the Claiborne M. Hill Scholarship Prize by Berkeley.



President Heaton *(left)* and Dean Clasper at Berkeley with Mrs. A. Crawford Greene, chairman of the board of trustees, Graduate Theological Union.



DR. ERNST RETURNS FROM SABBATICAL

"Twentieth Century Issues of War and Peace: An Historical Statement of the American Baptist Convention's Stand" is an article for the winter 1972 issue of **Foundations** and one of the main projects during the spring quarter sabbatical of Dr. Eldon G. Ernst, Berkeley's associate professor of American religious history and the history of Christianity. He was asked to write the article by the Peace Task Force of the denomination's national agencies.

In researching the article Dr. Ernst studied denominational resolutions related to war and peace from 1908 through 1970 and found in them a remarkable consistency. He analyzes the denomination's position which has been peace-oriented, anti-militaristic and supportive of such organizations as the League of Nations and the United Nations.

During his sabbatical Dr. Ernst prepared for his participation in the International Congress of Learned Societies in the Field of Religion, held in Los Angeles, September 1-5, with some 3,000 scholars from around the world gathered for more than 370 scheduled events. Three years in the planning, the congress was held under the auspices of the Council on the Study of Religion which includes three Roman Catholic and five interdenominational theological and biblical societies. Dr. Ernst developed the theme and format, selected the speakers and presided at the session on "Religion, the American Revolution and the Civil Order."

As part of the cooperative evangelism thrust, Key 73, Dr. Ernst has been preparing a paper on the social dimensions of evangelism for presentation to the all-staff retreat of the American Baptist Home Mission Societies, November 13-15, at Valley Forge. The paper will be published next year in **Foundations.** Following the retreat he will be among a select group of American Baptist theologians who will continue in session to discuss the theological base and understanding for the Key 73 effort.

Dr. and Mrs. Ernst, who is assistant librarian at the Berkeley campus, are members of the Lakeshore Avenue Baptist Church, Oakland.

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AMERICAN BAPTIST SEMINARY OF THE WEST

Dimensions

JANUARY 1973

Volume 4 Number 2



Dr. Heaton

Report from the President

At its last meeting on November 18, 1972, the Board of Trustees met to review the progress of the Seminary and to take some important actions concerning our future. First, the Board voted that we move with all deliberate speed to enhance our interrelationships with the Graduate Theological Union (the cluster of seminaries in Berkeley). Although cash shortages require us to make changes in staff and programs, there is a deep commitment to enrich our curriculum at Berkeley. Dean Claude Welch of the GTU said he considered the overall approach of our Board as "bold and imaginative—a kind of move that we believe to be educationally desirable, even if it were not necessitated in part by economic considerations."





Second, the Board affirmed the kinds of suggestions by the Covina faculty for undergirding our program of theological education in the south. A part of the design in the south is to move the campus to Irvine.

Third, the Board voted unanimously to move at once toward a complete merger at the Board level of the seminaries now merely affiliated, namely, the Berkeley Baptist Divinity School and the California Baptist Theological Seminary.

To help see these decisions in perspective, let me review our current programs.

The Northern Campus (Berkeley)

In the midst of the cluster of nine seminaries contiguous with the University of California an exciting style of theological education has developed at our northern campus in Berkeley. Our American Baptist professors guide students to do theological study, engaging in confrontation and dialogue with major contemporary issues, exploring the Biblical and historical roots of their faith and developing skills for Christian ministry in our time. Our Baptist faculty is supplemented by more than one hundred professors in the other schools of the Graduate Theological Union. This means that

(continued on page 10)





Dean and Mrs. Clasper hosted an informal evening of fellowship for the students, faculty and staff of the Berkeley Campus. Professor John Burke at the pump organ and Dr. Clasper with his trumpet were joined in song by some of the group.

A clinical psychologist, two business executives, a career counselor and two pastors participated as resource persons for the fall course at ABSW Berkeley, "The Minister as Manager." Professor William L. Malcomson invited each one to speak to a particular area relating to the overall subject.

Sharing their expertise were:

Rev. Richard Ice, executive director, American Baptist Homes of the West — "Working with Volunteer Boards and Committees."

Dr. Robert C. Richard, clinical psychologist — "Conflict Management in the Local Church."

Rev. John Akers, pastor of Grace Baptist Church, San Jose, and

Rev. Al Van Selow, pastor of First Baptist Church, Stockton — "Styles of Ministerial Leadership."

Roy Hughes, vice president of Kaiser-Aetna — "Staff Relationships."

Rev. James Burns, career development counselor, Center for the Ministry — "Managerial Psychology."

Dr. Raymond Jennings, pastor of Berkeley's First Baptist Church, commented on the three seminarians working with him this year: "We are very fortunate in the young persons we have working with us from the seminary. In my own seminary days, I had a lot of zeal, too much confidence and the good fortune to work in churches whose members had a good measure of tolerance and patience. . . . I think today's seminarians . . . are more mature, more aware of the world around them and have much more poise and personal presence. . . . They communicate at a personal level, even when in the pulpit, in a remarkable way."

LOOKING AHEAD

Seminary of the West Breakfast

May 24, 1973

Radisson Cornhusker Hotel

Lincoln, Nebraska

$2.50

Convention of

American Baptist Churches in the USA

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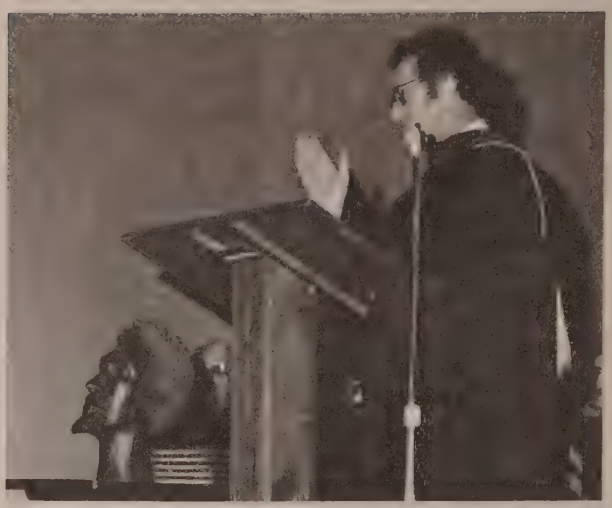


George Markham *(left)* received his D.Min. diploma from Dr. Heaton.

DEGREES IN THE FALL

Academic degrees were awarded for the first time at a fall convocation of the Covina Campus. President C. Adrian Heaton and Dr. Robert B. Laurin participated in the conferring of degrees on November 3, 1972 to the following:

ROGER MARTIN MEYER, M.A., (California State Polytechnic College)
THOMAS WILLIAM MITCHINER, M.Div., (California State College at Long Beach)
ARTHUR CLARENCE MIZE, JR., M.Div., (University of Nevada)
LEE ROY M. BRANDES, D.Min., (Capital University; Evangelical Lutheran Seminary)



Professor Irvine used a black bust as he gave the convocation address on "Religious Foundations for Racial Attitudes."

GEORGE WILLIAM MARKHAM, D.Min., (Westmont College; California Baptist Theological Seminary)
CHARLES EDWARD SMITH, D.Min., (Oklahoma Baptist University; University of Arizona; Southeastern Baptist Theological Seminary)

Professor Scott Irvine delivered the convocation address on the subject, "Religious Foundations for Racial Attitudes." Other professors participating in the program were David H. Wallace, Culbert G. Rutenber and Robert H. Mitchell who was organist and conductor of the chapel choir.



While Dr. Paul Clasper is on sabbatical, any inquiries to the dean's office at the Berkeley campus will be handled by Mrs. Graharn Thornton, assistant to the dean and registrar.

PASTORATE FOR BARTLETT

The Seminary accepted with regret the resignation from the faculty of Dr. David L. Bartlett, assistant professor of New Testament at the Berkeley Campus. On January 1 he became pastor of the University Baptist Church, near the University of Minnesota, in Minneapolis. He also plans to do some teaching at one of the seminaries in the area.

Dr. C. Adrian Heaton, ABSW president, wrote to him saying, "Your work at the Seminary has been outstanding in quality and influence. You have excited the students to learning, have literally turned them on to the New Testament and have set before them a great example of Biblical preaching, rooted in the gospel and relevant to our times."

Last fall DR. RALPH E. KNUDSEN, Berkeley's dean emeritus, led a Bible conference at First Baptist Church, Boulder, CO, with two other conferences pending. He preached for three Sundays at San Jose's Church of the Foothills and one Sunday at First Baptist, Sacramento.

DR. OSWALD NIELSEN, ABSW trustee, is spending this year as a visiting professor in the School of Business of Florida State University at Tallahassee. He is a retired professor of business from Stanford University.

PRESIDENT C. ADRIAN HEATON is serving a six-year term on the accreditation commission of the American Association of Theological Schools.



KATHY JOHNSON, first year student from Kansas at the ABSW Berkeley Campus, was elected in December to serve on the new governing board for the next triennium of the National Council of Churches.

DRS. MYRON and JANET CHARTIER of the Covina faculty recently wrote FAITH INSIGHTS, a booklet of background essays for IMAGES OF FAITH, a media kit produced by the Franciscan Communications Center.

"Is It Safe to Shift to 'Interpersonal Theology'?" is the title of an article by Covina Professor Bernard R. Ramm in the December 1972 issue of ETERNITY magazine.

Serving on the program committee for the first biennial meeting of the American Baptist Churches in the U.S.A. in May 1973 are: MRS. MYRON CHARTIER (Janet) '63 C, guest lecturer in Christian education at Covina; LYNELL ARNOTT-JOHNSON, Berkeley senior; and the REV. JAMES ALFRED SMITH '72 B, Oakland pastor and ABSW trustee.

• Dr. Elmer C. Adams, former chairman of the board of trustees of Berkeley Baptist Divinity School, died suddenly on Friday, January 19, in Walnut Creek. Memorial services were held on January 23 in that city in Valley Baptist Church, where he was moderator of the congregation. Dr. Adams served for 20 years as a seminary trustee, five as chairman, 1961-66. He received the honorary doctor of divinity degree from Berkeley in 1950.



Dr. Adams was a pastor in New Hampshire, Rhode Island and Massachusetts, executive secretary of the Associated Baptist Conventions of Utah, Idaho and Montana and executive of the Oregon Baptist Convention. From 1957 until his retirement in 1970 he was an executive with the American Baptist Ministers and Missionaries Benefit Board, first serving the ten Western states with offices in Berkeley and later in Wellesley Hills, MA at the newly established Center for the Ministry. He and Mrs. Adams returned to the West Coast upon his retirement.

• Mrs. Grace Makinson, long-time friend of the Berkeley Baptist Divinity School and member of the First Baptist Church, Oakland, died in November, 1972 after an extended illness. She served on the seminary's board of trustees for many years and was an honorary trustee at the time of her death.

Mrs. Makinson gave two years as a special field representative of BBDS on behalf of the Living Endowment and Scholarship funds. During a 10-month tour of Baptist mission fields in China, Japan, India, Burma and the Philippines she visited a number of Berkeley alumni serving overseas. She was active in local and state Baptist women's work and served as president of the Oakland Council of Church Women.

"OPPORTUNITIES TO WITNESS"



The American Baptist Seminary of the West at Covina is one of six Baptist institutions in Southern California who have joined in The Pacific Southwest United Appeal to raise $3,100,000 in capital funds.

With the theme, "Opportunities to Witness," the campaign has earmarked $800,000 for the Seminary to provide a learning center with classroom and study facilities, new equipment and furnishings, a faculty center and a worship/assembly center.

The campaign is now in its major gifts program, seeking leadership gifts of $5,000 to $200,000 from members of the American Baptist Churches of the Pacific Southwest. The pledges are payable over a three-year period. The program provides "opportunities to witness" to contributors who wish to make memorial gifts which link service of the past with the on-going ministry of the six participating institutions.

Gifts are not restricted to residents of Southern California! All alumni, board members and friends of the Seminary are invited to share in the "most unique undertaking ever attempted" by the Pacific Southwest Baptists. Further information may be secured from the resident director of the campaign, the Rev. Edwin H. Shuman, P.S.U.A., 816 Figueroa Street, Los Angeles, CA 90017.

The five other institutions in the campaign are the Children's Baptist Home of Southern California; Atherton Baptist Homes; Los Angeles Baptist City Mission Society; American Baptist Churches of the Pacific Southwest; and the University of Redlands.



NEW SCHOLARSHIP FUNDS

In December the Rev. Dr. Martin Luther Thomas and Mrs. Thomas gave a substantial gift to the American Baptist Churches of the Pacific Southwest to establish a scholarship fund for students for the ministry at the Covina Campus of ABSW. It will be named the Martin Luther and Florence Thomas Scholarship Fund.

Dr. Thomas, an octogenarian, served forty years as a military chaplain, living in many parts of the world. He retired as a colonel. According to Dr. C. Adrian Heaton, ABSW president, nothing shakes his positive witness for Christ nor his deep commitment to the Scriptures as the only hope for man in this world and the next. Dr. and Mrs. Thomas have founded churches wherever they lived, the latest being the Grand View Baptist Church in Riverside.

Dr. Heaton said, "We and future generations of ministerial students, along with the people they will serve, offer our hearty thanks to Dr. and Mrs. Thomas."

COVINA CAMPUS RETREAT



Tuning up!



Dr. Cyril Garrett waits for the serve.



Meal time!

ADJUNCT PROFESSOR

The Rev. Robert T. Frerichs, consultant for continuing education at the American Baptist Center for the Ministry in Oakland, is related to the American Baptist Seminary of the West, Berkeley, as an adjunct professor to help coordinate continuing education programs of the American Baptist Churches with seminary programs. A member of the staff of the division of Christian higher education of the American Baptist Board of Educational Ministries, he carries the title of associate director of continuing education and serves the western states.

In 1950 Mr. Frerichs was appointed to head the Rural Church Center at Green Lake, WI, an in-service training institution for town and country pastors and later led a similar program for urban ministers. For two years he was director of staff development for the American Baptist Home Mission Societies at Valley Forge, PA, supervising an extensive program of organizational development and staff training.

Mr. Frerichs is a graduate of Linfield College and Colgate-Rochester Divinity School and studied for three years at the Divinity School of the University of Chicago in the field of Christian worship. In 1966 he attended a three-month advanced management program at the Graduate School of Business Administration at Harvard University.



Dr. Genevieve Kelly, Covina librarian, served as president of the American Theological Library Association last year.

Abundant Living and Giving

Two people who know the meaning of living and giving are Mr. and Mrs. Alfred W. Oberg. Long-time friends of Berkeley Baptist Divinity School who continue to give to the on-going program of the Seminary, they recently added to an annuity they carry with the school. They give because they are "very much interested in young people and their education for ministry." Their own lives are filled with the zest for living and sharing.

Mrs. Oberg, born in a log cabin on the Montana prairie, lost her parents when she was young. Later she put herself through three years at Washington State University, majoring in civil engineering. On one of her many mountaineering trips she met Mr. Oberg who also had a great interest in mountain climbing. He is a lifetime member of the Sierra Club.

Mr. Oberg was born on a farm sixty miles from Omaha, NB. He left school at age 12 to work, returning to school at 19. His family moved to California and he attended what is now the University of Pacific. When he went to work for Western Electric Company installing power plants for Bell Telephone Company, he traveled from the Canadian to the Mexican border. After he and Mrs. Oberg were married, they lived in 39 locations in fifteen years.

Upon retirement in 1945, the Obergs settled in Hughson in the first home of their own. He had joined the First Baptist Church there in 1912. They have both been active in the life of that church where they still retain their membership although now living in Oakland at Grand Lake Gardens, the Baptist retirement residence. They attend the nearby Lakeshore Avenue Baptist Church.

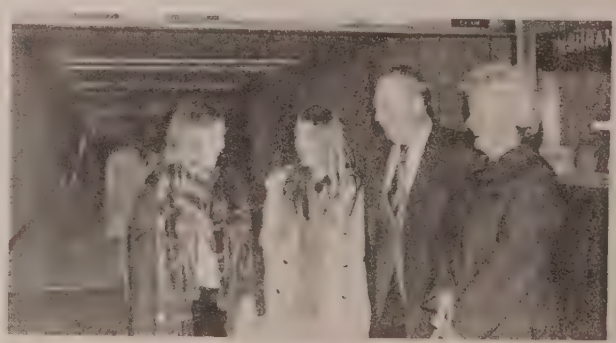
Although they had no children of their own, their interest in young people is reflected in their giving to the Seminary and in work in P.T.A. and Cub Scouting with Mr. Oberg receiving the first P.T.A. honorary life membership awarded in Hughson. He was also the first in Hughson to receive the Silver



Beaver award from the Boy Scouts of America for outstanding work with youth. Mrs. Oberg has been active in women's club work in the community and in the women's division of Farm Bureau.

The Obergs interest in travel has taken them on many trips: to Mexico by car; two trips to the East Coast; into Canada; a boat trip on the Delta Queen down the Ohio and Mississippi rivers; by freighter on the St. Lawrence Seaway; a 10-day boat trip to Alaska; but trip on the Alcan Highway to Fairbanks; a tour of Europe; two-month cruise to the South Pacific; and a six-week trip to the Holy Land. Mrs. Oberg shares these trips through travelogues illustrated with the color slides she takes.

The American Baptist Seminary is deeply indebted to the Obergs and friends like them who affirm life and the good news of the gospel through their abundant living and giving.



Berkeley's dean and his family, Dr. and Mrs. Paul Clasper, Cindy and Cathy, are shown about to board a plane for Hong Kong on sabbatical leave. Their first letter in January told of a warm reception, moving into a house in Kowloon, seeing old friends, meeting new friends, settling in school for the girls.

Alumni News

News Briefs

Three ABSW alumni are serving on the planning committee for the Baptist World Youth Congress, to be held in Portland, OR, July 31-August 4, 1974. Chairman of the committee is JOHN L. CARROLL '55 B, director of the American Baptist Board of Educational Ministries' department of ministry with youth. Among those on the committee are RICHARD ORR '66 B, co-pastor of First Baptist Church, McMinnville, OR, and WALTER PULLIAM '54 B, co-pastor of First Baptist Church, Seattle, WA.

1937 WILBUR LARSON 'B was honored by the board of managers of the American Baptist National Ministries for his 33 years of service. He has been BNM's secretary for the division of missions and will now transfer to International Ministries with responsibility for Latin American and Caribbean missions.

1943 ELLIOTT H. ROBINSON 'B retired from 20 years in the Air Force chaplaincy in December 1972. After a period of travel, he expects to settle in Port Angeles, WA.

1945 EDWARD H. TONG 'B, pastor of First Chinese Baptist Church, Fresno, is chairman of the Fresno Community Development Commission. Composed of representatives from districts of the city, the commission reports directly to the mayor and city council about needs of the communities.

1951 Chaplain (Major) CONARD O. EDWARDS 'B received the Army Commendation Medal for "heroism in connection with military operations" in Vietnam.

1952 ROBERT A. MURPHY 'B was given an award by the American Baptist Churches of the U.S.A. as "outstanding urban pastor" . . . LAWRENCE R. ODEGARD 'B received his master of social work degree from the University of Iowa in 1972. He is now associate professor of social work at the University of Dubuque in addition to being pastor of First United Methodist Church, Olin, IA.

1953 HILEY WARD 'B, religion editor of the DETROIT FREE PRESS since 1960, has written a new book, THE FAR-OUT SAINTS OF THE JESUS COMMUNES. Published by Association Press it is "a firsthand report and interpretation of the Jesus People movement." Mr. Ward made a cross-country tour of the communes and shared in the life-style of the youth, talking with them about their lives and beliefs.

1955 JOHN L. CARROLL 'B, director of ministry with youth for the American Baptist Board of Educational Ministries, is co-author with Keith L. Ignatius of a new book, YOUTH MINISTRY: SUNDAY, MONDAY AND EVERY DAY.

1957 DONALD L. BRAY 'C, pastor of Bethany Baptist Church of Montclair and former president of the Covina Campus alumni, is conducting an evangelism clinic for pastors in February using the Coral Ridge Evangelism Explosion method. He has attended two clinics, including one at Dr. James Kennedy's Coral Ridge Church in Fort Lauderdale, FL.

1958 WILLIAM BRAY 'B is in his fourth year as pastor of Waitsburg (WA) Presbyterian Church and currently serves as vice moderator of the presbytery of central Washington . . . ROBERT E. SHAW 'B, senior pastor of Prairie Baptist Church, Prairie Village, KS, is serving a three-year term as president of the national American Baptist Ministers Council. In this capacity he is a member of the general board of the American Baptist Churches of the U.S.A.

1960 LE ROY T. GARDNER 'B is in the residency chaplain program at Midway and Mounds Park hospitals in Minneapolis, MN.

1961 LONGRI AO '61x B from the Naga people of Northeast India is one of two Asian Baptist evangelists who will be in the United States during the spring of 1973 as part of the Key 73 evangelistic program. It is hoped that he will be present for the sessions of the American Baptist Churches in Lincoln, NE in May.

1966 PAUL E. POEHLMAN 'C, pastor of First Baptist Church, Darrington, WA and five teenage boys of his congregation spent two weeks in Central America, working in American Baptist missions and sightseeing. They worked at Colegio Bautista in El Salvador and visited other mission stations. They spent two years earning money for the trip.

1967 DONALD P. JORDAN 'B and his wife, JEANETTE (CHANDLER 'B), are living in Pontiac, MI where he is director of the West Oakland YMCA, Detroit Association, in nearby Milford.

1968 JANET DELOREY 'B became Mrs. Edward Joseph Baker on August 19, 1972. She continues as district director of Saginaw Valley Council Camp Fire Girls. He is office manager for a typewriter company . . . CHRISTINE E. MORTON 'B was ordained on October 15, 1972 in the Magnolia Congregational Church, Seattle, WA.

1969 JOHN R. LANDGRAF 'C recently completed requirements for the Th.D. degree at Claremont's School of Theology. He is a pastoral counselor and director of consultation and education at Inter-Faith Counseling Service in Scottsdale, AZ. His wife, Bobbie, is in graduate studies at Arizona State University.

1972 ARTHUR C. MIZE 'C was ordained on November 20, 1972 in the First Baptist Church of Reno, NV. He is now serving as minister of youth at the First Baptist Church, Olympia, WA.

Fields of Service

1938 R. DEAN GOODWIN '38x B, executive director of the division of communication of the American Baptist Churches, to the newly created position of public liaison executive for the ABC where he will coordinate and expedite matters relating to public relations, protocol and special communications.

1941 CARL D. LOCKE 'B to vice president of the American Baptist Management Corporation, living in Newhall.

1944 CHARLES R. MARTIN 'B to pastor of First Baptist Church, from Nevada-Sierra area minister of American Baptist Churches of the West.

1950 ALLAN W. ANDERSON 'B, minister of Christian education for First Baptist Church, Greeley, CO, to regional field counselor for American Baptist Churches' division of world mission support in the American Baptist Churches of the Rocky Mountains, effective January 1, 1973.

1951 WILLIAM TAPSCOTT 'B to managing director of Camp Koinonia, a Baptist camp in Ohio, from director of Christian education for Pittsburg Baptist Association.

1953 RICHARD M. JONES 'B, associate secretary, to secretary of the office of planning and organizational development in American Baptist Churches National Ministries, effective November 1, 1972.

1954 WILLIAM W. CADWALLADER, JR. 'B to foreign student advisor at Eastern Michigan University in Ypsilanti, MI.

1955 EMMETT PARKS 'C Hon. to First Baptist Church, Merced, from First Baptist Church, Covina.

1957 DAYLE H. SCOTT 'B to minister of educational ministries for American Baptist Churches of the West, from six years as pastor of First Baptist Church, Eureka, effective December 1, 1972.

1959 M. JAMES METZGAR 'C to pastor of First Baptist Church, Blair, NE, from assistant pastor of First Baptist Church, Nacogdoches, TX . . . HAL C. ROBERTS 'C to Atherton Baptist Church, Inglewood, from four years at Glassell Park Baptist Church, Los Angeles.

1962 JAY P. WARDEN 'B to field counselor of the American Baptist Churches' division of world mission support for the American Baptist Churches of the Northwest and American Baptist Churches of Oregon, from pastorate of First Baptist Church, Pendleton, OR.

1963 RICHARD B. GRENELL 'B to First Baptist Church, Reno, NV, as minister of Christian education and youth, effective September 1972 . . . DOUGLAS C. WOOD 'C to executive director, Peninsula Branch of the San Francisco YMCA, effective September 15, 1972. His wife, Susan, is teaching nursing at San Francisco State College.

1964 DONALD HARLOW 'B to director of operations for Casa Royale Convalescent Hospitals, a new division of All-West which currently operates 41 hospitals on the West Coast. He is based in Oakland.

1967 R. TED NUTTING 'C to staff of First Baptist Church, Loveland, CO, to share in pastoral responsibilities and Christian education, from pastorate of First Baptist Church, Dubuque, IA . . . STEPHEN REDDY 'B to minister of youth and music of West Alameda Baptist Church, Lakewood, CO.

1968 THOMAS GINGERICH 'B to California Institute of Family Relations in Modesto, from staff of First Baptist Church, San Carlos.

1971 WAYNE B. ANDERSON 'B to minister of music at Valley Baptist Church, Walnut Creek. He continues as co-owner of Tupper and Reed music store in Berkeley . . . SONDRA SAKALA 'C to part-time director of Christian education at Panorama Presbyterian Church, Panorama City.

1972 CLAY FORD 'C to assistant pastor of First Baptist Church, Chula Vista, effective October 1972.

1973 DAVID ROBERTS 'C, completing work for the doctor of ministry degree, to pastor of the Federated Church, Palouse, WA.

New Arrivals

Congratulations to the happy parents on the following births:

- VAL J. SAUER '69 C — a daughter, Colleen June, on November 18, 1972.
- WILLIAM SEGURA '70x B — a son, Chad Key, on August 21, 1972.
- LARRY BOWDEN '71 B — a daughter, Natasha Larae, on September 24, 1972.
- CLARK LASHMETT '71 C — an adopted son.

In Memoriam

Sincere sympathy goes to the families on the death of these loved ones:

- MARJORIE HALL '43 B — in August, 1972 in Salem, OR.
- PAUL FONG, '47 B — on November 6, 1971. He was pastor of Chinese Baptist Church, Seattle, WA.
- ST. ELMO NAUMAN, SR., '39 B and '54 Hon. — on January 1, 1973, in La Quinta.



Ms. Durla Guzon, professor of life sciences at Central Philippine University, studied at the Covina Campus last fall.

(continued from page 1)

students in the master of divinity program (or any of the degree programs) may elect courses from this total faculty, giving a breadth and depth of resources which no one school could offer. At the same time, our Baptist students have the guidance of Baptist faculty, as advisors and teachers, and the fellowship of the Baptist seminary community and its related groups and churches.

The students are further enriched by a group of teaching pastors who help them relate their academic learnings to the practices of contemporary church ministries. From time to time a professor from our southern campus teaches for a quarter or more in Berkeley and in turn a professor from Berkeley may teach at the southern campus.



Providing additional resources for learning are the Center for Judaic Studies and the Center for Urban-Black Studies. Many Baptist leaders and students feel that the curriculum style we are using in the midst of a great ecumenical cluster and in the context of a community characterized by great intellectual and social ferment provides the best setting for the education of ministers in our day.

In addition to the master of divinity curriculum, which is the basic program to prepare for ordination, other degrees available to our students at Berkeley are: master of arts in religious studies; master of religious education for Christian educators; and two doctoral degrees, doctor of theology and doctor of philosophy.

Currently we are seeking to move our administrative and faculty offices and student housing from the present campus on the south side to the north side of the University of California. Almost all of our classes and our library resources are already on the north side. As funds become available, we will build or purchase facilities north of the University to provide an American Baptist center with offices and space for dialogue and fellowship groups.

The Southern Campus (Covina or Irvine)

A different style of theological education is carried on with vigor at our southern campus, now located in Covina. Plans are underway to move this campus to a site across the street from the University of California at Irvine, three miles from the Pacific Ocean near Newport Beach. The location is within easy reach of freeways, buses and planes for the massive population of the Los Angeles area and its field education opportunities. The Seminary hopes to move to Irvine by 1974.

For a decade the Covina faculty, assisted by students, pastors and educational experts have been developing a special and almost unique style of theological education. The three curriculum patterns at Covina leading to the master of arts degree or the master of divinity degree or the doctor of ministry degree stress team teaching in inter-disciplinary patterns. The basic courses avoid the traditional problems of repetition and proliferation while enabling the students to approach the various theological disciplines in the forms they will actually use in the ministry. The faculty believes that professional attitudes and competencies which the minister uses should be integral parts of the seminary curriculum.





The curriculum revolves around what the faculty has dubbed the "SPSP concept." These letters represent four main goals in the curriculum: first, the development of "spiritual persons"; second, the development of "persons" who understand themselves and the purposes of God in their lives; third, the preparation of "social" persons who are aware of the power structures and processes of the formal and informal interpersonal groups in which they live and must minister; and fourth, the curriculum seeks to develop "professional" ministers, those who have the intellectual and technical competence to carry out the varieties of tasks facing ministers today.

The curriculum at our southern campus uses the rich ecumenical sources of research and learning provided in journals, books and field experiences but is taught by a predominantly Baptist faculty of highly qualified men and women. There is a developing program of Hispanic studies being set up in cooperation with the American Baptist Hispanic Caucus and the agencies of our denomination.

Further Unification

The American Baptist Seminary is now seeking to bring about a complete merger at the Board level of the Berkeley Baptist Divinity School and the California Baptist Theological Seminary. Such a merger will mean greater flexibility, higher efficiency, greater economy of funds and personnel and quicker responses to the needs and concerns of our supporting constituency, the American Baptists in the West.

The legal existence of Berkeley Baptist Divinity School and California Baptist Seminary will be continued so that those who have made wills or have annuities with either one will be legally protected. We encourage friends of the Seminary to continue writing wills and annuities in the name of Berkeley Baptist Divinity School, 2606 Dwight Way, Berkeley, CA 94704; or, California Baptist Theological Seminary, 1300 East Covina Hills Road, Covina, CA 91724; or American Baptist Seminary of the West, using the address of 1300 East Covina Hills Road, Covina, CA 91724.





Talking it over during the coffee hour at the Berkeley Campus orientation.



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This is an excellent way to help the Seminary and at the same time insure yourself of safe, guaranteed income for the rest of your life.

* * * *

For further information, write for our booklet, *The Seminary Gift Annuity.* It will be sent free and without obligation. Address your request to:

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or 1300 East Covina Hills Rd., Covina, CA 91724

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SIGNS OF SOUL

VOLUME III NUMBER 1 . NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER . JAN 1971

DETROIT BLACK CATHOLICS "NO SCHOOLS - NO CHURCHES"

By Sister Shawn Copeland, CSSF

[Sister Shawn is the chairman of the Michigan region of the NBSC]

With the passage of Proposal C, the parochial schools in Michigan face a precarious future. Inner-city parochial schools were hardest hit. The principals of Martin de Porres High School and St. Theresa-Visitation Elementary School, Joseph Dulin and Jesse Cotton, along with NBSC members, lay person-parents, teachers and students took up action to dramatize the concern blacks have for education in the inner-city. With the slogan, "No Schools- No Churches," the group "seized" Visitation and St. Theresa churches on two successive Sundays. The "seizures" involved the chaining of the church doors, thereby preventing the celebration of Masses. Both churches were unlocked for a soul-Mass which concluded the demonstrations.

State aid to parochial schools has plagued Michigan for some time. Tax payers saw Parochi-Aid as a threat to the public school system, draining them of dollars which could have been used for the improvement of the public schools. The purpose of Proposal C was to prohibit the passage of Parochi-Aid, a bill which would have poured badly needed money into the parochial schools of Michigan. Eventually, Proposal C grew in scope, and not only did it prohibit Parochi-Aid, but it also

(Continued on page 3)

NATIONAL OFFICE FOR BLACK CATHOLICS: A SHARED RESPONSIBILITY

By Brother Joseph Davis, Director - NOBC



Brother Davis

"What happens to a dream deferred?
Does it dry up
Like a raisin in the sun?
...
Maybe it just sags
Like a heavy load.
Or does it explode?"

In a very real sense, we can talk of the National Office for Black Catholics (NOBC) as being a "dream deferred." Deferred in that it was not funded to an acceptable level by the American hierarchy, the full scheme of the four regional offices with four service divisions cannot be immediately implemented. And because the minimum funds that were allocated were rejected, the National

(Continued on page 16)

BLACK SISTERS WANTED TO TEACH:

· Loretto High School, 723 S 45th St, Louisville, Kentucky 40211: contact S. Mary Swain, SL. Small school, 220 girls, 50% black. Opportunity for creativity and education experimentation.

· St. Thomas School, Beacon St., Waterbury, Connecticut 06704: contact S. Margaret Sugrue, SC. 280 students, 25% black, eight grades.

· Martin de Porres High School, Detroit, Michigan: contact Mr. Joseph Dulin, call collect 313 868-6855. Positions opened immediately or in September 1971. 540 students, 98% black.

· Martin Luther King Community School, Milwaukee, Wisconsin: contact: S. Reginalda Polk, 2661 N. 2nd St., Milwaukee Wis 53204. Eight grades, 99% black. Individualized instructions. Positions open immediately, June and September 1971.

NURSES NEEDED: St. Jude's Children's Research Hospital, Memphis, Tennessee: contact S. Jane Francis. Duties include home visits and research - nutrition and poverty in pre-school children.

Black sister needed to fill position as coordinator on NATIONAL BLACK SISTERS' CONFERENCE STAFF. Position opening in June 1971. Applicants must submit resumés by 1 March 1971. Application forms will be sent upon receipt of resumés.

PUBLICATIONS AVAILABLE

A limited supply of the proceedings from the NBSC's 1969 conference, "Black Survival: Past, Present and Future" are available at a special rate of $3.00 each. Also available are the 1969 retreat proceedings, "Black Soul: Life and Resurrection" at $1.00 each. Send requests for copies to the NBSC office.

SCHOLARSHIP OPPORTUNITIES

· Teachers College, Columbia Univ is offering tuition scholarships to minority students for full-time graduate study during the 1971-72 year.

· Postdoctoral fellowships in Afro-American, American Indian, Mexican-American Historical, Cultural and Social Studies offered by Nat'l Endowment for Humanities for year 1971-72.

· Advanced study fellowships for black Americans who have previously pursued, or arenowpursuing graduate studies. For the year 1971-72 by Ford Foundation.

· Doctoral fellowships for black students who have not yet started grad school - for the year 1971-72, by Ford Foundation.

[For further information on the foregoing scholarships and fellowships, contact S. Louis Marie Bryan, SC IMMEDIATELY at: St. Elizabeth Convent, Convent Station, New Jersey 07961

SUBSCRIPTIONS

Signs of Soul is published three times a year by the National Black Sisters' Conference, a non-profit socio-religious organization. Because of our continually expanding mailing list and the costs incumbent in publishing and distributing the newsletter, it is no longer expedient for us to be "giving it away" as we have been since its conception in 1969.

We are therefore offering subscriptions to non-members of the NBSC at a rate of $3.00 per year. All subscriptions and business correspondence should be addressed to: NBSC, 3333 Fifth Avenue, Pittsburgh, Pa 15213, Phone (412) 621-9677

ended shared-time services, reading and library services, health services and much more. The negative wording of the proposal confused voters: to pass the bill one had to vote "YES."

Voters on both sides of the issue campaigned long, loud and hard. Several black legislators opposed the proposal on the basis that Catholic schools are not really for black people. Black and white Catholics resented their stand. When the proposal passed, blacks were bitterly upset. White Catholics turned to them and retorted, "Your own people voted it down." True, and for good reason. Many blacks felt whatever aid that could have come would have been portioned off to white schools first, black schools receiving only the minimum in aid. What white Catholics ignored is the vote in two all-white, Catholic suburban cities on the outskirts of Detroit - Dearborn and Warren. In both cities, the "YES" vote was almost unanimous.

The whole incident caught John Cardinal Dearden and the School Office without alternate plans. Cardinal Dearden quickly regrouped forces and set up committees to study various approaches to survive without the money. What happened from then on is a series of unprecedented events in the history of American Roman Catholicism.

Cardinal Dearden set up the Archdiocesan Task Force to set standards which a school must meet if it wishes to remain open. The Task Force was composed of 32 members, 29 of them white; all the members were from suburban or fringe city areas. Of the three blacks, only one represented black people, the other two men were present because of Archdiocesan positions.

Puzzled and disturbed by statements from the hierarchy, blacks throughout the city caucused. The siezure of churches was devised as a plan of dramatization of concern for schools.

The first church "seized" was Visitation Church. Approximately 200 persons joined in the demonstration and rally held on the First Sunday of Advent, 1970, marching and singing for five hours. Another 100 persons joined the group for a soul-Mass concelebrated by Father Donald Clark, from Detroit, Father Phil Lyndon, from Baltimore, and Father Gerald Britz, pastor of the seized church.

After the Mass, a motorcade of 25 cars delivered a list of demands to the Cardinal's residence. The demands called for archdiocesan recognition of the number one priority in the inner-city as education, black input into arch-



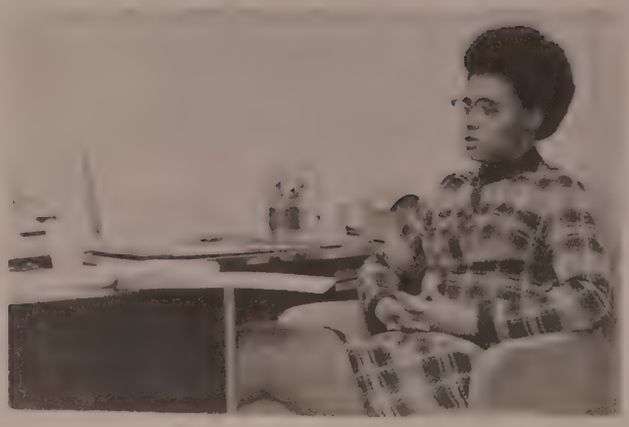
SISTER SHAWN PONDERS THE CLOSING OF DETROIT'S INNER-CITY SCHOOLS

diocesan decision making affecting blacks, the consolidation of parishes rather than the closure of schools, a reaffirmation of the Cardinal's previous commitments to inner-city education, and the Cardinal's presence at a meeting in the black community the following week.

In the scheduled meeting with Cardinal Dearden, the Cardinal coldly and repeatedly told the gathering of more than 500 that black Catholics are "only" a minority in the Roman Catholic Church, and that the Catholic Church "is not concerned about color."

Rejecting the indifference of the Archdiocesan Task Force, black Catholics formed their own Christian Task Force. The 34 member Task Force represented a

(Continued on page 15)



Sister Yvonne Tucker (left), joined the staff of the National Black Sisters' Conference in June 1970, and has been busy arranging the finances of the Conference ever since. A native of Chicago, Sister Yvonne spent several years in Wisconsin as a Franciscan Sister, and in November of 1970 she was accepted as an affiliate member of the Pittsburgh Sisters of Mercy. In addition to her work as a member of the NBSC staff, Sister Yvonne is starting her second semester as a student at Carlow College, and still finds time to be an integral part of her new religious community.

BLACK SISTERS ACTIVE IN POSITIONS WITH NATIONAL BLACK CATHOLIC ORGANIZATIONS

Sister Callista Armand (right), and Sister Alfred Marie Russell (bottom right), have been released by their respective congregations to work full-time with Brother Joseph Davis and the National Office for Black Catholics (NOBC) in Washington, D.C.

Sister Callista arrived in Washington, D.C. in November to begin work as the assistant director of the NOBC. She was previously a school supervisor in the Diocese of Tulsa, Oklahoma, and is a member of the general council of the Sisters of the Holy Family in New Orleans.

Sister Alfred Marie, a Sister of St. Francis of Mary Immaculate in Joliet, Illinois relinquished her position as Director of Pharmaceutical Services at her congregation's hospital in Joliet, and as chairman of the Midwest region of the National Black Sisters' Conference in order to devote her time and talents to research and special projects for NOBC. Sister Alfred Marie joined the NOBC staff in October 1970.





Sister Alfred Marie (left), talks with Sister Antona Ebo, SSM at the 1970 NBSC Conference at Notre Dame

The contributions the sisters have made to the NOBC have been invaluable, especially in view of the financial struggle the NOBC must contend with, in addition to the routine struggle of affecting their programs, and, generally, making the Catholic Church relevant in the black community.

THE CHURCH, REVOLUTION AND BLACK CATHOLICS

By Sister M. Martin de Porres Grey, RSM

[Condensed from Sister Martin de Porres' article in the December 1970 issue of The Black Scholar]

The vital thrust behind almost every major revolution in this universe has been the man or woman who has stood in some spiritual creed or "religion." Spiritual leaders have historically done more to spearhead social and political change inside and outside of the church than any "common person" because religious can more easily cross social, economic and political hurdles: they can afford, politically and economically, to risk subversion and intimate involvement in bold transformations and innovations.

Creation itself was a deliberate revolution of the Spirit of God. The Christian parable of Adam and Eve in Genesis reveals Eve as the first revolutionary. Eve, like a spiritual leader in that she was replete with the life of God, could not stride in the Word of God about goodness; she was sure that something else had to be as good or better. As the story goes, "she bit into the forbidden fruit," and we may conclude that she savored upon the first taste of change. Her responsible radical and violent action came out of her personal suspicion of "other," and the consequences of her action were not only her own, but Adam's and ours. This revolution was in the real order of changing the governing and living of life - from the concept of all good to the concept of part evil. The interesting nugget here is that phenomenon of all revolutions: the innovative change or victory is never complete; the results of revolution live, but the consequences always vie straining with a part of what was conquered.

The Christian segment of the world's ideologies would proclaim Jesus Christ as the greatest historical revolutionary, although other radicals lived before His time. It is interesting that Christ's priority for living was to liberate His people - not God the Father who is analagous to our "religion" - but people: Christ lived in God but for people; because Christ was so much in God, it was not necessary to make God the Father a priority. It is necessary that one's philosophy nourishes and sustains his works. Christ, the living revolution and "church," reached people's philosophies or religion or reason for being through tending to their primary needs - providing them with food, clothing, shelter, and even "community" - a safe environment of persons like themselves. He, the "minority," the separatist, the non-conformist, created a movement and in the end his own people contributed to and supported the violent death of their own leader. Here again, violence was indispensable to revolution and rejection by one's own people was part of bringing about the revolution; nevertheless, irrevocable faithfulness to the conviction of liberation was mandatory.

THE RESULTS OF REVOLUTION LIVE, BUT THE CONSEQUENCES ALWAYS VIE STRAINING WITH A PART OF WHAT WAS CONQUERED.

Religion contributes to man's fullest development because it is the philosophy that challenges him to probe into the mystery of the chains and liberties of life, of man who lives seeking comrades and endeavoring to identify his enemies, and the intrigue of the mysterious initiative that graces man with the breath of life without his will and smothers it in a mysterous way against his will. Religion or creed can be as deified as any organized religion or as humanistic or secular as Marxism.

The most phenomenal characteristic of this pervasive interior philosophy is that this internalized creed is possessed by an individual, and is no good to the possessor unless he extends it beyond himself to

(Continued on Page 6)

people. Religion belongs to community. Once this creed is internalized by some, the process of institutionalization occurs; when a conviction or a concept is accepted or institutionalized, change occurs.

There are certain ingredients common to the product of a revolution. The composition of a black revolution demands that we are cognizant of the fact that black people are a vital part of the history of this universe and our nation, and that out of this creed we forge a clear and detailed understanding of how we ought to be living for the safety and welfare and expansion of "the nation." For the black revolution to be, there must emerge a prophetic leader; there must also develop an unconditional faithfulness to the ways and means and goals of the prophet and the people. Black revolutionaries must have the courage to criticize and the ability to stand firm and alone as outsiders. White rejection has prepared black people to stand in and survive in spite of rejection. All black people have this quality in one way or another; this sense of outsidedness must be preserved by deliberately fostering and living our creative difference. All the social creativity that goes into actualizing this revolution is another step toward a new system of living.

Revolutions don't just happen; they are made and they are made by rebels who commit themselves unconditionally and in full faith to the ultimate cause of liberation and change to the degree that all other concerns are secondary to it, including the sacrifice of one's family, one's life, and other convictions. The church, by her very nature, is meant to be the revolutionary agent in all times. Again, recall the revolutionary Jesus Christ, the living institution, whose churchness was his mind and soul and body; the mind which comprehended the injustice and dehumanization of man by poverty and oppression, the soul which had the faith to pierce through the weird contradictions and ambiguities of life and conceive of and believe in the reality that all men were meant to be free and bent toward a power beyond themselves for the freedom of each other, and the body which had the strength to endure anything that bringing about human liberation called for. The pristine church of the living Christ was people and "nation" oriented and material only in the sense of providing the people's prime needs, such as food, shelter and clothing; likewise, the black revolution is not about money, although it needs money, it is first about people - the liberating redirection of a people's spiritual creed. Women and men who

THE CHURCH, BY NER VERY NATURE, IS MEANT TO BE THE REVOLUTIONARY AGENT IN ALL TIMES.

have chosen "religion" as their profession, especially those who profess such service to the example of Jesus Christ, must recognize that the guts of such a commitment demands a revolution within those committed to revolutionize those who are omitted.

Scripture says, "The Kingdom of Heaven suffers violence and only the violent can bear it away." Black people suffer evil; it is impossible to resist it and liberate oneself from it without some form of violence to the oppressor. One cannot underestimate the revolutionary nature of an authentic "church" which supports each member to believe and live the conviction that we are here first to liberate one another. Therefore, we can say that the primary sociological, ethical, theological and moral purpose for a revolution is for the "common good" of a people. If the church and her constituency is to resurrect herself into involvement again, then she must dare to risk the change that a real revolution can force one to undergo.

(Continued on page 7)

Those who make peaceful revolution impossible will make violent revolution inevitable. JFK

THE CHURCH, REVOLUTION AND BLACK CATHOLICS (Cont'd)

The power of good or evil wrought through progress of subversion is nothing more than the creative energy to make a difference - a revolution. If God is the active and imminent initiative that energizes life, and if God is continuously changing throughout the whole of history, then we cannot resist the emergence of his creative revolutionary designs through us. Actualization of the powers beyond us can make a difference, although the difference may not be for the better.

OUR WINE IS BITTER,
BUT IT IS OURS.
JOSÉ MARTI

Black revolution within an institution has meant, to date, inclusion in almost every ramification of white life, especially as it affects black people. An authentic and full-course black revolution means an overthrow of all strains of control and the supplanting of a new system for the common good of the "nation." If the Catholic Church is going to engage in the black revolution for the freedom of black people, her black constituency must decide whether their energy is for the revolution of "inclusion or the revolution of "separation."

The church touches every ramification of black life, even if that touch brings forth conscious rejection and damnation of God or organized religion. Nevertheless, the church can still be the primary inductor of black people into the revolution just as it once was the primary inductor of persons into society; spirituality is indispensable to the revolution. In a dispassionate critique in his Anatomy of Revolution, Crane Brinton says that "the guts of a revolution comes on as fervor. This fervor must take on some ideological form." Regardless of the form, the fervor is synonomous with the courageous, faithful and passionate "fervor" of religion. This "religious fervor" is a composite of the Christian virtues of faith, hope and love. Faith is an attitude of being ultimately and unconditionally concerned, and the courage to do what is necessary regardless of the consequences. Hope waits, seeks, depends, and looks beyond the individual and the group with the national character of the sense of the possibility and the will to live. Love is an intelligent strong, vital, passionate, dangerous commitment to the development, freedom, safety and welfare of our "brothers and sisters" even at our own expense. These Christian virtues are the gut virtues of any revolution.

If the black Catholic Church or any organized religion is going to be relevant to anyone in the future, she must begin to deliberately form revolutionary persons concerned first with the gut liberation of people. Black brothers and sisters within and outside of organized religion must collaborate with and encourage black Catholics to, as Richard Wright puts it, "get into the thick of the struggle whether we like it or not." The unification of all our "souled" differences in a common effort to develop in the black corpus an interior cultural credibility that will enable us to live our convictions regardless of the consequences, that will help us believe that we have started this movement, and we can make a revolution and program a new future. The unification of all our differences in this common effort may well culminate into a new black religion.

We have seen
the light
and
it is not our desire
to be thrust back
into darkness.
S. BOLIVAR

can I then conceive?

For all the child in you
for all the woman in you
for all of you
I want to say
Take care ~ for us.

On the sterility
of Religious
they were dressed up
all dressed up
they were dressed by
themselves
no one else dared,
shared =
all too well they knew
where hairs should be
that buttons should be
what they shouldn't see
what shouldn't be seen;
Dearly Beloved
the Funeral began
at 6:30 with Mass
and ends
at 9-00 with compline.
mourn well
for tomorrow
you shall mourn.

The Sisterhood

Sister,
You are my sister
Not because
You wear an Afro
Or a veil
Use movement
Rhetoric
Have the convent mimic:
You are my sister
Cause
We all understand
What a mother
Feels
When her childrens'
Shoes
Have no
Heels:
All's in the house
Is
Bleached
Corn meal
What a father experiences
When his older extensions
Utter spontaneously
"You didn't
Do a damn
Thing for me."
What a people
Feel:
You are my sisters
Cause
You can feel
For real
The real.

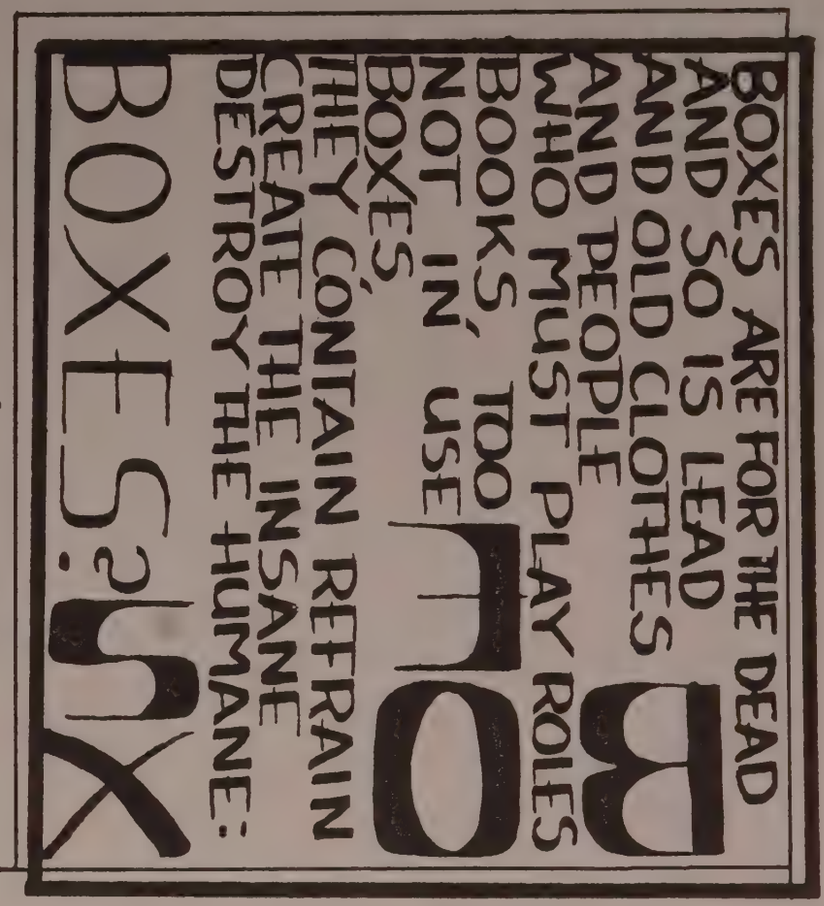
POEM

BY TERRY PERRY

SOMETIMES IT BE'S WAY THAT YOU BE'S EMBARRASSED CONCERNED THAT YOU BE'S ABOUT ANOTHER'S BEING THAT YOU CARE

Daddy died
happy (the neighbors said).
All eleven of us
were still alive
I mean
all of (of age)
had gone to college.
None of us

How often I say
The wrong thing
I manipulate people.
Is it because
I behold in their beauty
delicacy
uniqueness
A person is reaching out to me
crying
begging
yearning
For gentleness.
A person --- can I become?
Oh, it is so easy
Just to behold
the redness of the apple
the orangeness of the orange
Redness conceals whiteness
Within there are seeds
Blood gushes from whiteness
The presence of all colors
Not one of which has come
through
as
real
Has touched the real
The seed.
How often I run from hither
and thither
Is it because I have not
discovered
treasured
beheld
My own seed
center
to be-ness
A person is reaching out to me
crying
begging
yearning
For gentleness.



concerning cpt

waiting for you
and wait-
ing

and you don't come or call
and i find myself
pulverized
unruffled
cause i know
that you don't know
that i am waiting-
wait-
ing

that is why

a prayer for me

not be a body
to be touched
to be loved

had been called criminals.
sm to one
almost
had doctorates.
Daddy died
(jim's neighbors said)
happy the neighbors said)
in locked-up world.

BLACK SISTER ON HOSPITAL SHIP S.S. HOPE

On January 8, the hospital ship S.S. Hope steamed out of Baltimore harbor bound for Kingston in the West Indies. Sister Thelma Mitchell, SSM, a pediatric nurse from St. Louis, has been selected to participate in this ten month medical teaching/treatment mission. Project HOPE, which sponsors the S.S. Hope, is the principle activity of the People-to-People Health Foundation, Inc., an independent, non-profit international health organization.

Sister Thelma received her nursing education from St. Louis University and the University of California in San Francisco where she received her Master's Degree. Before joining HOPE, she worked for San Francisco General Hospital.

SISTER AGNES ROLLE, OSB

The former Mother Superior of the Sisters of St. Martin de Porres, Sister Marie Agnes Rolle, OSB, died suddenly at St. Cloud Hospital in St. Cloud, Minnesota on 1 July 1970. A native of Nassau, Sister Agnes pioneered the amalgamation of the Sisters of St. Martin de Porres with the Sisters of St. Benedict, St. Joseph, Minnesota. She entered the Sisters of St. Martin de Porres in Nassau in 1938 - and pronounced perpetual vows as a Benedictine on 1 September 1963.

CMSW FEASIBILITY STUDY

Four members of the NBSC - Sisters Jamie Phelps, Martin de Porres Grey, Yvonne Irvin and Callista Armand - represent the Conference at regularly scheduled meetings of a CMSW Feasibility Group. Also included in the meetings are representatives of National Sisters Vocation Council, National Association of Women Religious, Sister Formation Conference, Conference of Major Superiors of Women, and National Coalition of American Nuns. Purpose of the meetings is to promote the development of religious life for women, and to keep abreast of what the national organizations of women religious are about.

BLACK CATHOLIC CLERGY CAUCUS ELECT FATHER LUCAS AS PRESIDENT



Dr. Oswald Bronson, President of the Interdenominational Theological Center, congratulates Father Lucas, while the executive committee of the Caucus looks on. From left: Rev. Albert McKnight, Dr. Bronson, Rev. Edwin Cabey, Rev. Lawrence Lucas, Rev. Rollins Lambert, Rev. August Thompson, Brother Joseph Davis, and Frater Thaddeus Posey.

Father Lucas, pastor of Resurrection Church in Harlem and chairman of the Eastern Region of the Black Catholic Clergy Caucus was elected president of the Caucus during their national conference in Atlanta, Georgia, November 9 - 13, 1970. Father August Thompson, pastor of Our Lady of Prompt Succor Church in Mansura, La. was elected vice-president.

Under the theme "Black Spirituality: A Stronger Soul for Building the Kingdom," highlights of the conference included presentations by Rev. Cabey, God and Liberation (see pg 11); Dr. Vincent Harding, On Being Religious Leaders for the New Black Generation; Dr. J. Deotis Roberts, Why a Black Clergy Caucus in 1970; and Miss Teresa Perry, Celibacy and Black Clerical Spirituality.

GOD AND LIBERATION

By Reverend Edwin Cabey, SVD

More and more black people are coming to realize that theology is meaningless unless it addresses itself to the most important need for survival today: the liberation of black people. The very concept of God as the Bible presents it is that He is the God of liberation.

No one in the Judeao-Christian tradition could remain true to himself without the deep conviction of God as liberator, and in our present situation, as the liberator of oppressed black people. To escape this harsh reality, we sometimes translate liberation as "salvation," which carries the soothing connotation of other-worldliness. White Christianity then tried to reach this as if God were not concerned with the political, educational and economic liberation of black people. This type of pseudo-Christianity must be rejected by blacks, who must come to view their oppression as the Israelites saw theirs, and vigorously fight for their liberation, convinced that God, the liberator of the oppressed, is fighting with them and for them.

One of the central themes in Israel's profession of faith in God is, "We were Pharoah's slaves in Egypt"(Deut 6,20). Pharaoh and Egypt are the protagonist. To the Israelites this was a symbol of man's power. Egypt was then considered the mightiest nation on earth that could impose its will on others. This only served to bolster the conviction of the Israelites of Yahweh's love for them and of his supreme power, when he could take on such a mighty nation in order to procure their liberation.

The Israelites grew increasingly numerous and strong, and Pharaoh feared that they might organize and demand their freedom: he therefore set about organizing a system of racial oppression in three stages:

...economic exploitation
...infanticide by the midwives
...general mobilization for racial infanticide

The police could now club an infant to death and get a promotion for doing it. Civilians could take the law into their own hands and drown any Hebrew boy they met and be praised for it. Man was reduced to the inhuman state in which lynching was acceptable. There would be no one to cry outrage.

No one? That was Pharaoh's miscalculation. He thought he only had to deal with a powerless race. Little did he realize that by oppressing poor people, he would have to tangle with the God of the poor and the oppressed who would be working for their liberation.

Pharaoh had asked his subjects to throw the Hebrew baby boys into the river in order to destroy them. In Moses' case, his own mother threw him into the river, not in order to drown him, but in an attempt to save him. And who should rescue him, but Pharaoh's own daughter. Pharaoh's daughter, like a good liberal, adopted the child and gave him an Egyptian name. Now Moses, who was destined to forcefully liberate his people from Pharoah's racist polices, was trained at the court of Pharaoh himself.

God first called upon Moses to be his spokesman and representative, but not before Moses had chosen to identify himself with the sufferings of his brothers, despite the allurements and easy life of the court administration. By this time, he was considered a criminal, a fugitive from the law. Yet he was the one Yahweh called upon to carry out his plan of liberation. Why Moses? Why not one of the task masters who would have been more acceptable to Pharaoh? It seems that Moses' orientation was not towards compromise, but for complete liberation.

God's plan for liberation outlined to Moses (Ex 3,16-22) is a four-point plan:

1) Gather the people together and tell them that Yahweh was about the business of their liberation. In spite of their broken spirits and a slave mentality, they would

(Continued on page 13)



Sisters Teresita Weind and Patricia Haley

PARISH MISSION

Father James Lyke, OFM Cap, a member of the Black Catholic Clergy Caucus and the pastor of St. Thomas Church in Memphis, Tennessee sponsored a week-end mission (retreat) for his approximately 900 parishoners. The mission won the approval and participation of almost 100% of the parishoners of St. Thomas, the only all-black parish in Memphis.

Sisters Teresita Weind, SMP, Patricia Haley, SCN and Martin de Porres Grey, RSM were invited to participate as ministers of the mission. Their presence served as an edification to the people of the position of black religious in the church and in the black community. Not only did they assure the youth and young adults that they were with them in the struggle, but they reached a group that too many within the church either take for granted, placate or ignore .. the elderly. In a special session with approximately 300 elderly women and men, Sister Teresita prayed with them, and together they praised God through their blackness and, perhaps for the first time, embraced their own blackness.

Through the art of music and dance and the historical experience of black people, the sisters taught the young and old alike of Christ the Liberator, and of His love for us.

The event also served as the dedication ceremony of two pictures painted by a St. Thomas parishoner, David Green. The paintings, shown below, are St. Martin de Porres, left, and St. Benedict the Moor, right.





HALLELUIA BAPTIST CHURCH

With Father Kenneth Brigham (of the Black Catholic Clergy Caucus) as celebrant, five sisters of the Midwest region of the NBSC, Sisters Jamie Phelps, Lucy Williams, Dorothy Jackson, Angela Murray and Teresita Weind, joined with the congregation of the Halleluia Baptist Church in a day devoted to black theology and liturgy.

The sisters reflected on TRUTH and the black experience, FEELINGS and the black situation, the relationship of CHRIST to the experience of the black man, and LIBERATION as it relates to the freedom of blacks in the oppressed circumstances.

Following this brief period of theology and catechetics in theory, the whole Church enfleshed the words and celebrated their truth on the Table of Sacrifice. Father Brigham truly inspired the Church to answer "AMEN" as an affirmation of the faith held in common by the community.

Hopefully, this experience will prove to be the first of what will become some very meaningful celebrations in the black community.

rally around the cry for liberation.

2) Negotiate: Once the goal of liberation was set as the focal point of unity, Moses asked to go with the elders of Israel to Pharaoh to try negotiations. It was a non-violent march and the demand was simple: "Give us leave to make a three days' journey into the wilderness to offer a sacrifice to Yahweh our God." (Ex 3,18) But God knew that Pharaoh was not going to concede anything. Any oppressor knows that once he concedes anything to the process of liberation, there would be no end to it. Compromise is out of the question. He either has to stop his oppression or tighten his control, thus setting the stage for a violent confrontation.

3) The power struggle: Realizing that man does not relinquish power by talk alone, God made plans to use his power to loosen Pharaoh's grip over the people. (Ex 3,19-20) There is no discussion of whether the means are going to be violent or non-violent. That would be irrelevant. The goal is liberation, and he will use appropriate means to achieve it. The oppressor is the one who really decides how far God must push him before he gives up his oppression.

4) Reparation: Liberation is for living, and the process is not complete until the people can live as free human beings. We blacks know only too well that the shackles of slavery can be removed only to be replaced by other forms of racist oppression. This happens whenever adequate reparation, that should provide the means for living, is not included as an integral part of liberation. God would make sure that his people exact reparation, not just from the government, but from the Egyptian populace who directly or indirectly profited from the oppression and exploitation of the Israelites. (Ex 3, 21-22)

Moses went back to Egypt and immediately started to follow out God's plan for liberation. He gathered together the Israelites and they confronted Pharaoh. Pharaoh continually tried to control the people, but God continued to fight with them to preserve their freedom. At the Red Sea the Israelites witnessed what God does to the armies of the oppressor. "Israel witnessed the great act that Yahweh performed against the Egyptians, and the people venerated Yahweh; they put their faith in Yahweh and in Moses, his servant." (Ex 14,31)

THE MORE THEY WERE CRUSHED, THE MORE THEY INCREASED AND SPREAD. (Ex 1,12)

Free at last! Yes, God Almighty had freed them! Now they can celebrate, as they did in the song of freedom in Exodus 5,1-21. They had something to celebrate - their freedom. And the only God worth worshipping was the God of their liberation.

"It's nation time!" The kingdom of God is near. For black people today any religious celebration that does not pertain to their liberation is meaningless. The only God we can worship is the God who fights with us for freedom and liberation.

If we black Catholics have anything to celebrate today, it is because we have scratched the surface of liberation through pretty much the same process as the Israelites went through with Pharaoh.

The question we have to ask ourselves now, is whether we can achieve full liberation within the church and by what means. The example of Pharaoh is clear. He does not give up power willingly. As soon as the pressure is lifted he would use any means to keep the people in slavery. That we do not want to see happen, for that would be a denial of our God, the God of liberation.

. . . .

[Father Cabey is a Scripture Scholar at Divine Word College, Epworth, Iowa. This article is condensed from his presentation at the Black Catholic Clergy Caucus, 11/13/70]

Book Review

BLACK PRIEST - WHITE CHURCH
Random House $6.95
Father Lawrence Lucas

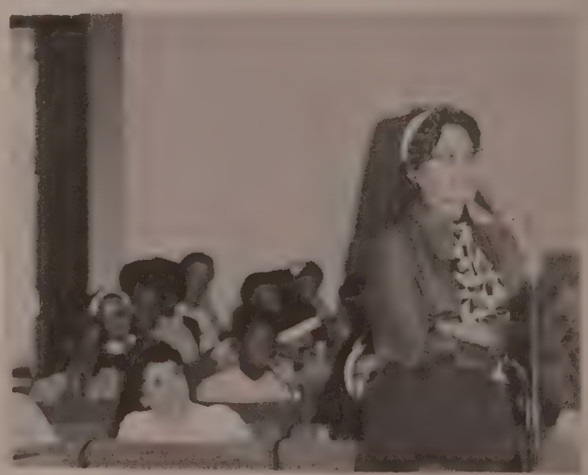
By Sister Francesca Thompson, OSF

"Nigger first, priest second," that is what Lawrence Lucas says he wishes to be. I think he has made it. I am even more convinced after reading his book, BLACK PRIEST-WHITE CHURCH. Lucas' book is a journey into his own experience as a black man endeavoring to adjust to a white church and a white mentality. Lucas did not and could not make that adjustment. Too bad for Lucas? Oh, no! Too bad for the white church and all the white churchmen who must now bear Lucas' censure. And censure Lucas does as he takes us step by step through his struggle for survival as a "nigger" within a white racist institution.

Some may say that Lucas' book is too personal. Perhaps one would have wished him to take a wider, broader, more comprehensive view, but a man does not write a personal account without delving into his own past and into his own very personal experience. Being personal, Lucas draws very well defined conclusions about the Catholic Church and about blacks within that church as it exists and operates today. (Sad to say operations today are much like operations of yesteryear.)

The chapters of the book read like a litany and they also resemble a questionnaire. It is a questionnaire that many blacks would do well to answer for themselves, personally. "LAWDY, I WENT THROUGH THE WHITENING PROCESS: BASICALLY, LORD, IT'S ALL RACISM: MY LORD, WHAT HAVE THEY DONE TO YOU?: MY LORD, WHAT HAVE THEY DONE TO THEMSELVES?: MY LORD, WHAT HAVE THEY DONE TO YOUR PEOPLE?: MY LORD, WHAT MUST THEY DO?: LAWD, WHAT ABOUT ME?" The final chapter title, I believe, should be the question that the reader comes away pondering. Of course, we cannot all answer that question as Father Lucas has answered it, but at least the impetus to answer it should be given from even a cursory reading of Lucas' "self-tale."

It is an old story, it is a sad story, but good reading, especially for those prone to ask, "What is wrong with the church? Why must these radicals continue to attack it so?" Lucas does attack the institutional church, the "system," but he also gives good reasons for sticking with it and fighting to survive within it.



Sister Francesca

As far as this reviewer is concerned, his reasons for sticking give us hope and cause for rejoicing, "The age of miracles is NOT past." As long as there are black Lucas' to re-tell this story, then there must be readers to continue to ask themselves that final soul-searing question and there must be readers who are ready and willing to come to terms, as Lucas has done, with the answer. Pray God we can admit at least that the question is there to be answered, "Lawd, what about me?"

. . . .

[Sister Francesca is a Doctoral Candidate in Speech and Theatre at the University of Michigan.]

"No Schools - No Churches" - (Cont'd)

cross-section of the Archdiocese - black and white students, teachers, parents, clergy and religious - covering Metropolitan Detroit and suburbs. The Task Force submitted four recommendations to the Archbishop:

...That the Archdiocese sponsor a quality education system for schools with a majority of minority groups, such as blacks, browns, reds, yellows, and poor whites.

...That the diocesan quota be increased sufficiently to support the new educational system.

...That the local school communities benefiting directly from the new educational system be encouraged to provide a substantial number of scholarships to those students unable to take advantage of the education provided.

...That a new school office be established, controlled and administered by a central school board made up of representatives of the local school boards.

THE MOST SIGNIFICANT CONTRIBUTION THE CHURCH HAS MADE TO BLACKS HAS BEEN THROUGH EDUCATION

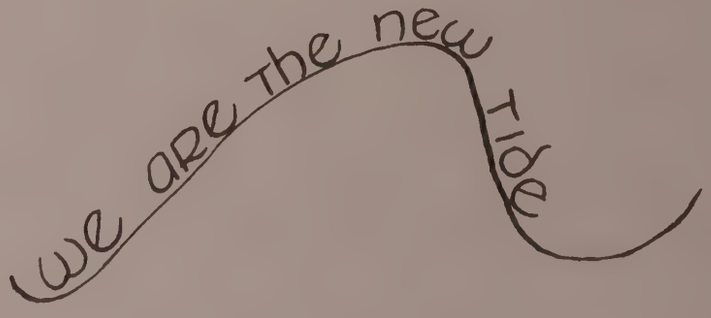
After the meeting of the Task Force, black Catholics gathered support from blacks throughout the city and discussed church "seizures." The "seizure was chosen as the action because of its dramatic appeal. Symbolic as the seizure was, it also directly related to the many times blacks have been "locked out" of Catholic Churches.

Black people in Detroit are beginning to value their schools more than their churches. Quality education for blacks may be the key to breaking the "hellish circle of poverty." And it is true: the most significant contribution the church has made to blacks has been through education.

On Christmas Eve, nearly 160 Catholics met at St. Martin de Porres High School for the liturgy of the word. After the reading of the Scriptures, singing and praying, the group drove to the Cathedral of the Archdiocese and celebrated the liturgy of the Eucharist on the steps of the Cathedral. The group symbolically locked themselves out of the Church. After the service, several members of the group entered the Cathedral and remained seated throughout the ceremony as a sign of their lack of union with those attending the Cardinal's Christmas Eve Mass. After the Communion rite an "edict" was read, a Christmas message which offered a prophecy. The message, read by Mr. Jesse Cotton and Sister Shawn, interpreted the parable of Jesus cursing the fig tree: "If the church can only bear the fruits of disillusionment and despair, like the fig tree, may she be cursed, wither, and die."

In Detroit, the struggle continues. The scope of the protest has widened considerably and the tactics will change as needed. Yet, there are new questions to be answered and new challenges to be posed.

"Symbolic" seizures can go on for the next one hundred years accomplishing little practical and fewer moral goals. A concrete and definite step is needed for the "black Church in Detroit" to enter into, accept and fulfill its divine and eternal inheritance in Christ. The "Black Church in Detroit" must not only witness <u>to</u> Christ, but perhaps, the "Black Church in Detroit" must <u>be</u> Christ. And if they must be Christ cleansing the temple of duplicity, moneyed and political religion, then that is the Christ they must be. For if the "Black Church in Detroit" can truly liberate their "blackness," if they can truly celebrate Christmas as "their rebirth in blackness," the "Black Church in Detroit" may be able to liberate us all.



NATIONAL OFFICE FOR BLACK CATHOLICS
(Continued from page 1)

Office, the heart of the NOBC program, must redefine goals, objectives and purposes, and redirect energies.

Certainly we would be fooling only ourselves if we would not admin that what we have carried from a pure concept to material reality during the past two years could dry up, remaining as a somewhat painful memory for all of us. That could happen if anyone of us allowed ourselves to forget that NOBC was there. It does exist and is about the business of exploring the issues that are important to all of us and at the same time creating that kind of public which will enable it to expand. NOBC could dry up were we to forget that it was a shared dream and, consequently, a shared responsibility.

What has NOBC been doing? What are the issues it is pursuing? How is it creating an audience of support?

During the past two months, those of us involved in the day to day functioning of the National Office have been taking a serious look at the practicability and desirability of trying to keep the NOBC a living and functioning organization. There is little question about the desirability part. Black Catholics need an organization that will do two things: one, assist them in the development of a more effective and official voice for black Catholics in matters that are of concern to them. Typical of our activities has been our involvement in local areas in organizing and strengthening black Catholic caucuses, promoting black unity Masses, helping initiate in-depth studies of three Catholic parishes in a particular black community. Issues on which NOBC has spoken out or is in the process of investigating are the sentencing to death of the black African bishop by his government, the expelling of blacks from a Catholic parish in Cairo, Illinois, the question of state and federal aid to Catholic schools, the reconstructing of a "white" Catholic Church in Past Christian, Mississippi, etc. Every day there are new issues coming to our attention which really need an advocate or a challenger.

The latest question for NOBC is not the desirability, but the possibility of keeping it alive and that is where all the options for a dream deferred are left to us. It is a difficult thing to determine the right option. We can never be absolutely sure. However, we do have some guidelines to help us make that determination - especially the original dream. What did we have in mind when we set out? What did we want NOBC to be or do? Putting all the best indicators together, the National Office should neither dry up or sag like a heavy load, but should explode into a creative pace-setting catalyst for the entire American church.

The future is bright because there is a world of opportunity that lies open to NOBC. It is the very world - local, diocesan and national - that you and I live in. The problems that you see around you everyday are opportunities for NOBC. That is why the notion of a shared responsibility is so important. NOBC has to be a national office for all black Catholic clergy, religious and lay. It is the umbrella under which individually and collectively, we can most effectively work toward black liberation.

"What happens to a dream deferred?" The answer depends as much on you as on me. We should keep NOBC alive. We can keep NOBC alive. We intend to keep NOBC alive. We all committed ourselves. In keeping with our commitment, let us shoulder our responsibility.

BLACK SISTERS' RETREAT

The NBSC has confirmed a location for its Easter week retreat, 12 - 16 April 1971. The retreat will be held in Baltimore, Maryland at the Motherhouse of the Oblate Sisters of Providence. Complete cost: $25 per sister. Interested sisters write: NBSC, 3333 5th Ave., Pittsburgh, Pa 15213.

NOV 2 8 1972

SIGNS OF SOUL

VOLUME III NUMBER 2 • NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER • MAY 1971

Who
can be
born black
and not
sing

the wonder
of it
the joy
the
challenge

Who
can be
born black
and not
exult!

Mari Evans

CO-OPS AND THE QUIET REVOLUTION



Father Albert McKnight

When Father Albert McKnight, CSSp, was assigned to rural Louisiana in the mid-1950's (Father was raised in Brooklyn), he found a population in which 75% of blacks over 25 years old could not read or write. The adult literacy classes he set up to alleviate the illiteracy were a failure -- nobody was interested. Economics, or purchasing power, directly influences the realization of the other human aspirations. Since few had any purchasing power, they didn't aspire to much else.

Because his parishoners could not get loans or establish credit, Father McKnight set up credit unions and other economic programs to establish purchasing power. The credit unions grew and became popular in the area around his parish, and he began to feel the need for one large organization that could bring people together from all over the state. Because he could not get a charter for a statewide credit union, and because co-ops were easier to get a charter for, Southern Consumer's Cooperative was established in 1962. Southern Consumer's is an investment holding company, and is one of the largest black economic development programs in the South with a membership of over 2000. Several small businesses have been started with the invested money.

Father McKnight saw a need for more co-ops, especially to protect the black farmers and assure sale of their produce. Blacks who worked on plantations had to be let go because of mechanization of cotton farming. Many others were let go as reprisals for civil rights activities. It was almost impossible to start their own farms because of discrimination of FHA (Farmers Home Administration) loans. Those who did farm were just limping along trying to get a few cents for their potatoes from the white buyers. Prior to the establishment of a co-op, white buyers who controlled the market were paying black growers 25¢ to 30¢ for a bushel of sweet potatoes that they would resell for $2.50 to $3.25 a bushel.

When the agricultural co-op was established, the co-op bought the product from its black farmer members at $2.50 to $3.25 per bushel, and thereby forced existing companies to pay fairer prices for the farmers' products. The co-op has brought its farmer members hope that a future remains for black people wishing to continue to live and work in the rural South. (Continued on page 14)

BLACK SISTERS WANTED TO TEACH:

[All openings for teachers effective in September 1971]

· St. Joseph Community School, 18 Hulbert St., Roxbury, Massachusetts 02119: contact Sister Sylvia Thibodeaux, SSF, principal. Progressive and unique urban school divided into 3 non-graded levels: primary, intermediate and secondary for children from ages 6 to 14. Each level is composed of a team of 6 to 10 teachers. Black sisters needed for all levels.

· St. Theresa-Visitation Elementary School, 4317 Blaine Avenue, Detroit, Mich 48204: contact Mr. Jesse Cotton, principal. 500 black students: need black religious who know what Life! Rejection! Happiness! is. Positions opened for primary, language arts, science, social studies, English, and assistant principal.

· Queen of Angels Catholic School, 44 Belmont Avenue, Newark, N.J. 07103: contact Mr. Lewis Roland, principal. Staffed by Oblate Sisters of Providence. Openings for language arts in the upper grades; several positions in the lower elementary level.

· St. Agatha School, 1264 East 123rd Street, Cleveland, Ohio 44108: contact Sister Elaine Eggert, principal. Position open in grade 8; small inner-city school; 30 pupils or less in grade 8.

· St. Thaddeus School, 9540 South Harvard, Chicago, Illinois 60628: contact Mr. Rudolph Smith. 276 students - all black. Openings for director of education, and 8th grade teacher. Community controlled school.

· Holy Angels School, 740 W. 28th Street, Indianapolis, Indiana 46208: contact Rev. Clarence Waldon, pastor. 196 students, inner-city school; ungraded-open classroom concept.

· Ss. Peter & Paul School, Box 1706, St. Thomas, Virgin Islands 00801: contact Father Zeiler, pastor. Urgently need one black sister for elementary school and one for high school.

· Martin de Porres High School, Detroit, Michigan: contact Mr. Joseph Dulin, 2015 Webb St., Detroit 48206.

· Academy of our Lady, 5th St. & G Place, N.W., Washington, D.C.: contact Sister Nathan Marie Adams. 99% black: need exists for black principal, two black nuns, black lay teachers.

SUMMER PROGRAM: CATHOLIC INNER-CITY MINISTRY: Two black sisters needed to form community group in order to relate the Catholic Church to the needs and lives of the people. Contact: Father William Collins, Director, 921 West State St., Rockford, Ill 61102

ST. MICHAEL'S COMMUNITY CENTER, 98 Capen Street, Hartford, Connecticut 06117. Contact: Sister Barbara Brodeur. Two black sisters needed to work in Hartford's black community - parish work... incl visitations, working with youth, adult education, liturgy and team ministry.

SUBSCRIPTIONS

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TOWARDS THE DEVELOPMENT OF A METHODOLOGY FOR A BLACK THEOLOGY

By Theresa Perry

To talk about developing a black philosophy or theology is not simply a matter of locating a different problematic, not even if such a problematic emerges out of the experience of black people.



Theresa Perry

To talk about black theology is to posit a distinct black American cultural experience. And if there be a distinct cultural experience, there will necessarily be a "structure of reality" indigenous to that culture. The reality structure also presupposes and is inextricably linked to its own ways of viewing reality, or distinct categories for understanding reality. In short, the problematics should emerge from the aforementioned; and therefore methodology and content should be interdependent.

The extent to which one can authentically talk about Eastern, Western, etc., theology, is because of the distinct "reality structure" indigenous to the culture that was the context for the theologizing.

The valuations and ultimations of reality accepted by black people are, in large part, those proffered by the dominant white culture. It is precisely out of this context that the need for a black theology emerges.

Colonization is a fact -- and so are the colonized and the colonizers. The overwhelming reality is that in order for the colonized to exist, the colonizers had to create a mythical picture of the colonized, one built on a series of negations. Such was the mechanism of remolding the colonized. This mythical picture, proffered by the colonizers, once accepted by the colonized, assumes a certain amount of reality and, in fact, contributes to the final creation of the colonized.

Transforming the mythical picture from illusion to reality is aided by social institutions which define some "concrete situation which close in on the colonized, weigh on him, until they bend his conduct, and leave their marks on his face."

IF WE CAN SPEAK IN ANY SENSE OF THE FAITH OF THE BLACK COMMUNITY, THAT FAITH IS CHRISTIAN FAITH, HISTORIZED AS HOPE.

Black theology emerges out of a need for a new ideology, which will usurp the role played in the consciousness of Afro-Americans, by white ideology. To usurp that role, theology must be capable of appealing to the ultimate allegiances of black people. To date it appears that the church is the only quasi-dependent institution in the black community. If any institution is capable of claiming the ultimate allegiances of grass-roots blacks, it is the church. If we can speak in any sense of the faith of the black community, that faith is Christian faith, historized as hope.

We understand black theology as aimed at the development of a "new way of viewing reality," a "new meaning structure of reality," one other than that of the colonizers. Black theology does so by the process of focusing on the values that are intrinsic to the black cultural, communal experience. The context out of which a recognition of such values emerge is that of an alive

(Continued on next page)

Towards the Development of a Methodology for a Black Theology (Continued from pg 3)

relationship of the people and the Word of God.

Black theology presupposes the legitimatizing of the black experience, an acceptance of the existence of a distinct cultural experience prone to Afro-Americans. It is that scientific enterprise in which we, fully acknowledging the reality of blackness, engage in developing an understanding of the Word of God that speaks to the contemporary black experience, is interpretative of it, and interpreted by it.

We understand blackness as that unique manner of speaking, writing, dancing, singing, cooking, dressing, drawing, acting, and behaving which is innate to black people in America, and characteristic of people of African descent living anywhere in the West. It is possessed by all Afro-Americans. It is exhibited by some, denied by others; the degree of exhibition or non-exhibition depending on the presence or absence of vivid skin coloration, the absence or presence of marked Negro features, the length of time spent in school, and the degree of acceptance granted by the white society. Blackness is the sum total of all the ideas, attitudes, actions, creations, which stem from the African's attempt to accommodate himself to, to integrate into, coexist with, and separate from the West.

Black theology is a confrontation of the black personality and the Word of God, in which clarifications are reciprocal. It is a dialogical process involving one's black being and Christ as the center and finality of the world, in which clarifications, specifications and authentifications are reciprocal. Out of this process, new symbols and new categories for understanding both realities emerge.

The foregoing definition of black theology is not the result of an intellectual exercise; it is not random. We have proffered it precisely because of the fact that we have ventured to say, what in fact the black experience has to say about the process of knowing in general, and how it informs theological knowledge in particular.

THE DYNAMICS OF A THEOLOGY OF LIBERATION CANNOT BE FORGED FROM A UNIVERSITY CHAIR.

The dynamics of a theology of liberation cannot be forged from a university chair. It cannot be forged by black or whites who are merely in the academic world. Such a theology cannot be directed or written for white people, but rather to and for indigenous blacks and their "so called" leaders, those who are in the process of restructuring institutions and setting up new ones.

Black theology is the process of locating the native orientations and values of the indigenous black community by engaging in a dialogue with the Word of God; it is that process of building a system of order for the black community, and on that which is native to that community: a system of ordering the political, economical and social aspects of black life. The very ordering is part of a process, precisely because of the open relationship black people have to their environment.

Indeed, if this activity is called theology, it must be part of the meaning-giving activity central to the black culture. If it is to be liberating, then it must be part of the process of decolonization of mentality, and resocialization as the new values are incarnated in institutions.

RADICAL COMMUNICATION ANALYSIS WITH WHITE NUNS

To uproot false value assumptions that whites have about blacks is not a priority for the NBSC; nevertheless, individual NBSC members do sometimes sincerely program the liberation of white people in this area. Sister Barbara Giles, SSND and Sister Dolores Harrall, SSND undertook the responsibility to promote black cultural awareness among their white confreres in the SSND New England province. Along with keynote speakers, workshops and worship experience, the weekend of 3-4 April in Bridgeport, Connecticut was highlighted by Sister Mary Clark's elementary school children's Africa Dance group, Newark, New Jersey's Queen of Angels' black gospel choir, and Reverend Morales' Connecticut State Gospel Singers. Sister Mary Clark is a young, dynamite black Sister of Charity from Convent Station, New Jersey. Program speakers were: Sister Teresita Weind, Mrs. Dorothy Jones, Sister Patricia Haley, Father Charles Burns, Sister Martin de Porres Grey, and Brother Joseph Davis.



Sister Barbara Giles



Sister Dolores Harrall

BLACK SISTERS EXHIBIT AT THE NCEA CONVENTION: The NBSC manned an exhibit booth at the recent convention of the National Catholic Educator's Association in Minneapolis, Minnesota. The sisters were there to promote NBSC's publications, but particularly to promote the image of black religious women deeply involved and concerned with Catholic schools in the black community. Pictured, bottom left, from left to right are: Sisters Lucy Williams, OSF, Matthew Savoy, FDC, Shawn Copeland, CSSF, Martin de Porres Grey, RSM and Laura Kendricks, HVM.





Sisters Laura Kendricks and Patricia Russell, OSB.

PREVIEW OF 1971 ANNUAL CONFERENCE

The fourth annual conference of the National Black Sisters' Conference will be divided into three institutes: community organization, black ministry, and education. The focus of the institutes will be as follows:

• Institute on Community Organization will impart the techniques for discovering the things that colonize people: it will present ways and options to organize and use a unified organ to alleviate the strains of oppression, and thereby instill in a people the creeds for self-determination. The institute will emphasize parish action training programs and guides for fund raising for programs in the black community. Mr. Squire Lance, a community organizer, will coordinate the institute.

. Institute on Education: Since the function of education is to prepare children to live in a real world, the educational process should occur in an environment which allows children to be fully human, and completely responsive to the needs of the individual child. An educational environment unresponsive to changing needs fails in its unique function. The institute on education will assure a successful educational process for children by use of a three-fold process: parental involvement, community, and learning. The school and community must function as partners to bring its resources to bear in the establishment of a new model. How this model can function in a black community school will be the goal of this institute. Sister Slyvia Thibodeaux, SSF, principal of St. Joseph Community School in Roxbury, Massachusetts will coordinate the institute.

. Institute on Black Ministry: An alternative for realizing the belief that Jesus is Lord, for actualizing the business of continuing his work of liberation here in this world is the ministry; a stable and specific function of service keeping alive the presence of Church in the midst of black people. The primary purpose of the institute is to penetrate beyond the expressions of the ministry to the reality out of which it originates, namely, the Gift of Life. The thrust, then, will be toward discovering specifically black culturally-seated methods and modes for actualizing the services. The institute will explore the ministry and its effectiveness within the cultural matrix which gave and apparently can still give rise to the hope for liberation, determination and destiny. The coordinator for this institute will be Sister Teresita Weind, SMP, Instructor, Black Theology and Catechetics at Mundelein College, Chicago, Illinois.

The 1971 annual conference is open to all black religious men and women, priests, seminarians and laity. For additional information, write to the National Black Sisters' Conference.

TIME TO GET
TOGETHER
TIME TO be one STRONG FAST black ENRGY SPACE
one pulsating POSITIVE magnetism, RISING
TIME TO GET UP and
BE.

LeRoi Jones

BLACK SEMINARIANS MEET IN D.C.

The National Black Seminarians Association officially came into being in August 1970 during the third annual conference of the National Black Sisters' Conference at Notre Dame, Indiana. The event marked the first meeting of black Catholic seminarians on a national level. The seventy-five seminarians in attendance caucused separately from the sisters in business sessions, wherein they drew up a position paper, and elected Mr. Paul Wise as president. A resolution included in their position paper reads as follows:

> "Let it be known to all that we do not deny our blackness in the face of the white community, nor do we deny our Christianity in the face of the black community. We desire to be legitimaters of Christianity in the black community. We shall develop programs which will make our education relevant to our needs, and to the needs of our people by incorporating a theological, cultural, historical approach which will speak to both our heritage and the needs of the community we will serve."

In their second national conference, held 12-14 April 1971 at St. Joseph's Seminary in Washington, D. C., the seminarians reaffirmed their reason and need to exist as a national organization. As a national organization they resolved to support the NOBC in every way possible, to actively and continuously recruit black seminarians, to pursue educational programs geared to black seminarians, and to hold a national meeting this summer.

In addressing the seminarians, Father Edwin Cabey, SVD, Divine Word College, Epworth, Iowa, informed the brothers of a Religious Black Studies Program at the Chicago Theological Union, which was devised and implemented by Father Cabey. The seminarians voted that the Chicago Theological Union become the temporary school of theology for the black seminarians.

Father George Clements, pastor of Holy Angels Parish in Chicago also addressed the seminarians regarding their role in serving black people.



Paul Wise, right, President of NBSA

Mr. Clarence Williams was appointed Director of Communications. For additional information concerning the National Black Seminarians Association, please contact Mr. Williams, Box 755, St. Joseph's College, Rensselaer, Indiana 47978.

SOUTHERN REGION SPONSORS RETREAT

The Southern region of the NBSC sponsored a retreat, entitled Black Christian Action, at St. Augustine's Seminary, Bay St. Louis, Mississippi on 16 - 18 April.

Ministers of the retreat were: Brother Booker Ashe, House of Peace, Milwaukee; Dr. Loretta Butler, New Orleans Education Department; Father Al Dixon, Formation Director, Divine Word Seminary; and Father Jerome LeDeaux, Chaplain, Xavier University, New Orleans.

The initiative taken by the sisters in the Southern region set a precedent for other regions wishing to make a black retreat but unable to travel the distance that the national retreat often entails.

PRESS RELEASE - Issued by the National Black Sisters' Conference on 20 April 1971

BLACK NUNS OPT FOR COMMUNITY CONTROLLED SCHOOLS

The Board of Directors of the National Black Sisters' Conference (NBSC) met in Baltimore, Maryland on 17-18 April 1971. As a first, the Board issued a proclamation undoubtedly occasioned by the NBSC's participation (via exhibit) in the 68th annual NCEA convention held 13-15 April in Minneapolis, Minnesota.

The proclamation called for "sweeping reform in the nature of parochial schools in the black community." The Board stated "the most viable survival strategy presently operative in the black community is the community controlled school." The school does not belong to the church; it belongs to the people. Therefore, community control necessitates that the leadership responsibility of black Catholic schools be invested in the black community and actively implemented by black administrators.

Current diocesan procedures of "twinning, consolidation and centralization" were condemned by the sisters as last steps before total closing of Catholic schools which serve black children. The NBSC Board firmly declared that "state and federal aid to inner-city schools will not determine their survival." Sister Martin de Porres Grey, RSM, President of NBSC, defines survival in the black community as "black leadership and control. The survival of the 400 black Catholic elementary and secondary schools in the United States will only exist with and under total black control - with or without state and federal money. To consolidate or 'integrate' black Catholic schools with white Catholic schools and appoint white nuns or clergy as administrators immediately takes from the black community the only black institution that the Catholic Church can account for in the black community."

As a first step toward black control and survival, the Board called for a "redistribution of black religious women educators and administrators. Black sisters who serve in predominately white Catholic schools are urged to resign so that they may serve in Catholic schools which are predominately or totally black."

With regard to the NCEA's push for racial integration, Sister Martin de Porres stated that "For the welfare of black schools, we are non-supportive of 'integrating' white schools. Operation of black controlled schools is possible only with black leadership and staff. Therefore, we are in opposition to the NCEA's suggestion 'urging that qualified minority group teachers be employed in these all white schools' until all our black schools are fully staffed with black personnel."

The Board also committed the NBSC to the "implementation of a radical methodology for assuring blacks every opportunity for obtaining the education necessary for liberation." Sister Martin de Porres says that "the 1971 annual conference will be the first intense move to prepare our constituents to implement that methodology which will effect community controlled schools and black liberation."

BLACKNESS GROWING TOWARD FREEDOM

By Miss Betty Mansfield

[Excerpt of Miss Mansfield's presentations at the April Black Sisters' retreat: Miss Mansfield is an instructor at Long Island University]

Man creates himself in the historical process which began with his first act of freedom - the choice to disobey, the freedom to say no... the Garden of Eden. Only by going through the process of alienation can man overcome it and move toward a new harmony.

The Messianic time is the historical answer to the existence of man. Until man is willing to experience the insecurity of change, he cannot discover this new harmony. The only sin is man's unwillingness to experience change, to become a part of history and to take part in the revolution. This revolution means a radical change from the kind of state that man now finds himself in to this new state in which he will be willing to be free.

Freedom is based on the achievement of the ability to liberate one's self from the ties that give security, yet enslave man. We are constantly seeking for new ties that will give us the security that we once knew as children. But when we were not free, when decisions were made for us, or better still. when we had the illusion of making choices, someone always protected us from the consequences of those choices.

The parallel of all human history is symbolized in the story of the liberation of the Jews from the Egyptians. This liberation is primarily a social, not a national, revolution. The Jews were not freed because their life as a national minority was unbearable, but because they were enslaved by their Egyptian leaders. Here we must pose the question, "Is it possible for man to change?" Is it possible for man to want to experience the loneliness, the insecurity, the lack of assurance that independent free decision implies? How can slaves change so that they want to be free? So that they will be willing to throw off the yoke of dependency and become solely responsible for the decisions that effect their lives?

As long as a slave remains a slave he does not know freedom. What is demanded here is that a man make radical changes in his self-understanding. He is called upon to leave the familiar, miserable, but secure state of infantile situation and dependency of the slave conditions and to run the risk of new choices which often mean bad choices. But he is being asked to assume the sole responsibility of the consequences of his decision, of his exercise of freedom. Is this change from slavery to freedom possible? Is revolution possible at all? Can this new man be set afoot?

This new man is one who neither oppresses nor allows himself to be oppressed. It is the man who accepts his own nature as a rational human and in so doing accepts the responsibility of independence. He is committed to freedom. Because he felt competent to act as a free being he has no need to reduce others to a condition of slavery in order to boast his own self-esteem. He feels sure of his efficacy and his worth as a human person. Only the man who is not free himself fears to permit another to be free. When and to the extent that a man chooses to evade the effort and responsibility of independent action, the effort and responsibility of making his own decision, of seeking knowledge, of passing judgement, his action is one of self-enslavement or self-oppression, and to this

(Continued on page 10)

(Continued from page 9)

extent he will be willing to accept the oppression of another.

What role does God play in the process of liberation? Does he change man's heart ? Does he bring man out of the land of Egypt to freedom? Historical change and revolution seem to present a paradox. The slave has no concept of freedom, yet he cannot become free until he wills it. The Exodus story gives us an answer to this paradox. The beginning of man's liberation lies in his capacity to suffer, and he suffers if he is oppressed physically, psychologically and spiritually. The suffering moves him to act against his oppressors, to seek to end oppression; not only his own, but all oppression, and in so doing he sets afoot a new man.

In this first step of revolution man develops new powers which he could not have known as a slave and these new powers eventually make it possible for him to achieve freedom. In the process of liberation, however, man is constantly in danger of a falling back into the old pattern of slavery. He is constantly in danger of losing the revolutionary impulse after attaining a degree of liberation. BY ACCEPTING THE OLD BELIEFS AND REBUILDING THE OLD INSTITUTIONS HE REINSTATES THE SAME OPPRESSION FROM WHICH HE HAS JUST ESCAPED.

God wanted the Jews in the desert to act as free men and do what they wanted to do. However, he didn't leave them without direction. From time to time he sent people to tell them what their choices were, what the alternatives were, what things there were they could do as free men. God's will is that we be free and so he tells us from time to time all the things we can do, and the consequences of various things that we do. Sometimes these are presented in the forms of rewards and punishments which really are just examples of things that they are to do and the choices that they are to make. The Jews wanted fewer choices. They wanted to be told what to do. They wanted the kings to tell them what to do so they could be sure they were making the right choice. They had to always remember that there had been bad choices made over and over again. They would have had more assurance if they had a king.

What is God's role in the historical process? Does God make it possible for man to become free by changing his heart? Does God intervene in history? No. Man is left to himself and makes his own history. God helps. He becomes a very powerful ally in man's revolution. But God never intervenes by robbing man of his freedom. For this is God's will above all else. Man is left to himself and nobody can do for him what he is unwilling to do for himself.

The oppressor, the one who enslaves another, is also a slave because a free man cannot enslave another. A man who makes his own choices cannot demand from another that he be allowed to make choices for him. A man who is free himself must force others to be free. He must refuse to make decisions for other people.

A person who is conscious of himself as being a man must not only be allowed to make his own choices, he must be forced to make his own choices because if there are no choices made for us, we must make our own.

To liberate man, God helps him to come to the place where he will accept freedom. God does not change man. He helps by giving him strength, boosting his power to accept responsibility of the consequences of his actions. When we make good choices we can benefit from those choices. We are not overpowered by

(Continued on page 11)

(Continued from page 10)

good choices, nor crushed by the bad ones. God does not tell us what choices to make; that would be robbing us of our freedom. He does not prevent us from making bad choices; that would be robbing us of our freedom. He does not change the consequences so that we don't suffer so much, because that would be robbing us of our freedom. He allows us to become aware of the consequences of various choices.

It is the job of people in authority to tell you what the choices are. They are in their positions because they are competent and know the choices. Frequently the idea of authority is for somebody to tell us what to do, but competent people won't do that. Because they are competent themselves, they are confident in giving that same competency to everyone else.

As long as I am not sure of my worth, I have got to have somebody else lower than I am so that I can feel a little bit better about myself. When I am sure of my worth, when I have a high degree of self-esteem, I want others to be equal to me, because it is in this that I truly become a human person. As long as I must feel superior it is because I am not sure that I have any worth at all.

When God talks about the last becoming first, he doesn't mean that as an established order. He means that you have to upset everything in order to put it straight from bottom up: but you have to upset it in order to destroy it to build something new. So when you twist it all around and shake it all up you are not going to let it settle down and have the same old thing; you are going to create something out of it.

Blacks will not always be THE oppressed; there will be others. Other minorities have passed out of the scene ... but blacks have been on the slate too long as THE oppressed. The Jewish and Irish used to be THE oppressed. They had to help create another minority group so that they could cease being THE oppressed. They have to continually convince the dominant group that "we are with you." The blacks can very well help to create a lower group. But is that what liberation is all about? Do we want to stop being oppressed oppressed and become oppressed oppressors? Do we at last want to become first to make the first last? That is not new. That is the old order. That is not liberation. That is not freedom.

Remember that God's will is free men, that man makes his own history and God does not will to intervene by changing the nature of man nor his heart. We must constantly make the choice between our craving for security and certainty and our faith in the unknowable God and our wish for freedom.

IF YOU REALLY LEARN HOW TO THINK, YOU REALLY BECOME FREE

Intelligent decisions don't necessarily mean good decisions. They mean you knew what you were doing; that you were not ignorant. If you really learn how to think you really become free. If you 'goof' up you don't have anybody to blame. It lets us off the hook to be able to blame somebody else. But that is not God's will. It is not God's will for us to 'goof' either; but God gets more pleasure out of us 'goofing' than out of us not making choices. We are not acting freely when we know that we are not really going to have to suffer the consequences.

We have to seek knowledge and truth and get as much of it as possible so that we can exercise this freedom with some feeling of competence. We are free to choose our way, and yet must accept the consequences of our choice.

If we are not free and if we choose to be

(Cont'ed on page 12)

Blackness Growing Toward Freedom
(Continued from page 11)

enslaved then we will have people who will tell us what to do. But that is not God's will. It is true that God leaves man to shape his own history, but does this mean that God is a passive spectator? No. He is a God who reveals himself in history. God's role in history is to send messengers and prophets. (All of us here are messengers and prophets.) These messengers and prophets remind man that there is God, the one who revealed himself to us and that man's goal is to become fully human, and that means to become free like God.

What is highly dangerous are ignorant choices. When we do not have educational systems that have trained for freedom, we have people making a lot of ignorant choices and this is highly dangerous. Societies cannot flourish when we have people making ignorant choices. We must learn how to use freedom, how to make choices... learn the self discipline so that we do not do everything we feel like doing. We learn how to control our feelings and emotions because we are the masters. We have not been forced to repress them because of fear and punishment from others. We have control. Self control is the quality of a free person who does not act because he does not choose to act; not because he fears punishment.

Coming to our desire for freedom requires revolution .. going through the radical changes that will force you to throw off the yoke of enslavement so that you become free from oppression. That means also working to rid society of all forms of oppression. We have to be led to take part in the process of liberation. It begins with individuals but must continue and be carried out in society. For if oppression exists anywhere we are all oppressed.

NBSC RETREAT, coordinated by Sister Teresita Weind, SMP, was held at the Motherhouse of the Oblate Sisters of Providence in Baltimore, Maryland, 13-16 April 1971.



Father Donald Clark, left, celibrates the liturgy.





Miss Betty Mansfield, above, and Brother Andrew Jackson, left, were ministers of the retreat along with Father Clark and Sister Teresita Weind.

PRACTICABILITY STUDY

The National Black Sisters' Conference has undertaken a Practicability Study to:

1) Determine the requisites necessary to produce the black religious woman who, while being an effective agent of liberation for black people, is part of the becoming of the church.

2) To determine a codification of the priorities for deified social transformation and interactions for black religious women.

3) To devise a plan for the most suitable kind of research and programming for producing the black religious woman who can effectively participate in the liberation of the Kingdom, given the requisites that are discovered and the codification of priorities that are determined.

Participants of the Study are 16 black men and women - religious and laity - who have been boldly involved in transformation of their black world. They include: Bishop Harold Perry, Sisters Alice Chineworth, Sylvia Thibodeaus, Teresita Weind and Dolores Harrall, Dr. Vincent Harding, Miss Theresa Perry, Mrs. Barbara Sizemore, Brother Joseph Davis, Dr. Patricia Goler, Dr. J. Alfred Cannon, Mr. Jesse Cotton, Sister Helen Marie Christian, Sister Martin de Porres Grey and Sister Shawn Copeland.

The Study participants met for the first time on 20-21 March 1971 in Pittsburgh under the guidance of a professional facilitator, Mr. Rad Wilson. The firm with which Mr. Wilson is affiliated is designed to generate and facilitate the kind of open and honest exchanges that are absolutely essential if the Study members are to develop the kind of trusting and cooperative relationships that implementation of the Practicability Study will demand. As a result, the first meeting of the Study was a "group dynamics" or "sensitivity experience" in order to develop communications skills among the participants.

It is projected that the Study will meet ten times, for two days at a time, during an 18 month period. The full results of the Study will be published. In order to get a broad cross-section of black religious women, individual sisters will be invited to attend the sessions; additionally, Study members will visit with sisters in their respective environs and at the NBSC annual conference.

The in-depth Study is necessitated by the fact that the potential of women religious has always been dictated by persons other than themselves -- it has been dictated by clergy interpretation and laity expectation. Even now when many religious congregations of women are examining and "renewing" their congregations they are looking at the congregation as a whole, and not as individual women -- and certainly not as black women! The Study emphasized that black religious women must dictate their own potential based on their own concern and expectation as well as the concern and expectation of the black community. Queries posed, left unanswered for subsequent Study meetings, were: How do we define religion? How do we deal with our power as black religious females as a part of a very powerful institution? How do we assume a role of leadership which we have never assumed before? How do we be <u>black religious</u> women and be part of the church?

All of the participants came away with the realization that those questions, and others like them, must be answered if we are to determine priorities for black religious women.

The next meeting of the Practicability Study is scheduled for 5-6 June 1971 in Pittsburgh.

Co-ops and the Quiet Revolution
(Continued from page 1)

The success of the agricultural co-op venture convinced Father McKnight that similar co-ops should be established throughout the rural South. He therefore founded the Southern Cooperative Development Program, and subsequently the Southern Cooperative Development fund to assist technically, financially and educationally in developing co-ops. With the help of the Southern Cooperative Development Program, over 200 co-ops have been established in Louisiana, Mississippi, Tennessee and Alabama.

"The new cooperative movement in the South," explains Father McKnight, "is an attempt to create a black power institution which will help blacks to achieve identity and express their blackness. In our work with cooperatives we have found that through participation in the affairs of the co-op, people develop a sense of belonging, and that by identifying themselves with the co-op they gradually overcome this image of self-hate. Through our limited experience we have become convinced that co-ops are excellent instruments or tools for coming to grip with self hatred, massive apathy and the lack of social cohesion which are so prevalent among an underdeveloped people."

THEY BEAR THE MARK OF OPPRESSION -- SELF HATRED

Unlike most co-ops, Southern Cooperative is not in it for the money, but for the development of undeveloped people. There are millions of people in the rural South who have been completely passed by in our affluent and sophisticated society. They have been systematically excluded from the affairs of the community, and have lived behind the high barriers of a caste system with a history of slavery, then segregation, and then discrimination. They bear the mark of oppression - self hatred - which makes it psychologically impossible for many of them to take advantage of the change of laws which have recently broken the physical shackles of the caste system.

In expressing his personal view, Father McKnight stated, "Working with [agricultural co-ops] has taught me much about the rotteness and capitalist corruption of our society. My experience with co-ops makes me believe theirs is a better way for people to live and work together cooperatively. The co-op has helped me know myself better, taught me something about wisdom, education, humility and how to live better. There is no greater testimony to co-ops than cooperators who are convinced."

BOOK RELEASED

The proceedings from the 1970 annual NBSC conference, Celibate Black Commitment, are now available to the public. Celibate Black Commitment reveals black religious women and men delving into the psychological and physiological implications of celibacy from a black perspective. Recommended for theology courses, black studies, and sociology. For a copy, send $5.00 to: National Black Sisters' Conference, 3333 Fifth Ave., Pittsburgh, Pa 15213

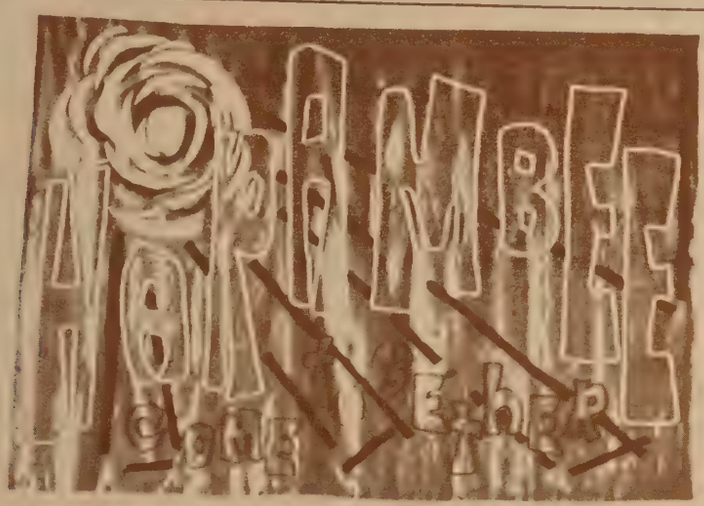
IN THIS ISSUE

Co-ops & the Quite Revolution - Pg 1
Classified Ads - Pg 2
Methodology for a Black Theology - Pg 3
Communication Analysis w/White Nuns - 5
NCEA Convention - Pg 5
Preview of 1971 NBSC Conference - Pg 6
Black Seminarians Meet - Pg 7
Southern Region Retreat - Pg 7
Press Release: Community Controlled Schools - Pg 8
Blackness Growing Toward Freedom - Pg 9
NBSC Retreat - Pg 12
NBSC Practicability Study - Pg 13

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SIGNS OF SOUL

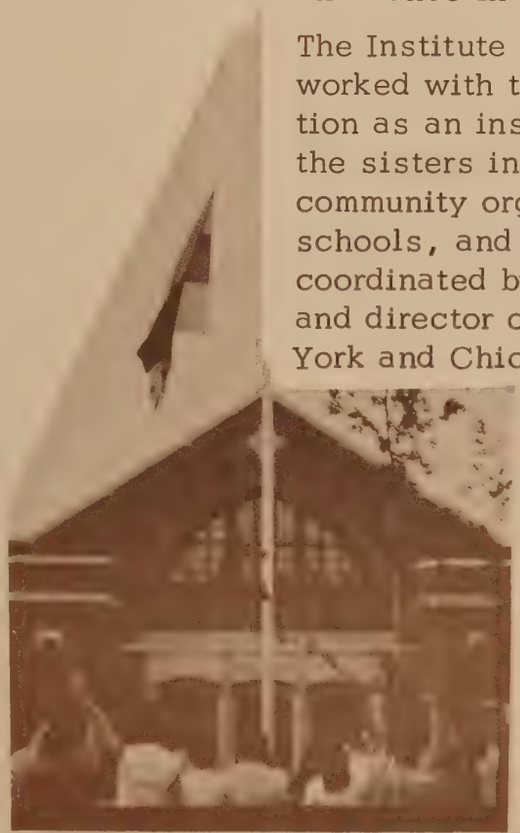
VOLUME III NUMBER 3 · NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER · SEPTEMBER 1971



HARAMBEE!

The Fourth Annual meeting of the National Black Sisters' Conference, 13-20 August, at Carlow College, Pittsburgh, Pennsylvania, took the theme from the Swahili word, harambee, come together . . . .

A group of 200 concerned black men and women composed of nationalists, protestant ministers, religious brothers and sisters, youth, parents, teachers, priests, community organizers "came together" under the red-black-green flag of their aim and destiny: the liberation flag, to prepare themselves to move effectively for black people through a tri-institute on decolonization in the areas of education, community organization and ministry.



The Institute on Black Education and Community Schools dealt with the development of black curriculum, the community school concept, and guidelines in black principalship, and included parent-student involvement. The Institute on Education was coordinated by Sister Sylvia Thibodeaux, SSF, principal of the all black St. Joseph Community School in Roxbury, Massachusetts.

The Institute on Black Ministry, coordinated by Sister Teresita Weind, theology instructor at Mundelein College in Chicago, treated black theology - its development and expression. The Ministry Institute held workshops on the art of black ministry, gospel and spiritual music, and the use of culture, poetry and dance in liturgy.

The Institute on Community Organization worked with the concept of the organization as an instrument of power and aided the sisters in determining their role in community organization, community schools, and churches. The Institute was coordinated by Mr. Squire Lance, founder and director of Trans-Urban East of New York and Chicago.



BLACK SISTERS WANTED

· St. Adalbert Elementary School, 2347 East 83rd Street, Cleveland, Ohio 44104: contact Father Charles Burns, 216 881-7647. All black school - 275 students. Need principal and teachers for all levels. Authorities threatening to close school.

· Social Action Department, Diocese of Des Moines, 507 Ascension, Des Moines, Iowa 50314, 515 244-7157: contact Father Jacob Weiss. Need black nuns and priests to work in creative team ministry.

· Archdiocesan Center of CCD, Archdiocese of Chicago, 1025 West Fry Street, Chicago, Illinois 60622: contact Father James Corrigan. Need black religious or lay to work in the area of adult religious education.

· St. Charles Borromeo School, 85 Custer Avenue, Newark, New Jersey 07112: contact Mrs. Gertrude Washington. Need principal and teachers for all levels in this community involved school.

NOTE: Innumerable schools have been contacting the NBSC all summer in search of black sister teachers for the September 1971 semester. Their ads do not appear in this issue because they would have already filled the vacant positions by the time Signs of Soul reached you. If you are available or will soon be available for teaching in parochial schools in the black community, please send us your name so that we might refer you to those schools in earnest search of black teachers.

SUBSCRIPTIONS: Signs of Soul is published three times a year by the National Black Sisters' Conference, a non-profit, socio-religious organization. Subscriptions are available to non-members of the NBSC at a rate of $3.00 per year. All subscriptions and business should be sent to: 3333 Fifth Avenue, Pittsburgh, Pa. 15213.

NBSC AWARDS DINNER

The first Awards Dinner of the NBSC was held on 21 August 1971. The awards were presented to eight black sisters who had boldly upheld the black value system, Kawaida -- that which is traditionally adhered to by black people. The following sisters were honored:

Sister Callista Armand, SSF - for Umoja, Unity: Striving for and maintaining unity in the family, community, nation and race.

Sister Juanita Shealey, CSJ - for Kujichagulia, Self-Determination: To define ourselves, name ourselves, and speak for ourselves, instead of being defined and spoken for by others.

Sister Lucy Williams, OSF - for Ujima, Collective Work and Responsibility: To build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together.

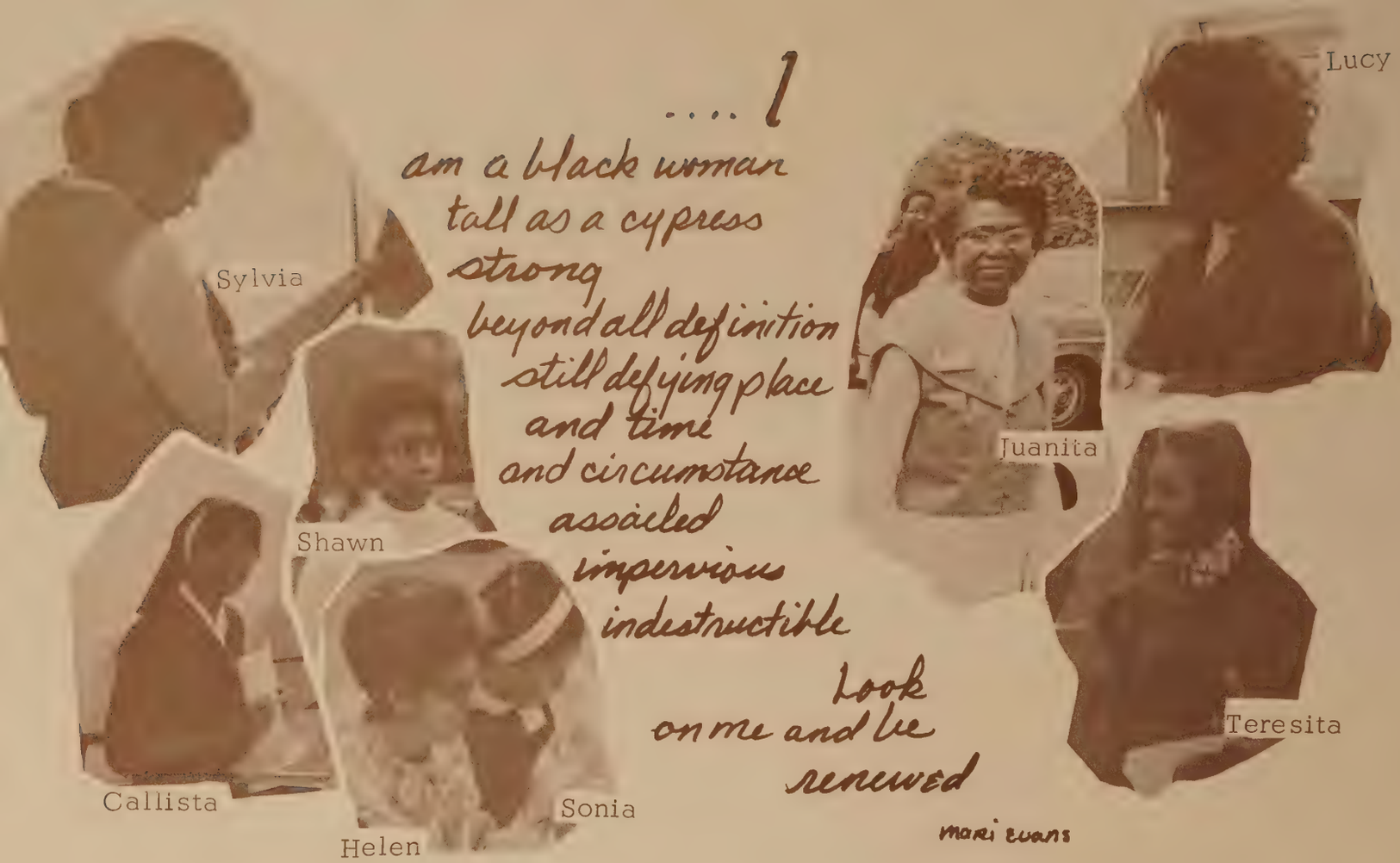
Sister Helen Marie Christian, RSM - for Ujamaa, Cooperative Economics: To build and maintain our own stores, shops and other businesses and to profit together from them.

Sister Sylvia Thibodeaux, SSF - for Nia, Purpose: To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Sister Teresita Weind, SND - for Kuumba, Creativity: To do always as much as we can, in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.

Sister Sonia Pinnock, CSFN - for Imani, Faith: To believe with all our hearts in our parents, our teachers, our leaders, our people and the righteousness and victory of our struggle.

Sister Shawn Copeland, OP - for Kawaida: To uphold all seven of the black values in an exemplary manner.



. . . . I
am a black woman
tall as a cypress
strong
beyond all definition
still defying place
and time
and circumstance
assailed
impervious
indestructible
look
on me and be
renewed

mari evans

BLACKEST OF GREETINGS to the eight Black Sisters who were honored at the National Black Sisters' Conference (NBSC) First Annual Awards Dinner, Saturday, 14 August, 1971.

Sister Callista Armand, a member of the general council of the Sisters of the Holy Family, New Orleans, and Director of Education for the National Office for Black Catholics (NOBC), received the UMOJA AWARD for her efforts at bringing about unity among Black Catholics.

KUJICHAGULIA best typifies the determined efforts of Sister Juanita Shealey, CSJ, to hold together the black elementary school of which she was Principal in Cleveland, Ohio.

For generous donations of self, of time, of talents, and of labor, Sister Lucy Williams, OSF, Chairman of the Midwest Region of the NBSC, received the UJIMA AWARD.

Enthusiastic response to all the demands of the NBSC and a deep devotion to the betterment of all black people gained the UJAMAA AWARD for Sister Helen Marie Christian, RSM, presently interning in clinical psychology in the Boston area.

Sister Sylvia Thibodeaux's total dedication to the creation of a purposeful educational system for black children merited her the NIA AWARD. Sister Sylvia is Principal of St. Joseph Community School in Roxbury, Massachusetts and co-ordinated the Institute on Education for this year's conference.

Sister Teresita Weind, SND, who in the past has generously spent herself for the NBSC through co-ordinating and planning retreats, liturgies, and co-ordinated this year's Institute on Ministry, received the KUUMBA AWARD.

The IMANI AWARD was presented to Sister Sonia Pinnock, CSFN, Chairman of the North East Region of the NBSC and Elementary School teacher in Brooklyn, New York.

The KAWAIDA AWARD was given to Sister M. Shawn Copeland, OP, the new Special Projects Director for the NBSC.

NEW BLACK CONGREGATION

"The demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty." Declaration on Religious Freedom, Pope Paul VI

So it was that a sense of duty and a moral obligation to seek thetruth led to the forming of a new religious congregation of black women. The formation of the congregation was announced during the annual conference of the National Black Sisters' Conference. Although the new congregation is not an offshoot of the NBSC, the Conference has formally recognized it and promised to support it.

The new congregation presently consists of former black nuns who plan to offer their services to the black community. Legal proceedings are in process.

The new congregation was inevitable, and has been in the minds of many sisters for three years. The things that black religious women have discovered as common and natural for their being together urged the emergence of a new congregation, first, for the survival of their spiritual souls as black religious women, and secondly, to free them to take on the demands of the black nation.

Newly discovered values and repossessed traditions conflict with and are not understood by, or are rejected by, many white religious. Such rejection has increasingly caused black sisters to leave their congregations...but they held on to the strain of hope that there would one day be another congregation.

"It is upon the human conscience that these obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power." Declaration on Religious Freedom, Pope Paul VI

TRIBUNAL FOR BLACK RELIGIOUS AFFAIRS

Because the National Black Sisters' Conference is interested in survival of black nuns to service the black kingdom in the liberation process and to bring black resources and perspectives to a white church, and because black nuns are often forced from their congregations when they choose involvement in the black community over and above involvement in the white missions of their congregations, the NBSC has established a legal organ for the protection of black nuns.

The organ, Tribunal for Black Religious Affairs, is made up of the following tribunes: Sister Shawn Copeland, OP, Pittsburgh, Pa.; Sister Dorothy Jackson, HM, Chicago, Ill.; Reverend Leonard Scott, canon lawayer, Camden, New Jersey; Brother Joseph Davis, Washington, D.C.; Attorney Claudia Morcam, Detroit, Michigan; Attorney Charles Hammock, Philadelphia, Pa.; and Dr. Reginald Williams, psychiatrist, Detroit, Michigan.

The purpose of the Tribunal is to:

Provide grievance procedures and review mechanisms following due process requirements to ensure equal protection of black sisters' rights and to arbitrate her complaints.

Support black nuns.

Further service the black community in the liberation struggle.

Act as a mediator between the black sister and the leadership of her congregation.

In addition to acting on behalf of the black sister, the Tribunal will also serve the congregation by providing consultation in their efforts to best provide for their black sister, and deepening of the congregation's understanding of and need for their black religious women's involvement in the black community.

BLACK CAUCUSES

12,600 blacks show support for NOBC CALL FOR BLACK ORDINARY

A voice was raised for all Black Catholics in Brother Joseph M. Davis' insistent call for the appointment of a Black Archbishop for the vacant see of Washington,D.C. Brother Davis, Executive Director for the National Office for Black Catholics(NOBC), stated, "A Black Ordinary in the Archdiocese would permit the Church to bring a sensitivity to the needs of the [Washington] community's total Black population that would not otherwise be possible." The move, he continued, would also aid in "renewing the relevance of the Church in the Black Community."

The appeal for a Black Ordinary, which would finally begin to give Black Catholics representation-with-power in the American hierarchy, was supported throughout the Black Catholic Movement. The Knights and Ladies of St.Peter Claver, the Black Catholic Clergy Caucus(BCCC), the National Black Catholic Lay Caucus(NBCLC), the National Black Seminarian's Association(NBSA), and the National Black Sisters' Conference(NBSC) all petitioned for the naming of a Black Ordinary.

This united action indicates that there is much more which unites Negro/Black Catholics than divides them. It reveals that despite variances in ideology we are at one. It also suggests that Negro/Black Catholics understand that we are not separatists--but are separated.

During the month of August over 12,600 Black Cathlics caucused across the country.

* From 31 July through 5 August, the Knights and Ladies of St. Peter Claver met in Los Angeles, California. The Knights of St.Peter Claver, a fraternal union, was established in 1909 by the first Negro Josephite priest, Father John Dorsey, because segregation laws prevented colored Catholics from joining or participating in the activities of the white Knights of Columbus.
* A workshop in liturgical music, Freeing The Spirit, co-ordinated by Rev.Clarence Joseph Rivers and sponsored by the NOBC and the NBCLC was held at the University of Detroit, Detroit,Michigan, 13 - 22 August. The workshop faculty featured Father Rivers,renowned Black Catholic liturgist, Edwin Hawkins of the Edwin Hawkins Singers, McKinley Genwright, and William Foster McDaniel.
* The NBCLC,BCCC, and NBSA met 20 - 22 August at the University of Detroit, Detroit,Michigan. The Convention theme was "The Role of the Black Catholic in Nation Building." The groups are undertaking a feasibility study on the development of a Black Catholic Rite.
* The NBSC's Fourth Annual Meeting , held in Pittsburgh,Pennsylvania, 13 - 20 August, was highlighted by guests Bishop Harold Perry,SVD and poet Mari Evans.

HARAMBEE, WE ARE NOT SEPARATING!

By Sister M. Martin de Porres Grey, RSM

We have what one might call a "Black Catholic Movement" going on in this country: it began last Fall when the Black Catholic Lay Caucus called their first national meeting. It is difficult for some people to accept the black Catholic movement: it is difficult for some people to deal with separatists and separatism. Why is it necessary to have such a movement in the Catholic Church where we have always been taught that we all may be one and that this is the alternative that we are working for. Or have we been taught that!?

In 1889 the first Negro Catholic Congress emerged. The Congress took place for exactly the same tangible, sensible, and yet untangible reasons that the black Catholic laity came together for in August, 1970. The first movement had some 500 to 1,000 people -- just as last year's black lay caucus. Their first conference took place in Washington, D. C. -- just as last year's black lay caucus. Ironically, last year they marched to the apostolic delegate's office: in 1889 the first Congress did the same thing and for the same reason. In the opening Mass of the Congress in 1889, Cardinal Gibbons of Baltimore cautioned his listeners, "The eye of the country is upon you. It is not the eye of friendship, but of criticism." So it was with the Black Catholic Lay Caucus in 1970.

There were five consecutive Negro Congresses from 1889 to 1894. They initiated a newspaper to communicate the common cry of black people in the Catholic Church. But after the fifth Congress, something happened. There was an internal conflict that allowed the movement to die. Between the fourth and fifth Congresses, and as a direct result of the Congress, the Peter Claver Union came into being. The Peter Claver Union (not synonomous with the Knights of Peter Claver) was a union of some 200 black and white Catholic societies, and was headquartered in Washington, D. C. Its purpose was to promote churches, schools and orphanages for Negroes. It guarded against their becoming distinctly cast and permanent features since it was also their aim to attain free access to institutions on common and equal grounds. In the interval between the fourth and fifth Congresses, the Union sent a questionnaire to every American bishop containing several pointed inquiries: "Did any of the churches of the diocese have rules that required Negroes to sit in the rear or the gallery or that otherwise discriminated against them? Were Negroes admitted to parochial schools and Catholic hospitals? Were Negro women received into the convents? If there was discrimination, who was to blame?" One permanent and significant result of the 19th century Negro Catholic movement was the proliferation of Negro Catholic schools for the education of Negro children.

COLORED SISTERHOODS

In 1824, Father Charles Nerinx, founder of the Sisters of Loretto, planned the establishment of a branch of his institute to be composed of colored sisters devoted to the training of colored girls and the increase of colored vocations. He brought to Loretta from farms in the surrounding area five Negro girls to be trained for the noble career he had planned for them. Later the same year, unfortunately, Father Nerinx left Kentucky for new missionary labors and his sisterhood was turned over to Bishop Benedict Flaget who appointed Reverend Guy Chabrat as ecclesiastical superior of the community. Father Chabrat, convinced that the time was premature for colored nuns, released the five novices from their obligations and sent them home.

Bishop Flaget was a close friend of Father Joubert of Baltimore. Ironically,

(Cont'd on page 15)

COMMUNITY ORGANIZATION
By Mr. Squire Lance

To understand the term "community organization," look at it as the two words, community and organization. By community we mean a body of interest that we all share so that we develop some kind of interchange between us. We all develop, therefore, a sense of community, a sense of belonging, a sense of knowing things together, feeling things together. We are not talking about geographic location...it is not nearly that circumscribed. We are talking about a body of interest that we all share. When we talk about organization we mean principles, structures, processes of decision making and action. We get into trouble with that because that also turns out to be a definition for bureaucracy.

BUREAUCRACY IS ABSOLUTELY NECESSARY

Black people get frightened about bureaucracy because it has been used against them so often. But bureaucracy is absolutely necessary because it is simply a process of decision making and a process for acting that we can all share -- that we all agree to. If we do not agree on how decisions get made and if we cannot agree on what actions to take, then we have chaos: we practically have anarchy.

MOVEMENT VERSUS ORGANIZATION:
There is a very clear distinction that has to be made between what one calls movement and what one calls organization. This is critical because what we are going to be talking about is organization. What you are most familiar with is movement. The reason you are familiar with movement is because you have always been afraid to develop organization. Every time three or four black people got together in one room, white people got suspicious and broke them up. Some of them got lynched, and others got run out of town. We were always moving; we were never organized.



Mr. Lance is the founder and president of Trans Urban East, Inc., Housing and Management Consultants, New York and Chicago. Mr. Lance coordinated the Institute on Community Organization at the 1971 annual assembly of the National Black Sisters' Conference: this article is an excerpt from his Introduction to the Institute.

A popular movement has been the SCLC (Southern Christian Leadership Conf.); it is not an organization, it is a movement. It is a movement because of distinctive definitions...that is, the leader. He was charismatic. He excited people. He got people to act based on his ability to rhetoricize... his ability to win interest of large groups of people at the emotional level. When Dr. King died, suddenly the charisma was not there; and then what happened to SCLC? Everybody started questioning what SCLC was doing. The fact of the matter is that it was a movement. It centered around a cause and a charismatic leader. In the absence of those two things, the movement ends.

Movements travel in big hills and deep valleys. When there is an issue, such as voter registration, or Bull Connor refusing to allow black people to cross a bridge, the movement is at its crest. The survival of the movement depends on the existence of an issue. At the

(Cont'd on page 12)



Black Voices

Students, parents and teachers of St. Joseph's Community School in Roxbury, Massachusetts presented a Black Arts Festival, entitled Black Voices: Yesterday, Today and Tomorrow, to the the attendees of the National Black Sisters' Conference in Pittsburgh, Pennsylvania on 19 August. The Festival, which was open to the Pittsburgh community, has been shown on television twice.

BLACK PRINCIPALSHIP
By Sister Sylvia Thibodeaux, SSF

The principal of a black school perhaps has a different role than that which has been customary. The principal should not project the image of the authority person, but should be someone to coordinate what has to be done. Be with the people. Use that office as sparingly as possible. Be more aware of where the children are and where the teachers are. The role of principal should be defined according to the community being served. (It should not be strictly legalistic and bureaucratic.) It should not be patterned on any preconceived idea of what the role of the principal is.

A black nun in a predominantly white staffed school with a predominantly black student population should strive to keep in mind and consider her role in leadership. Many of us reject leadership positions among our people because we fear rejection and failure. The worst form of rejection is from our own people.

The reasons for rejection are not always the fault of those black people who we think are "not together." Perhaps we black nuns feel so secure in our awareness of ourselves, that we want others to get that same kind of awareness immediately. It is not that way. We have to be very patient with people, especially with parents. What parents want for their children is to transmit those values they have found important in their own lives. Parents look upon educators to help transmit those values. Educators must be careful to bring the child to a point of awareness without dichotomizing between the way of the home and the way of the school. The same must be done with parents.

Perhaps educators are not the best persons to bring parents to a point of awareness: it is better to get parents to work with other parents. They tend to listen to each other more, and to relate to each other because they see each other as being on the same level. When this point is reached, there is an opening for communication, and failure and rejection need not be felt.

It is easy to not accept responsibility, but we must decide what is more important for our children right now. Is it more important for them to see a black adult in a teaching position or some other position in the school when all the other people are white and the principal is white, or is it more important for us to risk failure and rejection in order to give our children those adult role models in leadership positions.

If our brothers and sisters in the street are laying their lives on the line, think how much more we should be able to do since we have chosen the life of dedicated service. Our service today is different than it was five years ago. It is making more of a demand on us in a different kind of a function. If we find ourselves in positions where leadership roles are important, then we should assume those roles.



Sister Sylvia Thibodeaux, a member of the Sisters of the Holy Family in New Orleans, is principal of St. Joseph's Community School in Roxbury, Massachusetts, a board member of the National Black Sisters' Conference, and the coordinator of the Institute on Black Education and Community Schools at the 1971 assembly of the National Black Sisters' Conference.

LEARNING IS AN ALL- BLACK THING

POLICY STATEMENT OF THE NATIONAL BLACK SISTERS' CONFERENCE
EDUCATIONAL COMPONENT

Black people must control those Catholic Schools that are in black communities and/or serve a predominately black student body.

The Catholic Church must continue and increase its moral and financial commitment and support of these schools, without attempting to dictate philosophy, policies or procedures.

The philosophy, policies and procedures in these schools must grow out of and be relevant to the desires, aspirations, felt needs and experiences of the communities they serve.

Since we firmly believe that black lay people provide an important and necessary dimension to the teaching-learning process, they must be involved from the beginning in the process of assuming control and establishing rules and procedures, as well as in the classroom. Even if there did not exist a shortage of black nuns, the input of concerned black lay citizens would be a necessity.

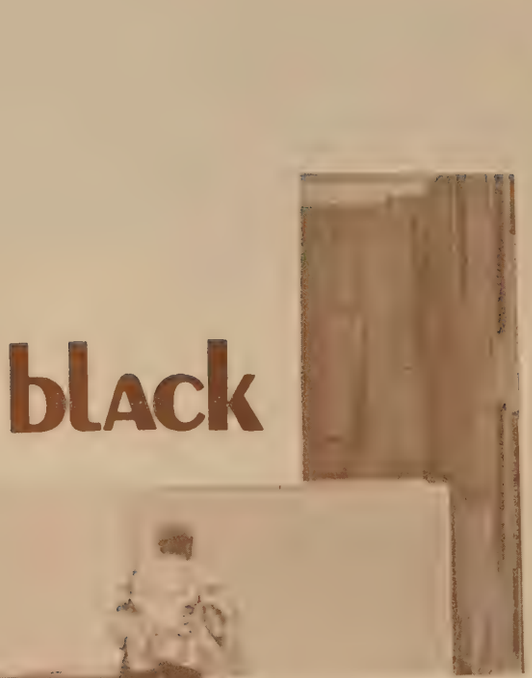
We pledge our support, also, to similar efforts toward self-determination and control of their schools on the part of any other Third World groups.

The National Black Sisters' Conference censured the Federal Government's school desegregation policy, calling it "divisive and detrimental to the development of a black excellence." Such action is seen as an attempt to "mis-educat ; black children, thus keeping blacks subservient."

The Conference stated that the school issue is not integration, but alternative quality education -- and quality education is an all-black situation. The black community controlled school is that alternative.

The Conference states that the black child is best prepared to be a constructive and productive citizen of the United States of America in an educational system founded on black values, black culture and black mores. The Conference opposes bussing for racial balance stating that "the school is the design and expression of the community. It is not separate. If children are isolated from their community, they tend to reject the community. The approach is not to hate white, but to live black, to love yourself."

black











NIA





Community Organization (Cont'd from pg 7)

moment that the issue dies, the movement dies.

The National Urban League is an organization. When Whitney Young died, your attitude toward the Urban League probably did not change. The succession of leadership does not concern you. Whether or not it will continue to do the same kinds of things that it always did concerns you, and you do not identify the National Urban League so much in terms with its leader as you identify it in terms of what it stands for.

An organization is built to survive the next day; an organization is never concerned with one issue, but is always concerned with many issues. An organization is always busy and does not wait for an issue to rise before it goes into action. It has a multitude of concerns which it always revolves around and therefore is constantly in business. Structurally, it is bureaucratic. There is a process for decision making and for acting. Organizations have discipline, while movements do not.

It is necessary for black people to build institutions, to build organizations. The movements no longer take care of the continuing problems we have. It should not be necessary to create a new instrument every-time a problem becomes an issue. The problems are here with us and, therefore, we must develop those kinds of institutions and instruments to deal with the constancy of those problems. That is why organization is very important.

BROTHER NAMED DIRECTOR OF BCCC

Brother Joseph Hager has been appointed as the first full-time director of the Black Catholic Clergy Caucus. Presently he may be reached at: 1325 Massachusetts Avenue, N.W., Suite 518, Washington, D. C. 20005.

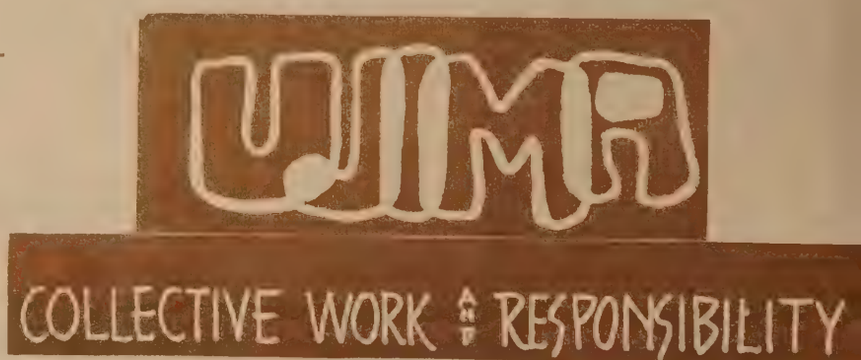
NEW BOARD MEMBERS

At the General Assembly of the NBSC, the following members were elected to a two-year term on the Central Committee (Board):

S. Joel Barbara Clark, FHM
S. Helen Marie Christian, RSM
S. Barbara Giles, SND
S. Yvonne Irwin, CDP
S. Dorothy Jackson, HM
S. Barbara Jean LaRochester, CSFN
S. Sonia Pinnock, CSFN
S. Sylvia Thibodeaux, SSF
S. Brenda Williams
S. Lucy Williams, OSF

The new members will join current Central Committee members whose term expires in 1972. They are:

S.M. Martin de Porres Grey, RSM
S. Louis Marie Bryan, SC
S. Elizabeth Harris, HVM
S. Joyce Williams, OSB
S. Gloria Rubio, OSP
S. Patricia Haley, SCN



SOUL FOOD DINNER

The Philadelphia Region of the NBSC is sponsoring a Soul Food Dinner on 26 November 1971, 1:00 pm at St. Ignatius Church, 644 N. 43rd Street, Philadelphia, Pennsylvania. The event will feature entertainment by an African Dance Group. Total cost is $2.00 per person. For information and reservations contact Sherry Reid, 216 878-1697.

DECOLONIZATION INSTITUTES' STAFF

INSTITUTE ON EDUCATION

Co-ordinated by Sister Sylvia Thibodeaux, SSF, Roxbury, Massachusetts
Dr. Kenneth Haskins, Vice President, Afram Associates, Inc., Washington, D.C.
Dr. Rita Holt, Director of Harvard Inner-City TTT, Boston, Massachusetts
Patricia Hill, Educator, Choreographer, Roxbury, Massachusetts
S. Marie Bernadette LeDuff, SSF, Head, Religious Dept., New Orleans, Louisiana
Ronald Batchelor, Educator, Choreographer, Roxbury, Massachusetts
S. Mamie Jenkins, RSCJ, Educator, Liturgist, Musician, New York, New York
Dr. Dorothy Jones, Prof. Harvard University Graduate School of Education
Henrietta Ball, Ass't. to Director, Inst. of Learning and Teaching, University of Mass.

INSTITUTE ON BLACK MINISTRY

Co-ordinated by S. Teresita Weind, SND, Chicago, Illinois
Val Gray Ward, Director, Kuumba Workshop, Chicago, Illinois

INSTITUTE ON COMMUNITY ORGANIZATION

Co-ordinated by Squire Lance, New York, New York
Muriel Hamilton, Administrator and Research Consultant, Trans-Urban East, New York, N.Y.
Vernon L. Robinson, Adjunct Ass't. Professor, School of Architecture, Columbia University, Consultant on Community Planning, New York, New York
James McNeil, Ass't. Director, Organization for A Better Austin, Chicago, Illinois
Rev. Lucius Walker, Director, Interreligious Foundation for Community Organization, New York, New York
Walter Bremond, Director, Brotherhood Crusade, Los Angeles, California
Leon Finney, Executive Director, The Woodlawn Organization, Chicago, Illinois



each of our annual meetings has been unique.
this year's especially so.
and especially because of
the KUUMBA--the beautiful blkpwrful creativity--
of
sister barbara giles.
the banners of the BLK VALUE SYSTEM,
the photographs in the lobbies of grace hall,
the picture-taking,
the movie-making:
were all
beautiful souled expressions....
our largest token of gratitude
is much too small...
in a word of a mother tongue,
ASANTE, barbara! ! !

UMOJA

UNITY

to strive for and maintain unity in the family, community, nation and race.



for flying from Roxbury, Mass
to gift 77 black nuns
with afro haircuts
shape-ups
and blow-outs

we thank you, Sharif Abdal-Khallaq

(Continued from page 6)

five years later, Father Joubert helped found the Oblate Sisters of Providence in Baltimore; it is probable that the founding of the Oblates is a direct result of the similar attempt in Nerinx, Kentucky. The Oblates were the first black congregation to emerge. Why did they come together? It certainly seems to rise out of certain nuances of separatism...not because they wanted to be separate, but because they had to be separate. The next black congregation to be founded was the Sisters of the Holy Family in New Orleans, followed by the Franciscan Handmaids of Mary in Harlem. The only cloistered community of colored nuns in the United States were the Magdalen Sisters, founded in Baltimore in 1922. They were a separate and unequal extension of the Good Shepherd Sisters. The Good Shepherds ran a house in Baltimore exclusively for colored girls who were delinquent and for "preservates," or girls removed from "deleterious" surroundings as a preventive measure. The cloistered Magdalen Sisters were comprised of the preservates.

NEGRO PRIESTS

Negro young women were able to become nuns only through the establishment of a colored sisterhood. Young men aspiring to religious life were not so fortunate. There were no colored seminaries. As late as 1941, there had only been a total of 22 black priests in the United States. The first North American black priest, Father Augustus Tolton, could not even be ordained in the United States; he was ordained in Europe in 1886 - 57 years after the establishment of the Oblate Sisters of Providence. It was the second black priest, Father Charles Uncles, who was ordained in this country in 1891, but only after spending five years in a Canadian seminary because they were not accepting Negro men in the U.S. seminaries at that time. The first two black priests in the United States were involved in reorganizing black people for their survival so they could be able to determine their own involvement in the Catholic Church. It was not until 1909 that the Knights of Peter Claver was founded by the first Negro Josephite priest, Father John Dorsey, because the segregation laws prevented colored Catholics from joining or participating in meetings and socials with the white Knights of Columbus.

It is interesting to note that the dominant areas where Negroes became Catholic were in those colonies ruled by the Spanish or French: the colonies ruled by the British had no Negroes who were Catholics. The British had a law stating that Christians could not be held slaves. As long as the British made certain that their Negroes did not become Christians, they felt justified in retaining them as slaves. The French and Spanish, on the other hand, forced proselytism.

"GOOD" CATHOLICS

In an attempt to understand why there are so few black nuns and priests and why the majority of them came forth after 1940, it is important to understand what determines a good Catholic and what does not. Previously, "good" Catholics attended Mass every Sunday and received instructions weekly, if not daily. Slaves were deliberately separated from each other and were not organized into parishes; therefore, Mass was not regularly available to them. You could not have slaves joined together in a parish because they might rebel.. they might run away, for one thing. A priest would travel around to the plantations and give instructions to the slaves -- separate from the white churchgoers, and separate from the slaves on the nearby plantation, and

(Cont'd on page 18)



AWARDS DINNER GUESTS



Master of Ceremony: Mrs. Willa Mae Rice, Religious News Editor, New Pittsburgh Courier; also the National President of AME Zion Church Missionaries.



Bishop Harold Perry, SVD, Auxiliary Bishop of the Diocese of New Orleans, Louisiana.



Guest Speaker: Marsha Gillespie, Editor-in-chief of ESSENCE Magazine, New York, New York.

KAWAIDA — THE BLACK VALUE SYSTEM

that which is customarily or traditionally adhered to by black people.

El-Hajj Malik El Shabazz

by mari evans



who went through the changes and came out
black and shining and pointed the way
who became a truth and a positive action
and more than a voice in the wind:
who became transformation
who could see and touch reality in spite of
who shouted his truth
whispered his challenges
dared a whole generation to use his strength
whose black spirituality was exploded into the air
and we in-breathed him:
and he became a part of me
and you carried him in you
and his blackness and demands.
demands and action past rhetoric
an action that delivers itself
a love past silence
a love that creates today full of the knowledge of tomorrow
and on what it will be
unless we move to change it into what it
must be. El-Hajj Malik El Shabazz
who went through the changes and became a truth
and a positive action
and more than a voice in
the wind.

(delivered at the National Black Sisters' Conference Awards Dinner)

HARAMBEE
(Continued from page 15)

only when it was financially feasible. Because they did not receive instructions regularly or attend Mass every Sunday, they were not "good" Catholics.

Father Dorsey was forbidden by a white pastor to administer the sacraments to a colored man because the colored man sent his daughter to a public high school, owing to the fact that the Catholic high school was for whites only, and no colored secondary school had been established. Both the man and his daughter were undoubtedly branded "bad" Catholics.

When a woman wants to be a nun, or a man wants to be a priest, one quality that determines if they are capable or worthy, in addition to their sincere desire to follow "the call" is what kind of Catholic had they been -- good or bad.

Many whites think and have thought that black people are inferior in terms of spirituality... that we are not capable of understanding the depths of Catholicism because we were not furnished with and were not permitted to provide for ourselves the elements that go into the "good" Catholic.

A Negro priest, Father John Plantevigne, was not permitted to work among his people because the Archbishop in New Orleans feared he would be too zealous and might stir up suspicions calculated to endanger the progress that the bishop had planned for the colored Catholics of his diocese. The archbishop used this denial to prepare Father Plantevigne to do the job on the day when it would be feasible for a colored priest to work with colored people.

For years black congregations and the black women within the congregations have been separated from each other. There is not the kind of community that could exist among black nuns. Black nuns in white congregations are separated from each other and from the black congregations; we did not know about each other, and perhaps those of us who did could not accept and relate to another noble oddity. Perhaps there has been competition among the black congregations; we know that white priests have supported this competition to keep one black congregation divided against another.

The National Black Sisters' Conference must exist today because all black people must unite: a unified organ maximizes the capacity of any group to function to produce a change to bring about bold and meaningful transformations. The NBSC exists to promote unity, not separatism. It exists to unify black nuns with each other and not to separate us from the church. Historically, we have always been separate. The thrust of the NBSC is to deliver us from being separated from each other. We cannot allow the church and white people to divide us; for a house or a nation or a people divided against each other bears no fruit.

Since there are less than 800 black nuns in the United States, out of a total of 130,000 nuns in the country, it is important that all 800 black women work together... not against each other, and not in competition with each other: it is mandatory for survival that we work together for the mutual benefit of each other and our people. The NBSC exists so that black sisters can work together on common problems by pooling our resources and imagination. We are not pushing any one black congregation: we are not pushing any one white congregation, but we are here for the co-prominence of each other.

We are ready black women who are willing to unify to intensify our sign value, for we must be a sign of contradiction to those who think there is an intrinsic value in whiteness, and a sign of affirmation and self worth to the disenfranchised. This is what unifying the ministries of black nuns is all about... to service movement for change.

"there is a pain which never leaves me--
it is the condition of my brothers...." hebrews

Incarceration has always been part of the fabric of Black American Life. Black people have been victims of "imprisonment" since 1619 coming in coffles to Thomas Jefferson's "land of inalienable rights." The intensity of that incarceration has never lifted; though today we are more acutely aware of the vicious attacks on our humanity, but still unable to prevent them.

Black community newspapers indicate that blacks account for half the prison population in this country...the number is increasing. And so are the atrocities: Patuxent Institution in Maryland, where men have reportedly lost hands, arms, legs in medieval torture; Chicago's infamous Cook County Jail; Parish Prison, New Orleans, Louisiana; the New Haven Community Correctional Center, better known as Whaley Avenue Jail; and of course--San Quentin, Soledad, Folsom, the Marin County Jail, and now Attica.

As we pause to remember our brother, George Jackson, we remember as well, our sister, Angela Davis, a sterling ebony woman. We remember our brothers and sisters imprisoned by forces so massive, so intense they threaten us all -- Blacks, Chicanos, Puerto Ricans: men and women who refuse to compromise their humanity: perhaps the only free persons in America.

As religious women bound by the corporal work of mercy, let us seek and test all the traditional means of protest available. Let us channel our creative energies in the search for new and better methods of impelling the masses of people in this country -- black, brown, red, yellow, white -- to forcefully demand change in these institutions and not reform; truth and not deception; justice and not subverted repression.

George Jackson was a man/
is a man/
will always
be a man
in his living
in his dying

George Jackson was a hrd
blk
poem
steeling blk manhood
to
hot
perfection.

s. mary shawn copeland, op



NIA

PURPOSE

to make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

National Black Sisters' Conference
3333 Fifth Avenue
Pittsburgh, Pennsylvania – 15213

Nonprofit Organization
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NOV 28 1972

SIGNS OF SOUL

VOLUME IV NUMBER 1 • NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER • JAN 1972

BLACKS LOBBY FOR PAPAL INTERVIEW



In a bold and historic trip in October, 1971, the heads of the Black Catholic Caucuses traveled to Rome in an endeavor to secure an audience with the Vicar of Christ, His Holiness Pope Paul VI.

Members of the official delegation pictured above, left to right, are: Mr. Charles Hammock, President, Board of Directors, National Office for Black Catholics; Mrs. Estelle Collins, Member of the Baltimore Region of the National Black Lay Catholic Caucus; Mr. Joseph Dulin, President, National Black Lay Catholic Caucus; Brother Joseph Davis, Director, National Office for Black Catholics; Sister M. Martin de Porres Grey, RSM, President, National Black Sisters' Conference; and Reverend Lawrence Lucas, President, Black Catholic Clergy Caucus.

In this exclusive interview, Sister Martin

(Cont'd on page 13)

BLACK SISTERS WANTED:

· California State College, Dominguez Hills. Contact: Rev. Paul A. Gopaul, SSE, California College Dominguez Hills, 1000 East Victoria Street, Dominguez Hills, California 90247. Directer of Afro-American Studies Program. Besides teaching would provide leadership for co-ordination of Inter-departmental Program through review, course selection, evaluations, etc.

· St. Agnes School/Parish Community. Contact: S. Adrian Walsh, St. Agnes School 4065 N. 25th Street, Milwaukee, Wisconsin 52309, 414-871-4180/442-5439. Neighborhood Co-Ordinator/Teacher -- all levels.

· Pre-school. Contact: Father John Maxwell, St. Andrew-St. Joseph Church, 925 Brockhurst Street, Oakland, California 94608. Direct and develop totally new program.

· St. Therese School, 5809 Michigan Avenue, Kansas City, Missouri 64130. Contact: S. Jean Besti, BVM. 380 students - 70% black. At present only one black teacher. Teachers needed for all levels.

· St. Agnes Elementary School, Superior and St. Agnes Avenues, Dayton, Ohio 45407. Contact: S. Margaret Fenella, 513-275-4492. Innovative, integrated school. Approx. 220 students. Teachers for all levels.

· Principal. Contact: St. Francis de Sales School, Roslindale, Massachusetts 02131.

NOTE: CORRECTION in ad appearing in Signs Of Soul, Vol. III, No. 3: instead of St. Adalbert Elementary School the ad should have read: St. Aloysius Elementary School... We apologize to the pastor of St. Adalbert's, Rev. Eugene Wilson.

REGIONALLY SPEAKING...

The Mid-West Region has initiated involvements with black prisoners of the Indiana Federal Prison. Several members of the region recently visited inmates and spent over three hours rapping with the brothers: sharing all kinds of GOOD NEWS. The visits are determined to be many and deep.

The members of the Eastern Region participated with the laity and clergy of that area in the planning and presentation of a Unity Mass on 21 November 1971. The Sisters are exploring ways to strengthen the effectiveness of the region so that each Sister draws support and encouragement and develops to her fullest in the group.

The North Central Region is active in helping to establish the Milwaukee Office for Black Catholics. The report from the Sisters here reveal a concentration on a round of activities: A Black Unity Mass was celebrated on 7 November 1971 at St. Boniface in Milwaukee, Wisconsin.

The Sisters in Washington, D.C. fed the soul while the Sisters in Philadelphia fed the body. The Eastern Region sponsored a "Day of Recollection" for black and white religious women at the motherhouse of the School Sisters of Notre Dame in Baltimore, Maryland. The day included two conferences given by Sister Mary Shawn Copeland, OP, NBSC, Special Projects Director, and Rev. Thaddeus Posey, OFM, CAP. Brother John Ford conducted an encounter session which dealt with developing group work techniques. The Thanksgiving Day Soul-Dinner was a delicious success serving about 100 people.

SUBSCRIPTIONS: Signs Of Soul is published three times a year by the National Black Sisters' Conference, a non-profit, socio-religious organization. Subscriptions are available to non-members of the NBSC at a rate of $3.00 per year. All subscriptions and business should be sent to: 3333 Fifth Avenue, Pittsburgh, Pennsylvania 15213.



I
am a black woman
tall as a cypress
strong
beyond all definitions still
defying place
and time
and circumstance
assailed
impervious
indestructible
Look
on me and be
renewed.

Mari Evans

Ebony Princess. African Queen. Sepia Rose. Sable Daughter. These are the names of the woman who cleans Miss Anne's house. The woman who Mr. Charlie used as a plaything. These are names for the black woman.

Today many eyes are being turned toward the woman of mystery -- the black woman. The woman whose image has been distorted by omissions, caricature, taboos and old wives' tales that were given to her by a white society. She was reported to be a torrid sex pot of animalistic abandon. She was viewed only as a three letter word, SEX...all physical without the ability to express tenderness, give and receive love in a human relationship. Now she is no longer a shadow in the background. No longer does she have to strive to be something she is not -- the idealized white woman. She is once again becoming the Sable Queen her ancestors Cleopatra and Sheba were. She too has influenced history and is still influencing it. But what has happened to her? How did she lose her crown?

With the advent of the American form of slavery the black woman became a thing. Joyce A. Ladner says: "The degradation which she suffered in slavery had total effects on all aspects of her life -- her identity as a woman and as an African, her relationship and roles with regard to her husband and family, etc." The many rights she had in her native African land were taken away. She who had power and control was reduced to a slave. Among her control was the right to give the gift of her body to the man she loved. From the moment she set foot on the slave ship this right was violated. She was regarded as fair prey for the sailors. On the plantation she was thought of as a jesebel, a passionate, hypersensuous siren -- easy to make and responsive to any white man's overtures in a completely uninhibited, receptive manner. These violations were a far cry from the strict mores and laws of her African culture regarding the time and circumstance in which she would have sexual contact with a man -- her husband.

During the phase of slavery where the chains were visible (instead of invisible as they are today), the black woman played several slave roles: mammy, mistress and servant (field or house worker).

Jessie W. Parkhurst gives an excellent description of the black woman in the role of a mammy:

(Cont'd on page 16)

DEVELOPMENT OF EDUCATIONAL SERVICES IN THE GROWING NATION

In projecting NBSC's role in the growing nation, particularly in the area of education, a frame for implementation has been prepared. Code name DESIGN, Development of Educational Services In the Growing Nation, the components of the plan can be broken down as follows:

D Component - Development
ES Component - Educational Services
IGN Component - In Group Needs

DEVELOPMENT represents the technical needs of the NBSC staff to effectively program and finance educational services and in group needs.



- budget analysis
- fund raising (emphasis on foundations and government)
- proposal writing and brokerage
- research
- financial technical assistance: tax exemption
  incorporation
  government forms
  accounting

EDUCATIONAL SERVICES is the means proposed by the NBSC to assist in producing community controlled schools in the black community.



- pre-service/in-service training for principals, teachers & students
- curriculum designing, testing and modeling
- preparatory training for Christian values in education
- programming for the utilization of vacant diocesan facilities in the black community for day care centers and community education
- assisting in retaining Catholic school facilities in the black community as a black educational alternative
- special service to black principals: cultivate and market proposals for educational innovations and experiments
- data dissemination for innovative educational models
- clearing house for positions open in black Catholic schools
- design and implement programs to initiate and maximize parental involvement in the total educational process of the school

IN GROUP NEEDS represents the increase of black vocations and the continual development of black religious.



- institute for black women's leadership development (black sister formation)
- tribunal for black religious affairs
- development of new pastoral ministries
- NBSC practicability study
- public relations
- black sisters vocation development (visual aids)
- community organization preparation
- in-service spiritual education (retreats, etc.)

ACHIEVING BLACK WOMANHOOD
A Black Psychological Experience
By Sister Myrna Rose Joseph

The black woman has been a subject of much discussion because of the role she has played in society. She has been looked upon as a breeder in slavery and the matrifocal figure during the industrialization period and up to the present time. As a



Sister Myrna Rose Joseph

result of her position, her sexuality, physical characteristics as well as her personality have been stereotyped. I need not go into these sterotypes for we are familiar with them. These images of the black woman have caused psychological havoc, for they have been internalized by the black woman. She has lost her true identity. She is not real, but a mirror image of what the larger white society and her black counterpart, the male, has made her. She is now told that she is the Black Pearl and there is a new standard of beauty that places her in top running position. (This top running position does not mean that the black woman will not have to compete with the white woman, it just places the two women side by side.) Yet, Eldridge Cleaver's words sound in her ears, "...put on your crown, my Queen, and we will build a New City on these ruins." The new movement 'black woman for the black male' still does not make the process of achieving womanhood any easier, for it is still painful.

What are the ingredients that provide for this sugar and spice to make a little black girl nice?

In every culture there is a ceremony or a ritual that marks the beginning of womanhood. In New Guinea it is the state of puberty. "The hour of puberty itself is marked by ceremony and public observance. When the girl has her first menses, her father or guardian throws great numbers of coconuts into the sea. All the neighbors' children leap in after them... So word circulated quickly through the village that the girl has attained puberty." (Mead: 1930:107)

The Titan Dakota American Indian, like the Manus in New Guinea, also have a ritual that marks the beginning of womanhood. "The girl is placed in a menstratual hut because it is felt that she is dangerous to men and animals. The only contact she has is with the older women. After a period of about five days, the father gives a public ceremony directed by a Shamon to give supernatural aide to the girl as well as prestige to her family. She is then recognized as achieving womanhood." (Spencer and Jennings et al:374)

In the Jewish community the young girl is given a Bas Mitzvah where she reads a portion from the Torah and presents an original paper, marking her entrance into the adult world in her society.

(Cont'd on page 14)

A REVOLUTION OF INCLUSION OR SEPARATION

By Sister M. Martin de Porres Grey, RSM

To appear in the March 1972 issue of Catholic World in response to a request for an article on the position of Black American Catholics.

There is no real progress among an oppressed people without the more real danger of retrogression. The second Black Catholic Movement with its four years of encroachments has reached a critical point: it will either see and simultaneously call its own demise, or it will seize the brute reality of radicalizing and organizationalizing itself with an agenda--with or without, inside or outside of the American Roman Catholic Church.

The first Black Catholic Movement was born in 1889 at the emergence of the first Negro Catholic Congress and coincided with the victory of political conservatives in the American Catholic hierarchy. The similarities in the development and elements of the first and second Black Catholic Movements are overpowering and frightening if one were to believe in the absolute repetition of history. The second Black Catholic Movement occurred for the same tangible, sensible and yet intangible reasons that spearheaded the first movement. However, there was one significant difference: the Negro Catholic Congresses were attended by the black Catholic laity and white clergy, including members of the hierarchy; the Black Catholic Movement today is devoid of white physical presence. Obviously, the Negro Congresses were controlled by the participating white liberals who ultimately produced the death of the Movement precisely because the white controlling faction could not tolerate the emergence of black unity independent from white people. The question before the Black Catholic Movement today is: In the midst of black Catholic unity without whites, is the Movement still controlled by white Catholics--not liberals, but white Catholic conservatives?

The resurgence of black Catholics actually began in 1968 during the peak of white guilt and the expressive height of black self-determination. Within four years white guilt had dried up and black people have moved into the 70's facing the trivialization of their "black" expressions and "soul" symbols by white commercialization.

The element of black Catholic history that must be clearly exposed and correctly understood before a critical analysis of the Black Catholic Movement today is engaged upon is the myth of separating (separatism) and the reality of being left separated. The Catholic Church has always prepared black people separately and devised their missionary efforts to keep black people separate and powerless. To this end, the tendency to keep her dominant white constituency separated from her black constituency the American Catholic Church has been barbaric. She has never permitted her black constituency to govern itself or to govern with her.

THE REALITY THAT WHITE PEOPLE HAVE DONE ALL THE SEPARATING from black people and have consequently left black people separated was all right and unnoticed by white people until black people brought conscious public recognition to their separated state. The absence of public opinion to the real apartheid existence in the American Catholic Church actually permitted her corporate soul to be artificially cleansed and her actions of Christian contradictions to be repressed. The 1968 through 1971 encroachments of black Catholics have created national and international public opinion and have consciously severed the American Catholic society into two discordant assemblages: one black and one white. (This act of severance was in reality black people consciously and publicly accepting and dealing with and out of their separated state. This acceptance is always perceived by white people as the act of black people choosing and moving to separate from white people; some psychologists term this process as "victim-projection.") These two opposing forces of persuasion have cancelled one another out and left a vacancy which often gets filled with the force of brutal resistance.

(Cont'd on page 17)

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A FAST FOR ANGELA

AS SIGNS OF SOUL APPROACHES THE PRESS, NEWS MEDIA REPORTS THE OPENING DATE OF THE TRIAL OF ANGELA DAVIS, THE STAFF OF THE NATIONAL BLACK SISTERS' CONFERENCE URGES ALL MEMBERS OF THE CONFERENCE, ALL OUR SUBSCRIBERS AND READERS, ALL WHO BELIEVE IN JUSTICE AND FREEDOM AND TRUTH TO JOIN US ON MARCH 15, 1972 IN A DAY OF FAST...A DAY OF PENANCE TO HELP SECURE THAT JUSTICE WE ALL HOPE FOR.

NBSC FORMATION INSTITUTE: TOTAL BLACK EXPERIENCE

Forty white religious superiors and members of formation and vocation recruitment teams from across the country attended the Institute on Black Sister Formation sponsored by the National Black Sisters' Conference, 17 - 22 October 1971 at Weber Center, Adrian, Michigan.

The purpose of the Institute was to provide white nuns who are superiors or formation and vocation directors and/or team members with an exposure to and study of emerging distinctly black features of religious living resulting from the identity of the "new black religious woman."

The Institute may be described as an experiential opportunity putting the white sister existentially in touch with realities which the black religious woman must deal with daily. The Institute created a "black space" in which the participants were "sealed." The space was filled with black literature, visuals, music, liturgical expressions. The participants experienced what could be called a cultural shock. By inducing this kind of realistic trauma, the Institute aimed to be a growth opportunity ... an opportunity for the sisters to accept new conceptualizations about the black sister, about themselves, and about their religious congregation's relationship to black sisters.

Lectures, panels, communication analysis sessions, black liturgies and spiritual experiences, visual deliveries (slides, films, role-playing), and a book display, compliments of Vaughn's Book Store, Detroit, marked the format of the scheduled program.

Structurally, the program of the Institute was drawn up to demonstrate a logical, chronological and systematic presentation.

Beginning with a lecture entitled Black History: The Crisis of the Old Order, Mr. William Strickland illustrated the history of black folk in America, while Father Paul Gopaul concerned his remarks with the historical relationship between black people and the Roman Catholic Church. A panel consisting of lay men and women, including the mother of a black nun, Mrs. Dorothy Howze; a young black nationalist, Joyce Smith; a minister and theology instructor, Rev. Archie Rich; and a community organizer, Walter Hardy, discussed the impact and effect they believed the black nun should have on and with the black community in this decade. Two interview panels carried the second day. Sister Sylvia Thibodeaux, SSF and Miss Teresa Perry interviewed black sisters (Sisters Nathan Marie Adams, SSND, Myrna Rose Joseph, Yvonne Irvin, CDP, Karen Howze and Claretta Green) on their experiences and beliefs about white religious communities and white religious formation programs.

Dr. Reginald Wilson presented an analysis of the development of the culture and psychology of persons oppressed. Teresa Perry and Craig Lewis, in a team effort, shared a profound intellectual experience with the group. Through preaching and poetry, Teresa and Craig presented some black reflections on religious life.

The warmth and depth of the spiritual beauty of Miss Betty Mansfield aided greatly in reassuring those sisters who found the Institute painful and disarming. Miss Mansfield shared much. "Sleeping beauties," she charged, "aren't changed - they have to be aroused."

Sister Mary Shawn Copeland, OP,
Special Projects Director of NBSC and

(Continued on page 12)

PARTICIPANTS COMMENT

"This workshop confirms my conviction that our biggest job is among ourselves -- racism among whites -- religious and lay."

"The total experience was soul shaking. I honestly believe you have the truth about where it's at. I certainly will look at life and my part in it differently from now on."



"The total experience was agonizing - searching - longing. Coming to a deeper awareness of what it is to be black-to be a black religious-and an understanding of how much we need your leadership andyour uniqueness. My soul has been wrenched. I know I have died and have emerged a new woman."

"The extent of the change to the within me compares to the difference between blindness and sight, deafness and hearing, death and life. Is there a change more radical?"

"Incomprehensible -- will take time to realize the full effect. It has given my life an adult dimension."

"A beautiful experience with black women — Sisters in community."

"This was an awareness experience of the greatest magnitude. Now, however, I am more aware of my great ignorance of the problem. This Institute has suddenly brought the issue into a human or people experience. It is no longer a mental exercise to be dealt with by talk."

"IT WAS A CONFRONTATION ON THE DEEPEST LEVEL OF THE EXPERIENCE OF SEPARATION — A CONFRONTATION OF THE REALITY OF RACISM AND MATERIAL VALUES IN OUR SOCIETY. IT WAS ALSO A CONFRONTATION WITH MYSELF OF WHAT I REALLY STAND FOR OR WISH TO STAND FOR AND WHAT I DO NOT STAND FOR."

"an awakening."



"The Institute pressured me to look at my life death commitment. I believe in my life there is NO way to say NO to truth, justice, equality and involvement. I feel I was emptied of much of myself, I died to a fear within me and I was filled with the Spirit of Liberation."

"painfully soul searching."

I've come to an awareness of the mission of the black man, re: black liberation; I realize the awful slavery of white racism.

NBSC Formation Institute
(Continued from page 9)

coordinator of the Institute, dealt with the socio-historical-theological description of formation for black women in our present world context and consciousness.

Reverend James Lyke, OFM, was chaplain for the Institute and was assisted by Reverend Donald Clark. Sister Teresita Weind, SMP conducted all daily prayer sessions and preached vividly and creatively at one of the Eucharistic Celebrations. Sister assisted the priests in coordinating liturgies of depth and joy.

Thursday was spent in small group sessions conducted by facilitators from Special Planners and Consultants, a Cincinnati consultant firm. Dr. Eugene Cash and Messrs. Nathan Allen, Jerome Jenkins, Winther McCroom and Halloway Sells led the group through a meaningful day of self encounter which culminated in "life-death" commitment to truth.

Sister Beverly Stanton, RSM, served as hostess for the entire five day period and assisted in the liturgy, particularly with her gift of dance.

There is nothing outside of you as strong as what is inside of you. That power inside you is the stronger. If you don't understand this, then you are only a bit of flesh and other men will trample on you.

ASANTE YVONNE!



To members of the National Black Sisters' Conference, Sister Yvonne Tucker is no stranger: she joined the NBSC staff in November 1970. Regional coordinators of the past year will remember her visits and participation in regional activities. In August of 1971, Sister resigned her staff position and began full time studies at Carlow College, Pittsburgh, Pennsylvania.

Sister Yvonne, a native Chicagoan, spent several years in Wisconsin as a Franciscan. In November of 1970 she became an affiliate member of the Pittsburgh Sisters of Mercy and made profession of vows in the Congregation in January 1972.

Sister is majoring in psychology because she believes that the number of "black and excellent psychologists for our people are few and far between." Sister Yvonne began field placement in January.

We would like to take this opportunity to publicly thank Sister Yvonne for the many long days and nights she spent for the NBSC.

Asante, Yvonne!

Blacks Lobby for Papal Interview
(Continued from page 1)

de Porres described the encounter between black Catholic leaders and Vatican officials as "difficult but enlightening." In an unprecedented hour and a half audience with the Vatican Secretary of State on October 8, 1971 the black delegates revealed to Archbishop Benelli facts on the "problem of white America, i.e., racism, which represses and oppresses non-white people." The group discussed a need for dealing with the dearth of black vocations to the priesthood and religious life, and the need for keeping Catholic schools serving blacks open and viable as they represent alternatives to the public school system. The delegates presented the Archbishop with publications of Black Priest/White Church by Father Larry Lucas, as well as NBSC's Signs of Soul, Celibate Black Commitment, Black Survival, and The Black Religious Woman as Part of the Answer.

In drawing the relationship between blacks and the Catholic Church, the black leaders stated that the church in the black community is dying because the Catholic Church is not relevant. The church is an obstacle to the already diminishing number of black clergy and religious as they, in new black awareness, seek to recreate the black Catholic population.

"Archbishop Benelli's response to the delegation was one of skepticism. Such facts were in conflict with the reports from white American bishops about what they were doing for black Catholics in the United States. Archbishop Benelli was," Sister Martin de Porres said, "obviously and admittedly frustrated at his inability to alleviate our anxiety. He was a deeply sensitive man who could not understand the disparity between the black Catholic situation as presented by the bishops and ourselves."

"The Vatican is not really conscious of the plight of black America, much less black American Catholics: they see this as the responsibility of the bishops. If black Catholics are seeking equal and/or representative power and roles in the decision making mechanism of the American Catholic Church, then black Catholics must in fact deal with the American Catholic hierarchy," Sister emphasized.

The trip to Rome made clear to the delegates that "the Vatican does not represent races of people, except their own mission in Africa," Sister Martin explained. "It was also good to see how the Vatican operation functioned. It was very clear that the relationship of the American hierarchy to the ethnically dominated Vatican bears a similarity to the relationship between the American Catholic hierarchy and the black Catholics." The bishops are taking a slow and measured approach toward the Vatican. Black Catholics, however, can no longer afford slow and measured progress.

"The reality of the black Catholic situation in America is and has been one of separatism created by the dominate culture of the American Catholic Church."

"What we are seeking now," Sister stated, "is not to re-group ourselves, but to work out of the position in which we find ourselves; and become a people separate under black leadership ... not separate under white leadership. At a time when black people find themselves dispersed under the leadership of white people, it is absolutely necessary that black leadership apparatus and images exist in the black Catholic Church in order to keep people magnetized

(Continued on page 15)

Achieving Black Womanhood
(Continued from page 5)

The Debutant Party given for the white girl in the upper strata of American Society is a formal ceremony that marks the introduction and entrance into society at the age of 16 or 18. This is her symbol of achieving womanhood.

The black girl in the United States does not have a coming out party for society to recognize her state of womanhood, nor is it based upon the biological factors of reaching puberty. Womanhood is achieved through the life style of her cultural group which is basically psychological. At an early age this psychological syndrome begins to take hold. She is expected to be well groomed, have good manners and become 'mother's little helper.' This is what society and her family demands and expects from her. Yes, you may say this is expected of all little girls, for "little girls are made of sugar and spice and everything nice." What are the ingredients that provides for this sugar and spice to make a little black girl nice? Her blackness, nappy hair, undernourishment and tattered clothes? All of these components are not typical to every black girl, but one is: belonging to the black race no matter what her complexion is.

MIRROR, MIRROR ON THE WALL
WHO'S THE FAIREST OF THEM ALL?
Surely not you with your blackness
and nappy hair

Black has always been co-opted to designate something bad. Because of this negative connotation of blackness, the black woman has never (up until the present time) been able to look into the mirror and say, "mirror, mirror on the wall who's the fairest of the all," without hearing, surely not you with your blackness and nappy hair. She cannot meet the standards of beauty invested in the blond, blue eyes, thin lips and straight nose white queen.

Accompaning this ugliness, the black woman also perceives herself as a martyr because of her responsibilities of caring for her younger brothers and sisters. Karen, who is in the second grade, cared for her eight month old brother and four other siblings because her mother was an alcoholic and head of the household. Another case showing the responsibility of the young black female is twelve year old Sandy living in a house with her father and his common law wife. (Permanent Records from the Pittsburgh School, 1970.) This imagery of the black woman being a martyr persists throughout her adult life: "While a woman's life in the ghetto is certainly far from easy, at least she has the satisfaction of living up to her mother role rather fully. Under the circumstances she has to face, it sometimes comes easy for her to define the ghetto woman as a heroine or as a martyr... One mother, now living alone with her children states, "A mother just got to fight for her children. It's hard if you ain't got no money and your man steps out on you -- it's real hard. You got to earn some money and raise a family too..." (Hannerz: 1969:95)

Even the black female who has two parents and from the lower upper class learns to cook and keep house at a very early age. This is due to the desire of the parents to move up the social and economic scale: mothers working or seeking higher education. The concept of a martyr is perpetuated by the system as well as black women themselves.

(Cont'd on page 15)

Achieving Black Womanhood
(Continued from page 14)

The black male helps the young black female to achieve womanhood at an early age through comments he makes as she passes along the street: "Bet she has something good, look at those stockings." This is necessary for the black male for he must prove his manliness to his peers and the adults in his subculture. "His manhood is proven by the number of bitches he has on the line." (Talcott Parsons and Kenneth Clark: 1966:172) The emphasis placed on sexuality builds up a negative attribute that her sex and sex alone is her best quality. The black woman wants to be accepted for entirety, her sexuality is only a part of her. Yet, she has internalized the myth about her sexuality and used it (to her advantage so she thought). "She found herself competing for a mate for the sex ration was in favor of the male and she was at a disadvantage." (Jessie Bernard: 1966:82)

The black woman tried to overcome these attributes by pressing her hair, using bleaching creams and purchasing stylish clothes, becoming educated and in the process she became hostile, aggressive and dominating. She lost her true identity and felt co-opted the larger white society and betrayed by black males.

We, as the counterpart of white America, have been so intent upon assimilating into the "American Way of Life" to obtain the "American Dream" we have internalized their standards as well as their myths. These myths and standards are not easy to overcome.

The black woman and the black male must first realize that the battle of the sexes has been a reality throughout the existence of man and beast. With this battle there is competition in the dating game with whites and blacks. The black male must stop striving to make the black woman a mirror image of the white woman, who he thinks is soft, understanding and loving. He only believes this myth because he himself has internalized the myth about the white woman. If asked, the black male cannot give the black woman a formula stating what he wants her to be. He becomes incensed when a suggestion is made to him by the black woman and accuses her of being dominating. This shows that he is unsure of his status as a MAN. The black woman can only regain her true identity by making her own standards of beauty, personality and sexuality: she must look inward and radiate her beauty.

Until the black male and the black woman are able to examine and redefine their blackness and motives, they will continue to be in a dilemma and white society will once again reign supreme.

As long as the whole society of black and white remains "fucked up" on the imagery of sex and racism, the black female will continue to achieve womanhood with negative psychological hang-ups about herself.

Blacks Lobby for Papal Interview
Continued from page 13)

in and under a black religious expression of Catholicism."

Benelli's charge to the group to tell your people to be patient and continue to dialogue with the American hierarchy was viewed with much consternation. The delegates disclosed some of the impediments in negotiating; the prime difficulty being that such meetings are consistently called by blacks.

"The bishops are reactionary and cannot deal with black people in leadership roles. Their attendance around the bargaining table is marked by tolerance; and we find among many bishops a lack of sincere and honest support. Hopefully, future meetings will be significantly different," Sister Martin de Porres concluded.

The Rape of the Black Woman
(Continued from page 3)

> The 'black mammy' was a household servant who generally had specific duties to perform. These were mainly connected with the care of the children of the family, thus relieving the mistress of all the drudgery work connected with child care. When these duties were not pressing, which meant that when the children were large enough to be able to help take care of themselves, she assisted the mistress with the household tasks. Her sphere of influence widened with the years of her service. She was next to the mistress in authority and 'bossed' everyone and everything in the household.

The following are examples of the traits which were generally denied to slave women as a group but which were attributed to her. She was considered self-respecting, independent, loyal, gentle, forward, affectionate, true, strong, just, warm-hearted, compassionate, fearless, popular, brave, good, pius, quick-witted, capable, thrifty, proud, regal, courageous, superior, skillful, tender, queenly, dignified, neat, quick, competent, trustworthy, faithful, patient, tyrannical, sensible, discreet, efficient, careful, harsh, devoted, truthful, neither apish or servile.

The black woman was a mistress and rarely a wife. White men of every social rank slept with her. Intermixture was not thought to be a good thing. The white man was caught up in the push and pull of an irreconcilable conflict between desire and aversion for such a union. This is because the black person was viewed as being both alike and different from themselves. Without this perception of similarity, no desire and no widespread gratification was possible. Without perception of difference, no aversion to miscegenation nor tension concerning it could have arisen.

It is to be noted that some white men were punished for defiling their bodies in lying with black women, but never for defiling her body.

The master had the right and practiced it freely to have sexual freedom even with the black woman he allowed the black male. At anytime he could countermand the black slave's orders to the black female. At best the house servant or field foreman was sharing "his woman" with the white master.

THE MANY RIGHTS SHE HAD IN HER NATIVE AFRICAN LAND WERE TAKEN AWAY...AMONG THEM WAS THE RIGHT TO GIVE HER BODY TO THE MAN SHE LOVED.

Prostitution of slave women was a private affair and when it developed into a more or less permanent association it merged into the socially approved system of concubinage found in New Orleans, Mobile, Charleston and other cities. Some unions were casual rapes while others led to common law relationships or marriage. Numerous divorce petitions filed by white wives who were ousted from bed and board by comely slave girls indicate that many masters found it impossible to confine love to the narrow channels of the slave system. Thus the black woman was like a vending machine with two slots. One for sexual pleasure, the other for oral (milk) pleasures. This machine was a simple device, running on instinctual energy. It lacked a governing mechanism and this called for little maintenance. When it fouled up or became old it was readily discarded. The fact that this machine was a person with

(Cont'd on page 18)

A Revolution of Inclusion or Separation
(Cont'd from page 6)

The resurgence of the Black Catholic Movement has occured for several reasons. First, the challenge to be black and full of promise has finally caught up to black Catholics and distracted them from their traditional Catholic attention. And, as A. B. Spellman writes, "Times like this are times when black people are with each other and their strength flows back and forth between them like borrowed breath."

RELIGION BELONGS TO COMMUNITY

Secondly, black Catholics are seeking the religious and "soul" expression of a black Catholic. Religion belongs to community and must be the creative social expression of theology and spiritually conditioned by cultural history. "Soul" is the life created by the symbolic languages and expressions, the meaningful and innate communications among a people who have attempted to accomodate themselves to, integrate into, coexist with, and separate from a white and dominating American non-culture. The Roman Catholic Church has one all embracing system of theology and spirituality which may have diverse ethnic flavors but which does not permit the historical and cultural expressions unique to the black persons who have been inducted into Catholicism.

Thirdly, life for black people in the American Catholic Church has generally been submission and dependence, limitation and control, obligation and subtle coercion, paralysis from fear and dehumanization from oppression. Black Catholics are evolving into a God-convicted people whose first purpose is to be unconditionally involved in the black liberation process and to employ the fullest use of Catholic resources in this process within God's Kingdom, and whose second objective may be to bring black richness and resources to a white religious non-culture and church. For black Catholics, this process involves self-determination, indigenous leadership, black ideation, and black control.

Black "revolution" within a white institution contemporarily means black inclusion into almost every ramification of white life, especially as it affects black people. An authentic and full-course black revolution means the overthrow of all strains of control and the creation and supplanting of a new system for the common welfare of black people. If black Catholics continue to seek reform, freedom and equality within the American Catholic Church, they must do so with a clear vision of whether they are about a revolution of inclusion or a revolution of separation.

Fourthly, although money may be the only bond of any semblance of unity or cooperation between blacks and the American Catholic Church, and although the American Catholic Church has actually forced revolution upon black Catholics by severing her financial ropes of unity, the radical moves of black Catholics are not about money. Black Catholics are about black spiritual and political radicalization within the system of the American Catholic Church. They are trying to control the causal elements of the relationship between themselves and the highly stratified hierarchy of white domination or leadership in a desperate and determined attempt to gain command of its pervasive effects and forces that keep black Catholics in spiritual and material deprivation.

THE RADICAL MOVES OF BLACK CATHOLICS ARE NOT ABOUT MONEY

To date, black Catholics have no real product from their radical actions to program. Black Catholics have confronted every stratum of the Catholic hierarchy, having endeavored to deliver their presence, their concerns and their aspirations to Pope Paul VI. All this has forced them to deal with the reality that their life is their relations with the social powers of the Church around them. In this reality, black Catholics can opt to continue trying to negotiate and reason their liberation with the hierarchy of hierarchies resulting only in superficial toleration by white leadership until the involved black Catholics get tired, or black Catholics will elect to discontinue recognizing limits to themselves and referring to a hierarchy of

(Cont'd on page 18)

The Rape of the Black Woman
(Continued from page 16)

feelings and emotions - a personal uniqueness as well as a soul - was overlooked most often.

The field woman was a laborer beside her man, begetter of children who was lent out to the other plantations for breeding. She was responsible for cooking, feeding, and care of the slaves, midwifery, and finally, in old age, mammy for other children. If she rose in social status then she became a mammy to the white children. The black women who worked in the big house and the fields acted not as a dominant factor over the black male but as his protector and savior. Her primary strategy was to allow herself to be sexually used, often to save the life of the black male. She could speak out to the master and to the white boss if she pleased him with good food, good sex, good care of his children, a role which the master's own woman was seldom allowed to pursue. White women were the vicarious display of the master's economic and social position, his property as well. A vocal link between the white man and the black man, the black woman often forced opinions and bargained successfully for whatever pitiful reforms were possible under slavery.

Thus the black woman of today has been forged in suffering and sorrow. She is the Black Pearl of her people. The Ebony Song they sing. She has given her all for the survival of her children. She is today's Black Moses -- Harriet Tubman. Don L. Lee describes her well in the following poem:

soft: the way her eyes view her children
hard: her hands; a comment on her will.
warm: just the way she is, jim!
sure: as yesterday, she's tomorrow's
tomorrow.

A Revolution of Inclusion or Separation
(Continued from page 17)

Catholic authorities outside themselves, and depend of the Supreme Authority to work out a new system of black leadership and relationships within or outside of the American Catholic Church. This new program and spiritual redirection would then enable the "church" reality to become the revolutionary agent that her pristine nature has meant her to be in re-ordering society for the oppressed.

IF THE PROCESS OF BEING BLACK AND CATHOLIC FAILS, IT WILL AT LEAST BE THE FAILURE OF BLACK PEOPLE

This black Catholic progress through radicalization has been wrought through the process of black people utilizing their creative energy to make an unexampled difference for black Catholics. The change: in lieu of being separate black and Catholic under white domination, black Catholics will be black and separate and Catholic under black leadership. Then, if the process of being black and Catholic fails, it will at least be the failure of black people.

Predictively, if the Black Catholic Movement is murdered, the American Catholic Church will witness the death of Catholicism among black people, and not the death of blackness. If the Black Catholic Movement commits suicide under the overwhelming pressures of political demands, it will be a great catastrophe of black destiny in the eschatological church.



NATIONAL BLACK SISTERS' CONFERENCE FINANCIAL STATEMENT
31 December 1971

Income Account - Earnings for period covering 1 January 1971 - 31 December 1971

Personal Contributions	27,479.64
Grants ($25,000 ISM, $10,000 BWCDF) *	35,000.00
Interest (four short-term certificates of deposits)	1,204.82
Other (subscriptions, dues, sales of proceedings, raffle, conference registration, reimbursements, etc.)	32,866.68
SUB-TOTAL:	$96,551.14
Net cash assets at beginning of 1971	31,941.22
	$128,492.36

Operating Expenditures for period covering 1 January 1971 - 31 December 1971

Staff Salaries	16,707.38
Office Equipment	1,260.93
Taxes and Health Benefits	3,145.16
Practicability Study	9,556.77
General Administration	8,130.86
Annual Conference	14,940.50
Travel	8,724.75
Printing and Publishing Costs	16,536.00
Retreat and Formation Workshop	6,125.00
Contingencies	5,943.49
	$91,070.84

Liabilities - none
Current investments - none

Net Worth 31 December 1971

Cash Balance	37,421.52
Proprietorship	4,052.43
	$41,473.95

* ISM - Irwin-Sweeney-Miller
BWCDF - Black Women's Community Development Foundation

From left to right: Rev. John Bowman, SVD; Brother Joseph Hager, FMS; Rev. James Lyke, OFM; Rev. Gene Wilson; Rev. Charles Burns, SVD; and Rev. Donald Clark



LET A NEW RACE OF MEN NOW ARISE AND TAKE CONTROL

National Black Sisters' Conference
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Pittsburgh, Pennsylvania – 15213

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SIGNS OF SOUL

VOLUME IV NUMBER 2 · NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER · MAY 1972



This issue of Signs of Soul, devoted to the theme of imprisonment, has been sparked by the relationships of black prisoners and members of the National Black Sisters' Conference. Visits, discussions and communiques have provided the pillars of this unique relationship which transcends the traditional meeting of "the prisoner and the nun." They are both a new breed: the prisoner -- questioning, challenging, thinking, testing. The nun -- alert, seeking, searching, probing. Neither content with the passivity and spectatorship assigned to their kind. Both determined to create alternatives in the black community.

The black community "at large" desperately needs to take more vocal and active involvement in the eradication of the oppressive and criminogenic atmosphere afoot in the country's jails and prisons. Let us test and test and test! Let us gather our forces in search and in demand for change. The same forces which hold our brothers and sisters threaten us all.

BLACK SISTERS WANTED:

. Holy Angels Model School, 740 W. 28th Street, Indianapolis, Ind. 46208 - Tel: 317 926-3324. Open school concept: teachers needed for primary & intermediate. Contact blk priest, Father Clarence Waldon.

. Indiana Harbor Catholic Elementary Schools (6 schools); inner-city, 55% Chicano, 12% black. Contact James Repko through the Gary Diocesan Bldg.

. Ozanam School, 1833 Wylie Avenue, Pittsburgh, Pa. 15219. Teachers and principal needed in K - 3, all black school. Contact blk priest, Father Augustus Taylor.

. St. Agatha's Elementary School, 10932 St. Clair, Cleveland, Ohio 44108. Teachers needed, all levels; Contact blk priest, Father Charles Burns.

. DePorres Catholic School, 2627 N. 11th Street, Milwaukee Wisconsin 53206. Teachers needed for primary and intermediate. Contact Sister Mary Judene Herber.

. Visitation-Holy Ghost School, 4515 Evans Avenue, St. Louis, Mo. 63113. Three primary teachers needed; one social studies, one English and one math. Contact Mr. Benjamin E. Williams.

. St. Andrew-St. Joseph School, 925 Brockhurst St., Oakland, Cal 94608. Need director for pre-school program. Contact Rev. John Maxwell.

. St. Paul of the Cross School, 551 Harwell Rd., N.W., Atlanta, Ga. 30318. Need principal, and teachers for primary, intermediate and secondary. Contact Father Austin McKenna.

. St. Therese School, 5809 Michigan Avenue, Kansas City, Mo. 64130. Need teachers on all levels. Contact Sister Jean Besti, BVM.

. St. Agnes School, Superior and St. Agnes Avenues, Dayton, Ohio 45407. Teachers needed for all levels: elementary school. Contact Sister Margaret Fanella.

. California College Dominguez Hills, 1000 East Victoria St., Dominguez Hills, Calif 90247. Seeks director of Afro-American Study Program. Contact blk priest, Father Paul Gopaul.

. Queen of Angels Elementary School, 44 Belmont Ave., Newark, N.J. 07103. Need teachers on all levels.

. St. Francis de Sales Elementary School, 5 Aimsworth Street, Roslindale, Massachusetts 02131. Principal needed. Contact Sister Sylvia Thibodeaus at 617 442-2675

. Several black and Puerto Rican schools in Youngstown, Ohio. Teachers needed all levels. Contact Assistant Superintendent of Schools, Rev. Bernard Bonnot, 144 W. Wood Street, Youngstown, Ohio 44503

. Archdiocesan Urban Commission, 320 Cathedral Street, Baltimore, Md 21201. Need consultants to new approaches for inner-city school children. Contact Sister Marie Julie, SND de N.

(Note: All position openings are immediate. All the schools listed are located in inner-city communities.)

SUBSCRIPTIONS: Signs of Soul is published three times a year by the National Black Sisters' Conference, a non-profit, socio-religious organization. Subscriptions are available to non-members of the NBSC at a rate of $3.00 per year. All subscriptions and business should be sent to: 3333 5th Ave., Pittsburgh, Pa 15213

PRISONS
THE SOUL SCRAPING HORROR OF IT; THE AWFUL BLACK WASTE OF IT; AND THE REVOLUTIONARY POTENTIAL OF IT

By Billy "Hands" Robinson, #68313 Stateville

(Special to Signs of Soul)

Prison is a painful place to be. Moon-raking white walls and tobacco chewing white jaws trying to contain and further confuse black hopes. Trying to keep the black hopes from coalescing into the black hope and bursting through the real shackles -- which ain't got nothin to do with walls and jaws ... and they knows it. And we knows it. And it's time it's time it's time it's time it's time it's time for the macabre dance to stop. Time for the game to stop.

Do you understand what is a prisoner today? A real "statistical" prisoner, what the honkies call "the average" prisoner? Well, he's a young, so got damn young, black dude who ain't even out of his teens, -- young, black aggressive, and wasted with time. In amerika, the land of the notorious syndicate and murder incorporated, the average prisoner is a young, black dude! What's going on?

In short, the average prison is filled with young, blackmen, because the oppressive/racist forces of the state are cold-hearted and calculatingly unleashed and sicked upon the black community. Because the beasts can feel the fury boiling in the breasts of black youth, where the resurrections of nat/king/malcolm/'s are taking place and threatening to refuse to be silenced again. Because black youth is what they fear most and what they feel they must contain.

Yes, these prisons are painful, racist concentration camps, really, where young black bodies and minds are sent to be either conditioned or broken, or as in the case of george jackson, snuffed out of existence. Here, at stateville/joliet, the reality of what prisons are about today is obvious. The worst thing a black prisoner can be in the eyes of the administration is to be black -- to talk, think, act black -- especially to act black.

But we could rap forever about the oppressive forces of prison that operate on the blackman, for the main purpose of the amerikan prison now is just that: black oppression. However, nether we prisoners of the "free" black community can afford the luxury of "drowning in our own tears" merely because more and more of us are finding ourselves in these racist concentration camps. El Hajj Malik Shabazz nor Eldridge Cleaver nor George Jackson let the awful oppression matter that much. We must change these concentration camps into revolutionary camps! We must make oppression, especially this oppression, build its own scaffold and fashion its own noose! We must take advantage of this "precious" time to create straight-thinking, revolutionary-minded blackmen/women. For every blackman/woman these beasts fling into these racist concentration camps, we must see to it that a bad motha-for-yer revolutionary is returned! Can you dig it, brothers and sisters? Can you dig it? We must squeeze the butter from the oppressor's ass and use it to slide us on our way. We must subvert the

(Continued on page

Wholistic

The National Black Sisters' Conference sponsored an Easter retreat, followed by an educational workshop for black sisters, 3 April through 7 April at Immaculata College, Washington, D.C.

The retreat, A Life/Death Recommitment to the Struggle, ministered by Father Donald Clark, and attended by forty black sisters, included a two-day fast to symbolize dependence on God, and not on food, to wholly nourish soul, mind, spirit and body. The nourishment of common prayer and discussion challenged the sisters' call to recommitment to the struggle of black people.

An Interactive Educational Workshop featured Dr. Kenneth Haskins, Instructor at the Harvard University Graduate School of Education, talking on the Philosophy and Structure of the Community School, and the Pragmatics of Accountability in Community Education. Other speakers included Miss Sarita Tucker and Mrs. Frances Pierce, both teachers at St. Joseph's Parochial Community School in Roxbury, Massachusetts. They spoke from their own experiences in a very successful parochial community school.

ISOLATION/ALONENESS/SOLITUDE

By Father Donald Clark
[Delivered at NBSC's Wholistic Retreat]

One of the true characteristics of modern life is separateness. Those of us who come out of a Roman Catholic religious background are not novices to this separateness because when we went to the convent or the seminary, they drove us out in the country, opened the door, pushed us out, and said, "This is home." So we know about being alone. But it seems to me that people who are next door neighbors, people who live in the same house, people who eat at the same table, feel themselves separate from each other.

We have a definite fear of being alone. A few years ago people suddenly discovered "personalism" and "encounter"; you couldn't get with a group of nuns who didn't want to "encounter" you.



To a large extent it was a reaction because of a fear of being isolated; a fear of being alone. When we are alone we experience our own impotence.

People who are least involved in any kind of movement, who are least involved with other people, are the people who are most afraid of their own inability. They are afraid to be alone on one hand, and at the same time there

(Continued on page

AN ATTORNEY VIEWS THE PRISON SYSTEM

By Claudia Morcom

[Mrs. Morcom is a member of NBSC's Tribunal for Black Religious Affairs, and Co-Chairman of the Angela Davis Defense Committee]

As an attorney involved in criminal legal representation, I am convinced that the only way to solve the devastating problems of Amerika's penal system as it exists now, is to ABOLISH it! There is no justification in a modern, civilized and humane society for keeping human beings caged and isolated from their families and positive societal influences, while subjecting them to the degrading and dehumanizing facilities and treatment as in this nation's prisons.

Confinement and isolation without any attempt at understanding, rehabilitation, treatment or communication with disturbed or troubled human beings will not result in any diminution of our prison population, lessen criminal activity or serve as a deterrent to antisocial behavior. Recent in-depth studies indicate that most detention facilities and penal institutions suffer from inadequate professional staff, lack of rehabilitation programs, training programs, diagnostic or treatment centers for medical-dental or psychiatric problems, or the necessary social adjustment services necessary to return an individual to the social interaction of community life.

Most prisons are physically archaic and unsuitable for human habitation. No human being should be incarcerated in a prison or a jail. Many of those presently incarcerated do not deserve to be there, but are, through our country's dual system of justice: a system that penalizes many for being unable to post bond or bail, or to hire a lawyer of their choice. A racist law enforcement chain of events prevents our brothers and sisters from being tried by juries with similar life experiences, while having decisions made concerning their lives by a disinterested judge whose life experiences (socially, economically and culturally) are far removed from the accused, and who in fact brings his own set of prejudices, racist attitudes and feelings of superiority into his decision making process.

Since abolishing the prison system is an unlikely event in our life time, I offer as an alternative some drastic suggestions for prison reform. No intended prison reform can succeed, no matter how well meaning, unless it is clearly understood that we are dealing with the lives of human beings, who must be treated as such and for whom the same intensity in problem solving (for them) must be applied as we do in searching for the discovery of cures for disease, and the scientific efforts expended on a highly technical space program.

A complete elimination of our selective arrest and law enforcement practices is required. Absolute right to bail must be insured, and personal bond or release on one's own recognizance guaranteed. Any deviation from these rights must contain constitutionally protected safe guards. Pre-trial detention and punishment must be eliminated and in extreme cases where pre-trial detention may be necessary, safe guards must be provided.

The abuse and illegal misuse of the grand jury proceeding by prosecutors and other law enforcement agents to stifle political dissent and suppress first amendment rights must be prohibited by the courts. The access to legal counsel must be provided from the time of arrest for all accused regardless of ability to pay. Liberal pre-trial discovery

(Continued on page

An Attorney Views the Prison System
(Continued from page

must be afforded every accused at government expense. During the trial there must be vigorous surveillance by the court to insure accused rights are not violated and due process requirements are met insuring a fair trial. Expanded pre-sentencing work-ups should be required on every accused found guilty, and every alternative should be employed prior to incarceration, i.e., probation; release into custody of family, minister, employer, doctor, lawyer, union; psychiatric treatment; hospitalization; drug treatment; court ordered responsibility for support, maintenance and medical care of victim and his family where there has been a crime of violence.

Victimless crimes must be eliminated from the law and a realistic twentieth century, humane and intelligent approch to drug addiction, drunkness, gambling, homo-sexuality, and prostitution must be made. Having thus cut down the prospective prison population to a workable size, I suggest the following means for rehabilitation and preparation for return to society:

1. Raze and destroy the existing multiple cell like behemoth structures and provide more individualized cell-less, bar-less communal living dormitories, patterned after neighborhood housing developments.
2. Address each inmate by his own name or a name of his choice. Have a choice of wearing apparel (no uniforms), and a choice of meals selected by inmate committees.
3. Evaluate accused medically, psychiatrically and vocationally to determine the best individualized means of training, treatment and care.
4. Inmate participation in prison policy, operation, and planning of recreational and educational programs.
5. Institute grievance procedure and inmate bargaining committee in each facility.
6. Employ incentive plans for job upgrading and educational advancement.
7. Pay for work should be in proportion to value of services and finished product, with minimum wage figures set. Where an inmate has been ordered responsible for support of victim and/or his family, this money could be used for that purpose; and otherwise for the support of inmate's family while incarcerated.
8. Establish a furlough program and liberal trustee-honor system for uneventful behavior.
9. Conjugal rights and familial visits should be uniformly a matter of right.
10. Provide opportunity for heterosexual relationships under controlled conditions with (health card carrying) volunteers.
11. Set procedures for inmates to elect their own governing board to deal with matters of self-discipline and internal disorder.
12. Appointment to Parole Boards should not be a gubernatorial function, but should be done by a board composed of members of the total community, with ex-inmate representation.

In summary, the black community, lay and professional, must become involved in prison reform, since a disproportionate number of our brothers and sisters are victims of the atrocities of the penal system.

We have let down a life-time of our people whose human resources and talents have been destroyed by the cruelty and oppressiveness of Amerika's prisons. If we do not work towards the abolition of the prisons through voluntary and humane efforts and concerns, they will be ultimately destroyed in a more violent and blood confrontation!

---

i was kept a prisoner for four months. then i think i had a trial, although i was not present. in fact, i do not know that i had another trial, but i was told that i had.

geronimo

BOOK REVIEW

Soledad Brother: The Prison Letters of George Jackson (Bantam Books, Inc)

By Sister Mary Shawn Copeland, OP

George Jackson stands as a very powerful codifier and articulator of the forces inherent in the most intensive microcosm of Amerikan neocolonialism--the Amerikan Penal System. What are those forces? Racism to be sure, but here reaching the cruelest pitch--raw, grim, arrogant, blatant. Hungers which prey on mind, body, soul, heart. Laws which warp, distort, destroy.

Soledad Brother: The Prison Letters of George Jackson is the stirring and passionate chronicle of a man's confrontation with those forces and his own shaping and hardening.

George Jackson's letters are written to family and friends, but they are unmistakably aimed, as well, at you and I. With its clear and well pitched style, Soledad Brother is an act intended to educate/move/lead us to awareness/reaction/change. Soledad Brother is a call to revolution/a Blk Manifesto:

"If today's young revolutionary vanguard are not merely entertaining themselves with a new kind of "chicken" a political form of bumper tag, if they seriously intend to step out front and take the monster to task, they should understand from the outset that the monster is merciless....The moment this monster detects the danger contained in our ideas and ideals he will react violently against us. Just the whisper of revolt excites in him a swift and terrible reflex, so swift we won't even know how we died." (p 167/169)

One in confinement may be trapped in boxes of personal pain and history. This is a luxury George Jackson rejects. Kapitalism, China, Vietnam, Facism, Tanzania, Sudan, Cuba, economics, neoslavery, and more: all his daily fare. Prisoned steeled his mind/trained it/exercised it/stretched it until it was quick and supple; his hunger for knowledge was insatiable. Key to his thinking was the ultimate unity of all colonized people the world over.

"We must establish a true internationalism with other anti-colonial peoples. Then we will be on the road of the true revolutionary. Only then can we expect to be able to control the circumstances of our day-to-day lives." (p 203)

Any book written in prison carries an unprintable message/undertone--unwritten words/sounds/events/thoughts/feelings which sometimes slip the barrier spilling into print. It is this message which is the pain/gut tragedy of incarceration.

"This camp brings out the very best in brothers or destroys them entirely. But none are unaffected. None who leave here are normal. If I leave here alive, I'll leave nothing behind. They will never count me among the broken men, but I can't say that I am normal either. I've been hungry too long. I've gotten angry too often. I've been lied to and insulted too many times. They've pushed me over the line from where there can be no retreat. I know that they will not be satisfied until they've pushed me out of this existence altogether. I've been the victim of so many racist attacks that I could never relax again. My reflexes will never be normal again. I'm like a dog who has gone through the K-9 process." (p32)

Today much of the luster and glamour attached to "inty-gration" has faded and as we black people reassemble values/culture/history, we find more and more

(Continued on Page

IF YOU MUST KNOW WHAT (GOD) LOOKS LIKE

("THE DAWN OF SISTER SHAWN")

WAS DRESSIN BLACK / GOD'S CHILE / DENYIN FACT / SOUL FLIRTED / CHANGES

HIS EMANCIPATED / MINI SKIRTED / LIBERATED / SISTER

STARTED TELLIN / LIVIN BLACK / BEAUTIFUL / MARRIED SOUL / FACT /

WUTT'EN NO SIN / CHANGES BEEN / CAUSE

SISTERS A SISTER

SISTER DONE SAID IT / HAILMARY / FULLA GRACE / GODDAMMIT! / SOUL'S BLACK / RYTHM IS FACT / JESUS U DIGGIT!?! / LIBER CARE / CEPT YALL / A DAMN JOKE / TOLD BY WHITE FOKE / JESUS CARRY / BULLSHIT! / UUH HUUH / SISTER SHO SAID IT!

READ / ABOUT / BLACK SISTER / TERRY'S POEM / GETTIN DOWN / SOUL SISTER / HADDA MESSIGE / STORY TELLIN / WIT WORDS / RYTHM / SOUL / GRABBIN HOLD / AHMIND / CHAININ ME / A WORD / A MESSIGE / BEEN BLIND / READ / A / POEM / SISTER'S MIND / TILLI

OOOOOOOH! / REACHIN / OUT / SEE ... / A STARSIL

THIS PRISON IS A PAINFUL PLACE / TOO / COME CHRISTMAS TIME / I'M TELLIN YOU / THEY DONE HOOKED UP A LITTLE CHRISTMAS / WITH TWINKLIN LIGHTS AND SILVER / BUT THE FLAG THEY GOT DEAD / IN THIS SILENT AND INCOMPRABLE WAR / TO KEEP IT'S JUST ANOTHER / THIS DAY RE BELLION DOWN — / THIS TREE THIS PAIN

(AT LEAST) HERE / THE BARS /// THE PAIN IS / THE BLEAK TOWERS / THE SHOTGUN / OF ANGRY YIN MULTIPLY & WE / YOUNG

(AT LEAST) THE BLACK / UNLESS OF GREAT / TRADICTION / IN THIS CO / OF GREAT / AN

AMM.
TREE
D TRIM
APER'
ER
S ALL / THAT'S ALL : BELIEVE
L PLACE TO BE . . .
I
(GOD) IN
THE BEGINNING
POETRY/MUSIC/LOVE
TRUE BROTHER/HOOD
ACTION CONTRA
RHETORIC
THE NEEESSITY OF VIOLENCE
IN OBTAINING OUR END
FAITH / FAITH / FAITH
(BULLET PRODDED FAITH)
THE (HOLY) MYSTERY
OF MAN'S RELEASING
(GOD'S) FLUID
IN THE HOT MOISTNESS
OF WOMAN'S WOMB
& THE CHILD THAT SLIDES OUT
THAT WOMB . . .
ESPECIALLY IN THE BEGINNINGS
IN THE SOLID, BLACK
BEGINNINGS
TIVIZED:
NERVOUSLY PACIN
. . .
ACES
STERS PLOT NO MO' —
THERE ARE SUCH CAN-
NIGGAH GANGSTERS
ENTRATED CAMP
YOUNG BLACK/FACES DEAR (GOD):
SINCE (GOD):
I THOT YOU AINT ANSWERIN YR LINE
ANYHOW I'D DROP YOU A LINE
TO TRY TO FIND
OUT WHY FOR YOU GOT ME
IN THIS COLD, FUCKED UP PLACE
WHERE HAPPINESS IS RELEGATED
TO EMERGACIN TO SOME WARM BLACK BODY
BETWEEN A PAIR OF SHEETS
TRYING TO FORM A LIFE
IN THE BLACK CAVE
WHERE (YR SON) HIDES?
R.S.V.P.
IN STRUGGLE
Billy
P.S. PLEASE REPLY . . .
P.P.S. PLEASE REPLY . . .
P.P.P.S. PLEASE REPLY . . .
P.P.P.P.S. PLEASE REPLY . . .

ALL POEMS BY
BILLY "WANUSI" RAY ROBINSON
FROM
JOLIET, ILLINOIS
PRISON

PRISONS
By Billy "Hands" Robinson
(Continued from Page

purpose of these racist concentration camps, and make the oppressors rue the days they viciously filled them with us.. and other days.

This, of course, will call for a dedicated and concentrated effort on the part of the black community, as well as the black prison population --- but more so on the part of the black community. Most of us here aren't Malcolm X's or Eldridge Cleaver's or George Jackson's. Most of us need a lot of help before we can crash through the awful white barrier years of brutal, white oppression which forced us to erect and reach our beautiful black selves.

THE BLACK COMMUNITY MUST BECOME THE CATALYST THAT ACTIVATES A MASSIVE MOVE INTO BLACK SELF OF BLACK PRISONERS.

The black community must become the catalyst that activates a massive move into black self of black prisoners. The black community must flood these concentration camps with concerned black brothers and sisters, and love the black prison population into the very heart of the struggle.

When this is done, when the black community brings its boundless love into these institutions and showers its confined sons and daughters with it -- when they love us until we love back -- the very walls and bars will crack up with laughter, because the real shackles, the "barriers" above, will crumble in the midst of it.

Yes... the real shackles will crumble.

BOOK REVIEW
(Continued from Page

blacks interested in/concerned about/ acting for our incarcerated brothers and sisters. Undoubtedly, Soledad Brother has been an impetus in this movement. In Soledad Brother, Attica is predicted page after page. Soledad Brother surfaces the patterns of neo-slavery rampant in Amerikan society.

George Jackson's senseless murder is more brutally understandable when one realizes that not many weeks ago Soledad Brothers Fleeta Drumgo and John Clutchette were acquitted.

No writer in our time has so well assessed the Amerikan politik and destiny as George Jackson. No writer in our time has tempered rage so well in ink and act as George Jackson.

Soledad Brother paints a picture of a Dante-hell: men grow cold, colder, coldest. Freezing men; un-thawing them non-men/non-person/non-human. But there is a way for a man to be: court death they must, but live they will -- forever. George Jackson is/was the finest blkspiration of such/for such manhood.

The quality of a civilization is determined by the nature of its prisons.
Dostoyevsky

ISOLATION/ALONENESS/SOLITUDE
(Continued from page

time alone it is conceivable that he never would have been prepared to do the work he did.

You and I are so much concerned about working for truth, working for the Kingdom, working for improved education, working for the liberation of black people, working for our own freedom from all that still enslaves us, that we must be willing to see that aloneness is a pre-condition for doing that kind of work.

AS WE HAVE THE POWER TO MAKE DECISIONS ABOUT WHAT WE ARE GOING TO DO WITH OUR LIVES, CAN WE CHOOSE TO BE ALONE?

If we are afraid to be alone, if we need people so badly that we cannot be by ourselves, then it is conceivable that we shall never be ready to do what needs to be done. It would be a mistake to consider that it was only at the beginning of his life that Jesus experienced that kind of solitude. It was a characteristic of his whole life. People have for some time been going through Scripture trying to point out how human Jesus was. Sometimes we make a big product out of things like that. The one thing I keep getting out of reading about him is that he was the man who was always on the border line between being a complete solitary and being really involved with other people. I never get the impression that he truly was involved in the lives of people. Inspite of the story of Lazarus and Martha and Mary, whom Jesus loved, and John who was his friend, I always got the feeling that he is a man not quite involved in their lives. A man alone. It certainly was true that at the end of his life he was a man who felt himself completely abandoned.

When people have arrived at that great moment of their life when their life's work is about to be consummated, then they really begin to understand that aloneness is part of the whole bargain.

The event of Jesus on the cross ties into this whole thing of his being totally alone at the moment in his life when his great work was about to be done. That was part of the human condition. I don't believe there was anything unique to him. As you look at the lives of any man or woman who has been great, they experience those periods of their lives when they feel themselves completely abandoned by others. Sometimes even completely abandoned by God.

As we have the power to make decisions about what we are going to do with our lives, can we choose to be alone? This is not an argument for being married or for being in religious life. It is a suggestion that whatever state you find yourself in, you will experience this kind of solitude. This aloneness.

No one comes into glory unless he is willing to be alone, or at least unless he decides that he can live with that reality.

If we are looking for the glory of our race, or any other type of advance, we have to be willing to make that decision of whether we can stand to be lonely people.

I have a plan. I will give and give and give of myself until it proves our making or my end. The men of our group have developed as a result of living under a ruthless system a set of mannerisms that numb the soul. We have been made the floor mat of the world, but the world has yet to see what can be done by men of our nature, by men who have walked the path of disparity, of regression, or abortion, and yet come out whole. There will be a special page in the book of life for men who have crawled back from the grave. This page will tell of utter defeat, ruin, passivity and subjection in one breath, and in the next, overwhelming victory and fulfillment.

(George Jackson)

εὐχαριστῶ

[Greek: eucharistia -to be thankful]

If you were in a prison camp they would give you bread and water and tell you that was a meal. For those of you who are getting hungry now, this is a meal. If you were terribly sick you probably would not have an appetite. If they could get you to drink some water, they would figure they were doing good. The reason for saying that is so that we try to get ourselves in a certain frame of reference. We are much more vulnerable than we think we are. We are not as immuned to sickness and to death as we sometimes begin to believe. We are not as free as we like to think we are.



As bread and water is the food that prisoners eat, then we eat it in union with them. As our ancestors stayed alive by eating bread and drinking muddy water, then we eat it in union with them. As people who are about to die have no appetite, then we eat it in union with them.

LET US PRAY: Lord, God, we praise you because you are alive. Your living condition demands that you be in isolation; separate from. We are men and women created in your image and likeness. For all our creative power and our ability to leap gaps, to build bridges, to knock down barriers, we are self-contained, individual, isolated in solitude. Yet we are united with each other and as far as we can see, struggle to be in union. To be in union with those who are gathered here; to be in union with our brothers and sisters who could not come here. To be in union with generations past and generations yet to come. We stand before bread and water.

As far back as our eyes can see we observe long lines of black faced men, women and children. Their hands are bound. Their feet march forward...backward. They are together but each is alone. From their thick lips hang crumbs of stale bread: bread of death -- bread of life; flour and water stuck together by kneeding, baked by fire, forced down their aching throats by drafts of water. We are no better than our ancestors, so we eat together the bread of life -- bread of death; flour and water stuck together. Flour and water baked into bread. Flour and water washed down by water.

May we find in this rite strength to be alone, strength to be together. May we find You in this rite.

[Delivered by Father Donald Clark at the NBSC's 1972 Easter Week Retreat]

BLACK LAY CATHOLIC CAUCUS TO MEET

Mr. Sterling Hill, convention chairman of the Black Lay Catholic Caucus has announced plans for the Caucus' third annual convention to be held at St. John's College, Cleveland, Ohio, 9 - 12 August 1972. Under the theme, Nation Building! Organization for Equal Representation and Self Determination, the main endeavor of the convention will be to organize black Catholic caucuses on local, state and regional levels, in order to make the national body a strong vehicle for liberation of black Catholics, as well as the black community at large.

For further information and registration forms, contact Mr. Hill, Black Lay Catholic Caucus, P.O. Box 1606, Cleveland, Ohio 44104

SEMINARIANS MET

Members of the National Black Seminarians Association convened at Silver Springs, Maryland, 4 - 8 April for a NIA (Purpose) Workshop. Fifty seminarians gathered to hear renowned speakers on such topics as: Pastoral Care and Mental Health; The Black Church as a Community Organization; The Black Church as an Economic Power; and Black Theology - Black Spirit. Several black priests and sisters joined the seminarians for their concluding liturgy.

Brother David Benz was elected president pro-tem to replace the expired term of Brother Paul Wise. Inquires regarding the National Black Seminarians Association can be sent to: Brother Benz, St. Charles Seminary, Overbrook, Pennsylvania.

BLACK RELIGIOUS BROTHERS TO CAUCUS

Brother Joseph Hager, FMS, executive director of the Black Catholic Clergy Caucus, has coordinated a workshop for black religious men, The Role of the Brother in the Black Community Today, June 26 - 28, in Milwaukee, Wis. Father Kenneth Stewart will serve as chaplain. The workshop will deal with such areas as pastoral care and mental health, and the black church as a community organization. For more information, contact Brother Hager, National Office for Black Catholics, 1312 Massachusetts Ave., N.W., Washington, D.C. 20036.

NATIONAL BLACK POLITICAL CONVENTION

The National Black Political Convention held in Gary, Indiana, 10 - 12 March 1972, authorized a steering committee composed of one official head of each State delegation; one representative of each national black organization certified at the time of the convention; each head of the standing committees on credential, rules, platforms and resolution; the chairman of the national support committee, and the three convention co-chairmen.

As a national organization certified at the time of the convention, the National Black Sisters' Conference is a member of the steering committee, and was selected as one of the two national organizations to serve on the policy making committee.

RACISM MEETING IN ROME

Sister Martin de Porres Grey, President of NBSC, and Brother Joseph Davis, Director of NOBC, are two of the twenty international participants attending a meeting on racial discrimination. The colloquy, sponsored by the Pontifical Commission on Justice and Peace is being held in Rome, Italy from 24 to 27 May 1972.

The aim of the colloquy is to gather pastoral experiences relating to racial discrimination, examine them in the light of biblical and theological reflection, and give deeper motivation to the action to be undertaken at both the international and local church level.

NBSC ANNUAL CONFERENCE

The fifth annual meeting of the National Black Sisters' Conference will be held 13 - 21 August 1972 in Louisville, Kentucky on the campus of Spalding College. The theme of this year's conference, The Politics of Black Life in America, reflects a constructive concern in three oppressive areas of black life in this country - prisons, urban legislature, and education.

In order to reinforce the decolonization institutes of last years' conference, this year's conference offers three politicization institutes in the aforementioned areas. Renowned speakers and community organizers will conduct the institutes so as to prepare participants to work more effectively to bring about change.

A comprehensive fee which includes room, board, registration and materials is $75.00. A fee for "non-residents" at the college is $50.00. Special NBSC business sessions will include the election of officers and new central committee members. The conference will highlight gospel choirs, and the Second Annual Awards Dinner, with special guest Imamu Amiri Baraka.

The conference is open to all black sisters, priests, brothers, seminarians and laity. If you have not received a registration form, contact NBSC, 3333 Fifth Avenue, Pittsburgh, Pennsylvania 15213.

PRAYERS ASKED: Mr. Joseph Dulin, President of the National Black Catholic Lay Caucus, and Principal of Martin de Porres High School in Detroit, is in serious condition as a result of a coronary thrombosis suffered on 2 May. Cards and letters may be sent to him in care of:

Old Grace Hospital
4160 John R. Street
Detroit, Michigan 48216

DESIGN TRAINING LABORATORY

As a component to its DESIGN (Development of Educational Services in the Growing Nation) program, the NBSC is sponsoring a training laboratory for black administrators and teachers (professional and community teachers) of inner-city elementary schools.

The intent of the DESIGN Training Laboratory is to introduce teaching personnel and administrators to an effectual and innovative process for black inner-city community schools, with emphasis on parochial schools. A "team" of three to five persons from each school are invited to attend, so that they will be a support to each other when they return to their schools in the Fall to implement what they have learned, and to train the rest of their teaching staff. Each participant will be asked to accept a two-year administrative or teaching commitment (1973-75) to their school.

MASTER'S DEGREE: The NBSC has negotiated with an accredited graduate school of education to issue Master's Degrees in Education and/or Administration to the participants (limited to 35) of the DESIGN Training Laboratory. The full Training Laboratory program will consist of a four-week session to be held in July, 1972 in Roxbury, Massachusetts, followed by a school-year of observation by the DESIGN Training Staff, and a concluding four-week session to be held in July, 1973.

The all-black professional Training Staff includes national specialists in the political, sociological and psychological areas of education.

Schools interested in enrolling their staff members may contact the office of the NBSC.



is the means proposed by the NBSC to assist in producing community controlled schools in the black community.

- pre-service/in-service training for principals, teachers and students
- curriculum designing, testing and modeling
- preparatory training for Christian values in education
- programming for the utilization of vacant diocesan facilities in the black community for day care centers and community education
- assisting in retaining Catholic school facilities in the black community as a black educational alternative
- special service to black principals: cultivate and market proposals for educational innovations and experiments
- data dissemination for innovative educational models
- clearing house for positions open in black Catholic schools
- design and implement programs to initiate and maximize parental involvement in the total educational process of the school

DEVELOPMENT OF EDUCATIONAL SERVICES IN THE GROWING NATION

National Black Sisters' Conference
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Pittsburgh, Pennsylvania – 15213

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Berkeley, Calif. 94709

NOV 28 1972

SIGNS OF SOUL

VOLUME IV NUMBER 2 · NATIONAL BLACK SISTERS' CONFERENCE NEWSLETTER · MAY 1972



IF WE MUST DIE, LET IT NOT BE LIKE HOGS
HUNTED AND PENNED IN AN INGLORIOUS SPOT
WHILE ROUND US BARK THE MAD AND HUNGRY DOGS
MAKING THEIR MOCK AT OUR ACCURSED LOT.

WHAT THOUGH BEFORE US LIES THE OPEN GRAVE?
LIKE MEN WE'LL FACE THE MURDEROUS, COWARDLY PACK,
PRESSED TO THE WALL,
DYING,
BUT FIGHTING BACK.

CLAUDE MCKAY

This issue of Signs of Soul, devoted to the theme of imprisonment, has been sparked by the relationships of black prisoners and members of the National Black Sisters' Conference. Visits, discussions and communiques have provided the pillars of this unique relationship which transcends the traditional meeting of "the prisoner and the nun." They are both a new breed: the prisoner -- questioning, challenging, thinking, testing. The nun -- alert, seeking, searching, probing. Neither content with the passivity and spectatorship assigned to their kind. Both determined to create alternatives in the black community.

The black community "at large" desperately needs to take more vocal and active involvement in the eradication of the oppressive and criminogenic atmosphere afoot in the country's jails and prisons. Let us test and test and test! Let us gather our forces in search and in demand for change. The same forces which hold our brothers and sisters threaten us all.

BLACK SISTERS WANTED:

. Holy Angels Model School, 740 W. 28th Street, Indianapolis, Ind. 46208 - Tel: 317 926-3324. Open school concept: teachers needed for primary & intermediate. Contact blk priest, Father Clarence Waldon.

. Indiana Harbor Catholic Elementary Schools (6 schools); inner-city, 55% Chicano, 12% black. Contact James Repko through the Gary Diocesan Bldg.

. Ozanam School, 1833 Wylie Avenue, Pittsburgh, Pa. 15219. Teachers and principal needed in K - 3, all black school. Contact blk priest, Father Augustus Taylor.

. St. Agatha's Elementary School, 10932 St. Clair, Cleveland, Ohio 44108. Teachers needed, all levels; Contact blk priest, Father Charles Burns.

. DePorres Catholic School, 2627 N. 11th Street, Milwaukee Wisconsin 53206. Teachers needed for primary and intermediate. Contact Sister Mary Judene Herber.

. Visitation-Holy Ghost School, 4515 Evans Avenue, St. Louis, Mo. 63113. Three primary teachers needed; one social studies, one English and one math. Contact Mr. Benjamin E. Williams.

. St. Andrew-St. Joseph School, 925 Brockhurst St., Oakland, Cal 94608. Need director for pre-school program. Contact Rev. John Maxwell.

. St. Paul of the Cross School, 551 Harwell Rd., N.W., Atlanta, Ga. 30318. Need principal, and teachers for primary, intermediate and secondary. Contact Father Austin McKenna.

. St. Therese School, 5809 Michigan Avenue, Kansas City, Mo. 64130. Need teachers on all levels. Contact Sister Jean Besti, BVM.

. St. Agnes School, Superior and St. Agnes Avenues, Dayton, Ohio 45407. Teachers needed for all levels: elementary school. Contact Sister Margaret Fanella.

. California College Dominguez Hills, 1000 East Victoria St., Dominguez Hills, Calif 90247. Seeks director of Afro-American Study Program. Contact blk priest, Father Paul Gopaul.

. Queen of Angels Elementary School, 44 Belmont Ave., Newark, N.J. 07103. Need teachers on all levels.

. St. Francis de Sales Elementary School, 5 Aimsworth Street, Roslindale, Massachusetts 02131. Principal needed. Contact Sister Sylvia Thibodeaus at 617 442-2675

. Several black and Puerto Rican schools in Youngstown, Ohio. Teachers needed all levels. Contact Assistant Superintendent of Schools, Rev. Bernard Bonnot, 144 W. Wood Street, Youngstown, Ohio 44503

. Archdiocesan Urban Commission, 320 Cathedral Street, Baltimore, Md 21201. Need consultants to new approaches for inner-city school children. Contact Sister Marie Julie, SND de N.

(Note: All position openings are immediate. All the schools listed are located in inner-city communities.)

SUBSCRIPTIONS: Signs of Soul is published three times a year by the National Black Sisters' Conference, a non-profit, socio-religious organization. Subscriptions are available to non-members of the NBSC at a rate of $3.00 per year. All subscriptions and business should be sent to: 3333 5th Ave., Pittsburgh, Pa 15213

PRISONS
THE SOUL SCRAPING HORROR OF IT; THE AWFUL BLACK WASTE OF IT; AND THE REVOLUTIONARY POTENTIAL OF IT

By Billy "Hands" Robinson, #68313 Stateville

(Special to Signs of Soul)

Prison is a painful place to be. Moon-raking white walls and tobacco chewing white jaws trying to contain and further confuse black hopes. Trying to keep the black hopes from coalescing into the black hope and bursting through the real shackles -- which ain't got nothin to do with walls and jaws ... and they knows it. And we knows it. And it's time it's time it's time it's time it's time it's time for the macabre dance to stop. Time for the game to stop.

Do you understand what is a prisoner today? A real "statistical" prisoner, what the honkies call "the average" prisoner? Well, he's a young, so got damn young, black dude who ain't even out of his teens, -- young, black aggressive, and wasted with time. In amerika, the land of the notorious syndicate and murder incorporated, the average prisoner is a young, black dude! What's going on?

In short, the average prison is filled with young, blackmen, because the oppressive/racist forces of the state are cold-hearted and calculatingly unleashed and sicked upon the black community. Because the beasts can feel the fury boiling in the breasts of black youth, where the resurrections of nat/king/malcolm/'s are taking place and threatening to refuse to be silenced again. Because black youth is what they fear most and what they feel they must contain.

Yes, these prisons are painful, racist concentration camps, really, where young black bodies and minds are sent to be either conditioned or broken, or as in the case of george jackson, snuffed out of existence. Here, at stateville/joliet, the reality of what prisons are about today is obvious. The worst thing a black prisoner can be in the eyes of the administration is to be black -- to talk, think, act black -- especially to act black.

But we could rap forever about the oppressive forces of prison that operate on the blackman, for the main purpose of the amerikan prison now is just that: black oppression. However, nether we prisoners of the "free" black community can afford the luxury of "drowning in our own tears" merely because more and more of us are finding ourselves in these racist concentration camps. El Hajj Malik Shabazz nor Eldridge Cleaver nor George Jackson let the awful oppression matter that much. We must change these concentration camps into revolutionary camps! We must make oppression, especially this oppression, build its own scaffold and fashion its own noose! We must take advantage of this "precious" time to create straight-thinking, revolutionary-minded blackmen/women. For every blackman/woman these beasts fling into these racist concentration camps, we must see to it that a bad motha-for-yer revolutionary is returned! Can you dig it, brothers and sisters? Can you dig it? We must squeeze the butter from the oppressor's ass and use it to slide us on our way. We must subvert the

(Continued on page

Wholistic

The National Black Sisters' Conference sponsored an Easter retreat, followed by an educational workshop for black sisters, 3 April through 7 April at Immaculata College, Washington, D.C.

The retreat, A Life/Death Recommitment to the Struggle, ministered by Father Donald Clark, and attended by forty black sisters, included a two-day fast to symbolize dependence on God, and not on food, to wholly nourish soul, mind, spirit and body. The nourishment of common prayer and discussion challenged the sisters' call to recommitment to the struggle of black people.

An Interactive Educational Workshop featured Dr. Kenneth Haskins, Instructor at the Harvard University Graduate School of Education, talking on the Philosophy and Structure of the Community School, and the Pragmatics of Accountability in Community Education. Other speakers included Miss Sarita Tucker and Mrs. Frances Pierce, both teachers at St. Joseph's Parochial Community School in Roxbury, Massachusetts. They spoke from their own experiences in a very successful parochial community school.

ISOLATION/ALONENESS/SOLITUDE

By Father Donald Clark
[Delivered at NBSC's Wholistic Retreat]

One of the true characteristics of modern life is separateness. Those of us who come out of a Roman Catholic religious background are not novices to this separateness because when we went to the convent or the seminary, they drove us out in the country, opened the door, pushed us out, and said, "This is home." So we know about being alone. But it seems to me that people who are next door neighbors, people who live in the same house, people who eat at the same table, feel themselves separate from each other.

We have a definite fear of being alone. A few years ago people suddenly discovered "personalism" and "encounter"; you couldn't get with a group of nuns who didn't want to "encounter" you.



To a large extent it was a reaction because of a fear of being isolated; a fear of being alone. When we are alone we experience our own impotence.

People who are least involved in any kind of movement, who are least involved with other people, are the people who are most afraid of their own inability. They are afraid to be alone on one hand, and at the same time there

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AN ATTORNEY VIEWS THE PRISON SYSTEM

By Claudia Morcom

[Mrs. Morcom is a member of NBSC's Tribunal for Black Religious Affairs, and Co-Chairman of the Angela Davis Defense Committee]

As an attorney involved in criminal legal representation, I am convinced that the only way to solve the devastating problems of Amerika's penal system as it exists now, is to ABOLISH it! There is no justification in a modern, civilized and humane society for keeping human beings caged and isolated from their families and positive societal influences, while subjecting them to the degrading and dehumanizing facilities and treatment as in this nation's prisons.

Confinement and isolation without any attempt at understanding, rehabilitation, treatment or communication with disturbed or troubled human beings will not result in any diminution of our prison population, lessen criminal activity or serve as a deterrent to antisocial behavior. Recent in-depth studies indicate that most detention facilities and penal institutions suffer from inadequate professional staff, lack of rehabilitation programs, training programs, diagnostic or treatment centers for medical-dental or psychiatric problems, or the necessary social adjustment services necessary to return an individual to the social interaction of community life.

Most prisons are physically archaic and unsuitable for human habitation. No human being should be incarcerated in a prison or a jail. Many of those presently incarcerated do not deserve to be there, but are, through our country's dual system of justice: a system that penalizes many for being unable to post bond or bail, or to hire a lawyer of their choice. A racist law enforcement chain of events prevents our brothers and sisters from being tried by juries with similar life experiences, while having decisions made concerning their lives by a disinterested judge whose life experiences (socially, economically and culturally) are far removed from the accused, and who in fact brings his own set of prejudices, racist attitudes and feelings of superiority into his decision making process.

Since abolishing the prison system is an unlikely event in our life time, I offer as an alternative some drastic suggestions for prison reform. No intended prison reform can succeed, no matter how well meaning, unless it is clearly understood that we are dealing with the lives of human beings, who must be treated as such and for whom the same intensity in problem solving (for them) must be applied as we do in searching for the discovery of cures for disease, and the scientific efforts expended on a highly technical space program.

A complete elimination of our selective arrest and law enforcement practices is required. Absolute right to bail must be insured, and personal bond or release on one's own recognizance guaranteed. Any deviation from these rights must contain constitutionally protected safe guards. Pre-trial detention and punishment must be eliminated and in extreme cases where pre-trial detention may be necessary, safe guards must be provided.

The abuse and illegal misuse of the grand jury proceeding by prosecutors and other law enforcement agents to stifle political dissent and suppress first amendment rights must be prohibited by the courts. The access to legal counsel must be provided from the time of arrest for all accused regardless of ability to pay. Liberal pre-trial discovery

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An Attorney Views the Prison System
(Continued from page

must be afforded every accused at government expense. During the trial there must be vigorous surveillance by the court to insure accused rights are not violated and due process requirements are met insuring a fair trial. Expanded pre-sentencing work-ups should be required on every accused found guilty, and every alternative should be employed prior to incarceration, i.e., probation; release into custody of family, minister, employer, doctor, lawyer, union; psychiatric treatment; hospitalization; drug treatment; court ordered responsibility for support, maintenance and medical care of victim and his family where there has been a crime of violence.

Victimless crimes must be eliminated from the law and a realistic twentieth century, humane and intelligent approch to drug addiction, drunkness, gambling, homo-sexuality, and prostitution must be made. Having thus cut down the prospective prison population to a workable size, I suggest the following means for rehabilitation and preparation for return to society:

1. Raze and destroy the existing multiple cell like behemoth structures and provide more individualized cell-less, bar-less communal living dormitories, patterned after neighborhood housing developments.
2. Address each inmate by his own name or a name of his choice. Have a choice of wearing apparel (no uniforms), and a choice of meals selected by inmate committees.
3. Evaluate accused medically, psychiatrically and vocationally to determine the best individualized means of training, treatment and care.
4. Inmate participation in prison policy, operation, and planning of recreational and educational programs.
5. Institute grievance procedure and inmate bargaining committee in each facility.
6. Employ incentive plans for job upgrading and educational advancement.
7. Pay for work should be in proportion to value of services and finished product, with minimum wage figures set. Where an inmate has been ordered responsible for support of victim and/or his family, this money could be used for that purpose; and otherwise for the support of inmate's family while incarcerated.
8. Establish a furlough program and liberal trustee-honor system for uneventful behavior.
9. Conjugal rights and familial visits should be uniformly a matter of right.
10. Provide opportunity for heterosexual relationships under controlled conditions with (health card carrying) volunteers.
11. Set procedures for inmates to elect their own governing board to deal with matters of self-discipline and internal disorder.
12. Appointment to Parole Boards should not be a gubernatorial function, but should be done by a board composed of members of the total community, with ex-inmate representation.

In summary, the black community, lay and professional, must become involved in prison reform, since a disproportionate number of our brothers and sisters are victims of the atrocities of the penal system.

We have let down a life-time of our people whose human resources and talents have been destroyed by the cruelty and oppressiveness of Amerika's prisons. If we do not work towards the abolition of the prisons through voluntary and humane efforts and concerns, they will be ultimately destroyed in a more violent and blood confrontation!

---

i was kept a prisoner for four months. then i think i had a trial, although i was not present. in fact, i do not know that i had another trial, but i was told that i had.

geronimo

BOOK REVIEW

Soledad Brother: The Prison Letters of George Jackson (Bantam Books, Inc)

By Sister Mary Shawn Copeland, OP

George Jackson stands as a very powerful codifier and articulator of the forces inherent in the most intensive microcosm of Amerikan neocolonialism--the Amerikan Penal System. What are those forces? Racism to be sure, but here reaching the cruelest pitch--raw, grim, arrogant, blatant. Hungers which prey on mind, body, soul, heart. Laws which warp, distort, destroy.

Soledad Brother: The Prison Letters of George Jackson is the stirring and passionate chronicle of a man's confrontation with those forces and his own shaping and hardening.

George Jackson's letters are written to family and friends, but they are unmistakably aimed, as well, at you and I. With its clear and well pitched style, Soledad Brother is an act intended to educate/move/lead us to awareness/reaction/change. Soledad Brother is a call to revolution/a Blk Manifesto:

> 'If today's young revolutionary vanguard are not merely entertaining themselves with a new kind of "chicken" a political form of bumper tag, if they seriously intend to step out front and take the monster to task, they should understand from the outset that the monster is merciless....The moment this monster detects the danger contained in our ideas and ideals he will react violently against us. Just the whisper of revolt excites in him a swift and terrible reflex, so swift we won't even know how we died." (p 167/169)

One in confinement may be trapped in boxes of personal pain and history. This is a luxury George Jackson rejects. Kapitalism, China, Vietnam, Facism, Tanzania, Sudan, Cuba, economics, neoslavery, and more: all his daily fare. Prisoned steeled his mind/trained it/exercised it/stretched it until it was quick and supple; his hunger for knowledge was insatiable. Key to his thinking was the ultimate unity of all colonized people the world over.

> "We must establish a true internationalism with other anti-colonial peoples. Then we will be on the road of the true revolutionary. Only then can we expect to be able to control the circumstances of our day-to-day lives." (p 203)

Any book written in prison carries an unprintable message/undertone--unwritten words/sounds/events/thoughts/feelings which sometimes slip the barrier spilling into print. It is this message which is the pain/gut tragedy of incarceration.

> "This camp brings out the very best in brothers or destroys them entirely. But none are unaffected. None who leave here are normal. If I leave here alive, I'll leave nothing behind. They will never count me among the broken men, but I can't say that I am normal either. I've been hungry too long. I've gotten angry too often. I've been lied to and insulted too many times. They've pushed me over the line from where there can be no retreat. I know that they will not be satisfied until they've pushed me out of this existence altogether. I've been the victim of so many racist attacks that I could never relax again. My reflexes will never be normal again. I'm like a dog who has gone through the K-9 process." (p32)

Today much of the luster and glamour attached to "inty-gration" has faded and as we black people reassemble values/culture/history, we find more and more

(Continued on Page

("TERRY'S POEM")

IF YOU MUST KNOW WHAT (GOD) LOOKS LIKE

("THE DAWN OF SISTER SHAWN")

READ/ ABOUT BLACK SISTER TERRY

SISTER DONE SAID IT/ YES SHE DID TOO/ GODDAMMIT! SOUL'S BLACK RYTHM IS FACT/ JESUS U DIGGIT!?!

POEM/ GETTIN DOWN/ SOUL SISTER/ HADDA MESSIGE/ STORY TELLIN/ REACHIN OUT/ WIT WORDS/ RYTHM/ SOUL/ GRABBIN HOLD/ CHAININ ME/

OOOOOOOH! HAILMARY/ FULLA GRACE/ LIBERATE/ CARE/ ALL CEPT YALL/ JOKE/ WHITE FOKE/ CAREY/ HUUH/ SHO SAID IT!

A DAMN LIE TOLD BY JESUS

BULLSHIT!

UUH HUUH/ SISTER

A WORD/ A MESSIGE/ BEEN BLIND/ TILL I READ/ A POEM/ SISTER'S MIND

DOUSE HIS SOUL FLICKERT/ PENNYIN

BLACK WIRE/ GOD'S CHILE

WRESSIN

KEEP

4 STARS!

SEE!

...

SLIPPED IN/ EMANCIPATED/ MINI SKIRTED/ LIBERATED/ SISTER/ MARRIED/ STARTED TELLIN FACT/ LIVIN BLACK/ BEAUTIFUL/ CHANGES

WUTT'EN NO SIN/CAUSE SISTERS A SISTER

SISTERS A PAINFUL PLACE TO BE/ THEY DONE CHRISTMAS TIME/ I'M TELLIN YOU/ HOOKED UP A LITTLE GOT CHRISTMAS TREE WITH TWINKLIN LIGHTS AND SILVER DEAR/ IN THIS SILENT AND INCOMPARABLE WAY/ BUT THE GOES IT'S JUST ANOTHER PAIN/ TO KEEP RE BELLIGN DOWN—IN THIS DAY THIS TREE

(AT LEAST) THE PAIN IS HERE

THE BARS/// THE PAIN IS

THE BLEAK TOWERS

OF ANGRY YOUNG

(AT LEAST) HERE

UNLESS/// THE SHOT OR

TRADICTION

IN THIS

OF

I BELIEVE IN (GOD) THE BEGINNING POETRY/MUSIC/LOVE TRUE BROTHER/HOOD ACTION CONTRA RHETORIC THE NECESSITY OF VIOLENCE IN OBTAINING OUR END FAITH/FAITH/FAITH (BULLET PRODDED FAITH) THE (HOLY) MYSTERY (GOD'S) FLUID IN THE HOT MOISTNESS OF WOMAN'S WOMB & THE CHILD THAT SLIDES OUT THAT WOMB... ESPECIALLY IN THE BEGINNING IN THE SOLID, BLACK BEGINNING...

DEAR (GOD): SINCE YOU AINT ANSWERIN YR LINE I THOT I'D DROP YOU A LINE ANYHOW TO TRY TO FIND OUT WHY TO FIND IN THIS COLD, FUCKED UP PLACE WHERE HAPPINESS IS RELEGATED TO EMBRACIN TO SOME WARM BLACK BODY BETWEEN A PAIR OF SHEETS TRYING TO FORM A LIFE IN THE BLACK CAVE WHERE (YR SON) HIDES?

R.S.V.P. IN STRUGGLE
BILLY

P.S. PLEASE REPLY...
P.P.S. PLEASE REPLY...
P.P.P.S. PLEASE REPLY...
P.P.P.P.S. PLEASE REPLY...

YOUNG BLACK/FACES

FACES
STERS PLOT
RE'S NO MO'—
NIGGAH GANGSTERS CON-
CENTRATED CAMP SUCH
RE'S GANGSTERS
SE

L PLACE TO BE...

S ALL/THAT'S ALL: BELIEVE IN
R
ER
D TRIM
TREE
MM.

TIVIZED:
'S NERVOUSLY PACIN
...
E

ALL POEMS BY BILLY "HANDS" ROBINSON FROM JOLIET, ILLINOIS PRISON

PRISONS
By Billy "Hands" Robinson
(Continued from Page

purpose of these racist concentration camps, and make the oppressors rue the days they viciously filled them with us.. and other days.

This, of course, will call for a dedicated and concentrated effort on the part of the black community, as well as the black prison population --- but more so on the part of the black community. Most of us here aren't Malcolm X's or Eldridge Cleaver's or George Jackson's. Most of us need a lot of help before we can crash through the awful white barrier years of brutal, white oppression which forced us to erect and reach our beautiful black selves.

THE BLACK COMMUNITY MUST BECOME THE CATALYST THAT ACTIVATES A MASSIVE MOVE INTO BLACK SELF OF BLACK PRISONERS.

The black community must become the catalyst that activates a massive move into black self of black prisoners. The black community must flood these concentration camps with concerned black brothers and sisters, and love the black prison population into the very heart of the struggle.

When this is done, when the black community brings its boundless love into these institutions and showers its confined sons and daughters with it -- when they love us until we love back -- the very walls and bars will crack up with laughter, because the real shackles, the "barriers" above, will crumble in the midst of it.

Yes... the real shackles will crumble.

BOOK REVIEW
(Continued from Page

blacks interested in/concerned about/ acting for our incarcerated brothers and sisters. Undoubtedly, Soledad Brother has been an impetus in this movement. In Soledad Brother, Attica is predicted page after page. Soledad Brother surfaces the patterns of neo-slavery rampant in Amerikan society.

George Jackson's senseless murder is more brutally understandable when one realizes that not many weeks ago Soledad Brothers Fleeta Drumgo and John Clutchette were acquitted.

No writer in our time has so well assessed the Amerikan politik and destiny as George Jackson. No writer in our time has tempered rage so well in ink and act as George Jackson.

Soledad Brother paints a picture of a Dante-hell: men grow cold, colder, coldest. Freezing men; un-thawing them non-men/non-person/non-human. But there is a way for a man to be: court death they must, but live they will -- forever. George Jackson is/was the finest blkspiration of such/for such manhood.

The quality of a civilization is determined by the nature of its prisons.
Dostoyevsky

(Continued from page

is that aloneness or separation which is a characteristic of our age. There is a certain frustration in being alone.

I have been in "hibernation" for awhile. Many of you know that for a year I was on an extended retreat. I have felt a great deal of frustration because I have been alone for two and a half years now. But it hasn't seemed to me to be the same kind of frustration that I experienced among friends. It may be true of religious women, too. But after being alone for two and a half years I finally signed up for a workshop in the Archdiocese because there were several rumors that I had run off, and I thought that I would just show up to let them know I was still around. For fifteen Mondays I am to go to these meetings. It is very interesting to look at these priests who are terribly frustrated because of their lives of lonliness. Men whom I didn't believe knew the facts of life, or if they knew them, knew them only from text books like they knew problems of moral theology, suddenly started telling me that they were interested in getting married. A manifestation of frustration! There is a certain amount of self questioning that takes place when one is alone and makes one fearful of being alone. The times when I am least sure of myself are the times when I am by myself.

SEPARATENESS IN THE CULTURE AND A FEAR OF BEING ALONE

What I am doing here is setting up what I believe are two polarities: separateness in the culture, and a fear of being alone. Being alone has a positive dimension, too. There is a certain amount of solitude involved in being creative. If you are an artist you have to find time to conceive something in your mind and to get all the personal human vibrations. You have to organize the subject that you have conceived. You have to execute what you organized. That requires solitude. It is a necessary pre-condition if you are going to create anything.

Not all aloneness is creative. I was at a party watching a lady who was alone in the middle of the crowd. I tried to think what it was that was imprisoning her. What was the curse of her human condition that made her unable to communicate with people who were having a great deal of fun? She was withdrawing into herself...very alone and very unhappy; very uncreative and having a miserable time. Part of being human is being alone, however much we might try to make it otherwise. There is a certain radical aloneness in the simple fact of being human.

A man and woman who love each other very much were trying to express their love by using the vehicle of sex to speak to each other. Not discounting the fact that sex is very enjoyable, there is something else going on there, too. Part of what goes into sexual union is an attempt to break out of that radical solitude that makes persons persons. In the old days, we talked about man being a body and soul composite and we spoke as though the soul was trying to get free; and if we could jump through the barriers of the body we could experience freedom, and these two free souls could then relate. We have all experienced the need, the desire, the urge to really communicate and the inability, both bodily and spiritually, to get through to another person. That man and woman are trying to express a certain community, but at the same time are limited by their human condition. After they have reached the so called ecstatic moment, and lay back in the afterglow period, they are still trying to reach out to each other and are somewhat still very much aware that they haven't quite made it.

Before Christ could begin his work of being God's spokesman, he had to spend his time alone. Being alone was a pre-condition for working for truth. Had he not spent his

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ISOLATION/ALONENESS/SOLITUDE
(Continued from page

time alone it is conceivable that he never would have been prepared to do the work he did.

You and I are so much concerned about working for truth, working for the Kingdom, working for improved education, working for the liberation of black people, working for our own freedom from all that still enslaves us, that we must be willing to see that aloneness is a pre-condition for doing that kind of work.

AS WE HAVE THE POWER TO MAKE DECISIONS ABOUT WHAT WE ARE GOING TO DO WITH OUR LIVES, CAN WE CHOOSE TO BE ALONE?

If we are afraid to be alone, if we need people so badly that we cannot be by ourselves, then it is conceivable that we shall never be ready to do what needs to be done. It would be a mistake to consider that it was only at the beginning of his life that Jesus experienced that kind of solitude. It was a characteristic of his whole life. People have for some time been going through Scripture trying to point out how human Jesus was. Sometimes we make a big product out of things like that. The one thing I keep getting out of reading about him is that he was the man who was always on the border line between being a complete solitary and being really involved with other people. I never get the impression that he truly was involved in the lives of people. Inspite of the story of Lazarus and Martha and Mary, whom Jesus loved, and John who was his friend, I always got the feeling that he is a man not quite involved in their lives. A man alone. It certainly was true that at the end of his life he was a man who felt himself completely abandoned.

When people have arrived at that great moment of their life when their life's work is about to be consummated, then they really begin to understand that aloneness is part of the whole bargain.

The event of Jesus on the cross ties into this whole thing of his being totally alone at the moment in his life when his great work was about to be done. That was part of the human condition. I don't believe there was anything unique to him. As you look at the lives of any man or woman who has been great, they experience those periods of their lives when they feel themselves completely abandoned by others. Sometimes even completely abandoned by God.

As we have the power to make decisions about what we are going to do with our lives, can we choose to be alone? This is not an argument for being married or for being in religious life. It is a suggestion that whatever state you find yourself in, you will experience this kind of solitude. This aloneness.

No one comes into glory unless he is willing to be alone, or at least unless he decides that he can live with that reality.

If we are looking for the glory of our race, or any other type of advance, we have to be willing to make that decision of whether we can stand to be lonely people.

I have a plan. I will give and give and give of myself until it proves our making or my end. The men of our group have developed as a result of living under a ruthless system a set of mannerisms that numb the soul. We have been made the floor mat of the world, but the world has yet to see what can be done by men of our nature, by men who have walked the path of disparity, of regression, or abortion, and yet come out whole. There will be a special page in the book of life for men who have crawled back from the grave. This page will tell of utter defeat, ruin, passivity and subjection in one breath, and in the next, overwhelming victory and fulfillment.

(George Jackson)

Εὐχαριστῶ

[Greek: eucharistia -to be thankful]

If you were in a prison camp they would give you bread and water and tell you that was a meal. For those of you who are getting hungry now, this is a meal. If you were terribly sick you probably would not have an appetite. If they could get you to drink some water, they would figure they were doing good. The reason for saying that is so that we try to get ourselves in a certain frame of reference. We are much more vulnerable than we think we are. We are not as immuned to sickness and to death as we sometimes begin to believe. We are not as free as we like to think we are.



As bread and water is the food that prisoners eat, then we eat it in union with them. As our ancestors stayed alive by eating bread and drinking muddy water, then we eat it in union with them. As people who are about to die have no appetite, then we eat it in union with them.

LET US PRAY: Lord, God, we praise you because you are alive. Your living condition demands that you be in isolation; separate from. We are men and women created in your image and likeness. For all our creative power and our ability to leap gaps, to build bridges, to knock down barriers, we are self-contained, individual, isolated in solitude. Yet we are united with each other and as far as we can see, struggle to be in union. To be in union with those who are gathered here; to be in union with our brothers and sisters who could not come here. To be in union with generations past and generations yet to come. We stand before bread and water.

As far back as our eyes can see we observe long lines of black faced men, women and children. Their hands are bound. Their feet march forward...backward. They are together but each is alone. From their thick lips hang crumbs of stale bread: bread of death -- bread of life; flour and water stuck together by kneeding, baked by fire, forced down their aching throats by drafts of water. We are no better than our ancestors, so we eat together the bread of life -- bread of death; flour and water stuck together. Flour and water baked into bread. Flour and water washed down by water.

May we find in this rite strength to be alone, strength to be together. May we find You in this rite.

[Delivered by Father Donald Clark at the NBSC's 1972 Easter Week Retreat]

BLACK LAY CATHOLIC CAUCUS TO MEET

Mr. Sterling Hill, convention chairman of the Black Lay Catholic Caucus has announced plans for the Caucus' third annual convention to be held at St. John's College, Cleveland, Ohio, 9 - 12 August 1972. Under the theme, Nation Building! Organization for Equal Representation and Self Determination, the main endeavor of the convention will be to organize black Catholic caucuses on local, state and regional levels, in order to make the national body a strong vehicle for liberation of black Catholics, as well as the black community at large.

For further information and registration forms, contact Mr. Hill, Black Lay Catholic Caucus, P.O. Box 1606, Cleveland, Ohio 44104

SEMINARIANS MET

Members of the National Black Seminarians Association convened at Silver Springs, Maryland, 4 - 8 April for a NIA (Purpose) Workshop. Fifty seminarians gathered to hear renowned speakers on such topics as: Pastoral Care and Mental Health; The Black Church as a Community Organization; The Black Church as an Economic Power; and Black Theology - Black Spirit. Several black priests and sisters joined the seminarians for their concluding liturgy.

Brother David Benz was elected president pro-tem to replace the expired term of Brother Paul Wise. Inquires regarding the National Black Seminarians Association can be sent to: Brother Benz, St. Charles Seminary, Overbrook, Pennsylvania.

BLACK RELIGIOUS BROTHERS TO CAUCUS

Brother Joseph Hager, FMS, executive director of the Black Catholic Clergy Caucus, has coordinated a workshop for black religious men, The Role of the Brother in the Black Community Today, June 26 - 28, in Milwaukee, Wis. Father Kenneth Stewart will serve as chaplain. The workshop will deal with such areas as pastoral care and mental health, and the black church as a community organization. For more information, contact Brother Hager, National Office for Black Catholics, 1312 Massachusetts Ave., N.W., Washington, D.C. 20036.

NATIONAL BLACK POLITICAL CONVENTION

The National Black Political Convention held in Gary, Indiana, 10 - 12 March 1972, authorized a steering committee composed of one official head of each State delegation; one representative of each national black organization certified at the time of the convention; each head of the standing committees on credential, rules, platforms and resolution; the chairman of the national support committee, and the three convention co-chairmen.

As a national organization certified at the time of the convention, the National Black Sisters' Conference is a member of the steering committee, and was selected as one of the two national organizations to serve on the policy making committee.

RACISM MEETING IN ROME

Sister Martin de Porres Grey, President of NBSC, and Brother Joseph Davis, Director of NOBC, are two of the twenty international participants attending a meeting on racial discrimination. The colloquy, sponsored by the Pontifical Commission on Justice and Peace is being held in Rome, Italy from 24 to 27 May 1972.

The aim of the colloquy is to gather pastoral experiences relating to racial discrimination, examine them in the light of biblical and theological reflection, and give deeper motivation to the action to be undertaken at both the international and local church level.

NBSC ANNUAL CONFERENCE

The fifth annual meeting of the National Black Sisters' Conference will be held 13 - 21 August 1972 in Louisville, Kentucky on the campus of Spalding College. The theme of this year's conference, The Politics of Black Life in America, reflects a constructive concern in three oppressive areas of black life in this country - prisons, urban legislature, and education.

In order to reinforce the decolonization institutes of last years' conference, this year's conference offers three politicization institutes in the aforementioned areas. Renowned speakers and community organizers will conduct the institutes so as to prepare participants to work more effectively to bring about change.

A comprehensive fee which includes room, board, registration and materials is $75.00. A fee for "non-residents" at the college is $50.00. Special NBSC business sessions will include the election of officers and new central committee members. The conference will highlight gospel choirs, and the Second Annual Awards Dinner, with special guest Imamu Amiri Baraka.

The conference is open to all black sisters, priests, brothers, seminarians and laity. If you have not received a registration form, contact NBSC, 3333 Fifth Avenue, Pittsburgh, Pennsylvania 15213.

PRAYERS ASKED: Mr. Joseph Dulin, President of the National Black Catholic Lay Caucus, and Principal of Martin de Porres High School in Detroit, is in serious condition as a result of a coronary thrombosis suffered on 2 May. Cards and letters may be sent to him in care of:

Old Grace Hospital
4160 John R. Street
Detroit, Michigan 48216

DESIGN TRAINING LABORATORY

As a component to its DESIGN (Development of Educational Services in the Growing Nation) program, the NBSC is sponsoring a training laboratory for black administrators and teachers (professional and community teachers) of inner-city elementary schools.

The intent of the DESIGN Training Laboratory is to introduce teaching personnel and administrators to an effectual and innovative process for black inner-city community schools, with emphasis on parochial schools. A "team" of three to five persons from each school are invited to attend, so that they will be a support to each other when they return to their schools in the Fall to implement what they have learned, and to train the rest of their teaching staff. Each participant will be asked to accept a two-year administrative or teaching commitment (1973-75) to their school.

MASTER'S DEGREE: The NBSC has negotiated with an accredited graduate school of education to issue Master's Degrees in Education and/or Administration to the participants (limited to 35) of the DESIGN Training Laboratory. The full Training Laboratory program will consist of a four-week session to be held in July, 1972 in Roxbury, Massachusetts, followed by a school-year of observation by the DESIGN Training Staff, and a concluding four-week session to be held in July, 1973.

The all-black professional Training Staff includes national specialists in the political, sociological and psychological areas of education.

Schools interested in enrolling their staff members may contact the office of the NBSC.



is the means proposed by the NBSC to assist in producing community controlled schools in the black community.

- pre-service/in-service training for principals, teachers and students
- curriculum designing, testing and modeling
- preparatory training for Christian values in education
- programming for the utilization of vacant diocesan facilities in the black community for day care centers and community education
- assisting in retaining Catholic school facilities in the black community as a black educational alternative
- special service to black principals: cultivate and market proposals for educational innovations and experiments
- data dissemination for innovative educational models
- clearing house for positions open in black Catholic schools
- design and implement programs to initiate and maximize parental involvement in the total educational process of the school

DEVELOPMENT OF EDUCATIONAL SERVICES IN THE GROWING NATION

National Black Sisters' Conference
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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

September, 1969

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

INTRODUCTION:

This Newsletter brings to you the Talk of the Town and the Parish as the various units talk about their recent events.

SHALOM INC.

Two articles about the newest unit of the Parish, Shalom Inc. are reproduced by permission of the New Yorker. One describes the painting of the Shalom storefront, and the other records one of the summer parades. Shalom, had an active summer which included a Jazz Moon Vespers and a Jazz Street Celebration. The latter was climaxed by the breaking of large loaves of Italian bread as a sign of our unity in One Family. Everyone on the block eagerly took the bread and shared it with his neighbor. This winter, special Sunday evening services will be scheduled at Shalom. The children's programs will continue. We will be sponsoring an ecumenical Bible Study and hosting Shalom meals which will bring together people from a variety of worlds.

THE NEW YORKER
"The Talk of the Town"

Notes and Comment — February 22, 1969

Letter from a friend--a youthful-looking tax lawyer who collects wines and blows a passable moldy-fig tenor saxophone:

"As you know, midwinter Saturdays are a problem for the city resident. Plan as one will, there comes a weekend morning when the ski slopes report frozen granular and the prospect of a gallery crawl dismays; the bill are paid, friends are away, the terrier has been walked, the groceries and liquor are aboard, the new novel has bogged down, the afternoon TV promises only basketball or golf, and the Sunday papers are far over the horizon. One is up and doing, but what's to do? Seen from the rain-smudged bedroom window, the city resembles a stone swamp slowly sinking in its own gases. Two week ago, at exactly such a moment, the telephone rang and saved my Saturday. It was an old friend of mine, a school classmate who is now a minister in the East Harlem Protestant Parish; he was preparing to open a small storefront community center on East 105th Street, and would I come up and help paint the place? Would I! Half an hour later, I was teetering on a tall ladder eleven blocks and ten thousand miles north of my apartment, busily applying vinyl paint with a roller to the crumbly west wall of an abandoned delicatessen.

"What is more satisfying than the idiot joy of painting! Hunched over a pried-open gallon of gleaming, immaculate Kwik-Dri, one wields the mixing stick gravely, stirring and sniffing, considering consistency and weight of glop--a Fernand Point-embarked upon another famous mousse.

The roller tray is filled and affixed to the ladder shelf, the felt roller is baptized and the first glorious swoop leaps across the wall. In moments, one becomes expert; horizontal strokes are niftily cross-hatched with verticals edges are overlapped, ceiling moldings cunningly skirted. The mind slowly ticks down and stops. Rhythm and contentment descend. Pausing a length to straighten my back, I was astonished by my sudden accomplishment. Already, an enormous retangle of discouragement and bad wallpaper had vanished, replaced with a pleasing, soft-chocolate wallscape of Dogwood. Singlehanded, I had hung up this swatch of pure amelioration. I redipped my roller and resumed, grateful for the size of the job still to be done. As I progressed--ascending and descending my ladder and then hitching it along the wall, and becoming, by turns, Tom Sawyer and Franz Kline and (up near the ceiling) Charlton Heston in the Sistine Chapel--it grew clear to me that the pleasure I felt arose not just from the delight of spreading paint,but from the fact that I was painting a piece of Harlem. There only for the afternoon, exercising only the most numskull skill, I was nonetheless Doing Something About It at last. I was in on the action. I was lucky.

"The afternoon flew along. Our mixed company--a young opera soprano, a Puerto Rican photographer, a pretty magazine copy editor, a black jazz pianist, the minister (white, with splashes of Dogwood), and I exchanged japes and compliments from various wall levels of the empty store. Technical and aesthetic decisions were debated and resolved: Pomegranate to brighten the gloomy back walls, with a strip of Old Ivory on the partition; more Spackle on the bad plaster by the window; skip the fuse box, skip the red-hot heating pipe, more Dogwood on the sloping concrete stairwell. Coffee containers, beer cans, and half-eaten jelly doughnuts accumulated amid the plaster dust on the floor and Art Blakey's Jazz Messengers softly laid the word on us, over WLIB,from a portable in one corner. A considerable stream of neighborhood art critics wandered in and out to ask questions and proffer advice; they were invited back for the vernissage- the opening of the center a few nights later. It was all over too soon. We washed up with Ajax and cold water at the sink in the back, admired our brilliant walls and our spattered hair and sneakers, shook hands, and parted.

" "That was two weeks ago. Last Saturday , at home, I painted a small bookcase, but it was dull work and quickly done. I looked around our apartment. There was nothing else that needed fixing or doing. Our place is perfect, finished. I knew, of course, where I wanted to be--up in Harlem, painting a wall. And since then I have begun to understand, slowly and much to late, that there is something sneaky and insufficient in this wish. Close as it is, East Harlem is not my neighborhood, and if I want to belong there I must buy my wayin with better credentials than a paint roller. I think they know me up there. They understand what I've just found out--that I don't want to paint just one wall or just one old store, I want to paint all of Harlem and all the people in it. I want to cover it up, make it go away, make it all right--and only in my spare time. I know, of course, that many of the residents just to the north now want me to stay out for good.

The others--perhaps still a majority, perhaps not--simply expect much more of me than handyman jobs, and who wants to be painted all over with Dogwood and Pomegranate? Who wants an amateur decorator who can't fill his Saturday? Nobody. Maybe it wasn't just that store on 105th Street that got redeveloped that afternoon. Maybe it was me."

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Thursday Parade August 16, 1969

We heard the other day that an organization in East Harlem with the pleasant name Shalom, Inc., was organizing a parade. We heard, indeed, that Shalom had been organizing parades quite regularly, on Thursdays, throughout the summer, that the parade marchers were young children, and that the whole thing was thought to be a great success. On the day of Shalom's most recent parade, we set out to see for ourself.

When we arrived at Shalom's headquarters, on East 105th Street between Second and Third Avenues--a storefront next door to the Puerto Rican Social Club ("Billiards" and "For Members Only")--we found on the sidewalk in front of it a young girl in purple bell-bottom pants stencilling a cardboard sign. The sign said "Shalom, Peace," and we noticed, once we had entered the storefront, that nearly everyone in it--there were a great many small children, a few teen-agers, and a very few adults was wearing a stencilled sign saying "Shalom, Peace." One of the adults came up to us and introduced himself. He was an energetic man of about thirty with curly blond hair, and he said that he was the Reverend Harold Eads, known to all as Hal Eads, and that with one or two other people he had organized Shalom. "Shalom has to do with the coming together of the many sections of an urban society," he explained.

"The point of the parades is to celebrate the differences between different people and different groups. We had an African prade, and we made drums out of ice-cream containers. We had a Roman parade, and we made chariots. We had a Puerto Rican parade, and we made ponchos." That afternoon, Mr. Eads said, Shalom was organizing an American parade. "The only things we could think of that would be exclusively American were signs and pickets, so we made signs and became pickets. We will picket for Shalom and Peace. And baseball caps," he added. "We made baseball caps, and everyone will be wearing one of those."

Mr. Eads then introduced us to Mr. George Cables, who is a jazz pianist. Mr. Eads is a Methodist minister, and he and Mr. Cables met two years ago to plan a jazz service. He introduced us to the Reverend Felix Sugirtharaji, who is a minister of the Church of South India, and then he introduced us to Mrs. Alice Ware. "Mrs. Ware knows everyone in the community," he said. We then introduced ourself to Miss Cristal Harris, who is six. "I know everyone here, too," Miss Harris said.

Shalom set out west on 105th Street some thirty-five strong. Everyone had on a "Shalom, Peace" sign and a paper baseball cap. Singing, we discovered, is an important part of a Shalom parade.

The group sang songs learned for previous parades (one song, celebrating Italian culture, had to do with Romulus and Remus) and songs learned specially for this American parade. The two songs that were sung most often were "Shalom" and "Take Me Out to the Ball Game." On its way to Third Avenue, the parade passed the Colon Spanish-American Grocery and the Molino Rojo Restaurant (where several adults on the stepts joined in "Take Me Out to the Ball Game"). Then it moved north on Third Avenue, through a busy commercial block ("Nehru Jackets $10.99--Unbelievable But True"), and East on 106th. The parade stopped close to Second Avenue to give a special performance of the Romulus-and-Remus song for an Italian family know to the group, and then continued east to First Avenue. There was not a hitch in the parade. The marchers (by this time, of course, expert in the art of parading) stayed in an orderly line, and only occasionally did Mr. Eads or Mrs. Ware have to prod them to sing louder. At one point, however, the Romulus-andRemus song was pertty badly drowned out by music broadcast through a loudspeaker from a record shop, and at another point it was pretty badly drowned out by an ambulance siren. Otherwise, everything went very well. The parade attracted admiring attention. One young mother and her child joined it for nearly a block. At the Elite Linen Service & Commercial Laundry, a man waved and then broke into a little dance as the group went by. Only when the group approached the Shalom storefront did the tempo let down. As the parade broke up, we asked Cristal Harris (by whose side we had walked) what song she liked singing best and she said that she definitely like the baseball song best.

CHURCH OF THE RESURRECTION

The Reverend Charles R. Farrell went on a much deserved four months sabbatical to Mexico with his family by way of the Rockies. He will be returning October first. The Reverend Bill Vestal, Associate Pastor, Mrs. Millie Ryan, Secertary, Mrs. Blorneva Selby and the Executive Committee of Lay people have been successful in attending faithfully to Church matters.

FRIENDLY TOWN: Dorthy Harris, Chairman, Mary Ware, Director, Graciels Reid, worked out of Church of the Resurrection. And in spite of the hectic turmoil, have been able to send 375 happy children to Friendly Towns this Summer.

RESURRECTION YOUTH: This summer we had wonderful assistance from six youths sent to us by various Youth Programs in this community. They worked diligently with the Church Staff to see that everything ran smoothly. They are all back in school. One is in Puerto Rico attending college at the San German Inter-American University. We wish these fine students success in their careers. They will be missed.

NEW CANAAN VACATION CHURCH SCHOOLS: This summer East Harlem children again spent two weeks with New Canaan Host families and had a wonderful time. They went to Vacation Church Schools in New Canaan in which they learned Art, Music, Workshop, etc.

The East Harlem mothers were invited to see the Schools and spent a lovely day with the New Canaan Host mothers. It has given us a wonderful opportunity to develope a close relationship with this church. We are hoping that other Suburban churches can participate in this kind of relationship with the East Harlem community.

HAPPENINGS: We have had two very successful Bus Outings - Bear Mountain and to Hapotcong Lake, New Jersey.

USHER BOARD DANCE: June 20th, it was a huge success. Members, family and friends had a grand old time. David Watley, our Choir Master entertained us with his swinging combo.

All in all we've had a wonderful summer, and hope to continue God's ministry to our community. It is your faith in our work that has made all this possible.

ASCENSION

This summer program was conducted by community teachers, both adults and youth, with the help of a seminary student. There were three weeks for the junior high group and five weeks for the primary and junior departments.

The Junior High group had Bible Study, enriched by films, and trips to museums and other interesting places. A music professor from the Manhattan School of Music came twice a week to teach and direct the Junior Choir. This choir sang twice during the summer at the Sunday morning worship service. There were discussions on Black History with visits to the Nigerian Embassy, the Oceanic Exhibit at the Metropolitan Museum and the Schomburg Collection of Black Literature and Art. We also saw a film, "Christ in the Arts of Africia." There were sewing and cooking classes for the girls, while the boys went to a neighborhood park for sports. In the sewing classes the girls made skirts, blouses, slakes and Dashikis of which some were sold to people in the community.

The Primaries and Juniors also had Bible Study with related films and arts and crafts. The girls took sewing and the eight and nine year olds cooking. The cooking group was responsible for the refreshments each day and once for the congregation at the fellowship hour after the Sunday service.

The nine year olds wrote and presented their version of James Weldon Johnson's The Creation at a morning worship service at the close of the Vacation Church School.

Each Tuesday, there was a trip, with the closing trip to Wards Island for a cookout.

A similar type program will be continued this winter.

TUTORIAL PROGRAM

The summer program started on July 7th, minus Faye Edwards, our director, who was on a leave of absence in Puerto Rico.

The program was directed by Shelia Walker and Pattie Small. There were thirty-four tutors on the staff. Twenty-one were hired through the Neighborhood Youth Corps. We hired three community mothers who were great!

Mrs Vera Howard, a teacher from Los Angeles, also worked in the program. Many of her methods and ideas will be carried over into our fall-winter program. She has been in the educational field for more than thirty-five years. We were amazed to see a generation gap closed through her patience, knowledge and understanding. The young people especially sought her out. She was invaluable.

Five students from the other areas lived in the neighborhood and many people traveled long distances each day to work with us. We had Canada, Riverdale, Stoney Brook and East Village represented.

Our neighborhood young people understood many of the academic problems facing the students. We adults were happy to witness their sense of responsibility, dedication and eagernes throughtout the program.

Since we had no magic formula to turn non-readers into readers, our job was not an easy one, but Mrs. Small and I wish to thank all of our friends who helped make the summer a meaningful one for so many.

Sheila Walker

FUNDRAISING AND INTERPRETATION

The staff of Fundraising and Interpretation, beside doing the Administration duties of the Parish, had an exciting summer in assisting and participating in the two new programs housed in the front part of 2050 Second Avenue. The two programs were Parent for Education Action and the Metro-North Urban Renewal program.

The Metro-North Urban Renewal Program was a summer project funded by the city. The program had a total of thirty-seven energic youth involved. It was designed to provide placement of community youth in community programs and agencies.

The main emphasis was the mass-cleaning project. This was done by most of the young men in the program. Other areas of service were assisting senior citizens, tutoring in various reading programs, and working with vacation church schools.

The youth were supervised by college students from this community with overall supervision provided by Mr. Larry Fox, a young man who live in the neighborhood and has worked in one of the local Junior High School.

The other program, Parents for Education Action seeks to work with any agency, parents' association or educational group to provide supplementary training, man power and other assistance that will involve and help parents to become significant participants in educational improvement. The Parents for Education Action staff is made up of East Harlem parents who are dedicated to such "significant participation" and to the improvement of our schools. They are valuable resource to groups whose objective is similar.

Those of you who wish to talk farther about the envents of the Parish can feel free to contact those involved in program of your interst interst.

HELP FOR INFANTS

We have an urgent need for layettes, diapers, and baby clothing of all kinds. Any contribution of this nature will be greatfully received. At present we have exhausted our supply of clothing for infants. Christmas toys and gifts will also be appreciated.

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The Parish has come of age! We are 21 years old this year!. We invite all of our friends to join in the celebration of this event. The celebration will be held at the Church of The Ascension, Sunday October 26th, with a joint service.

San Francisco Theological Seminary

April 1969

SHALOMATIC ACTIONS IN EAST HARLEM

"IT HAS REALLY HAPPENED: The members of the East Harlem Protestant Parish are involved in the planning of their own future and community. Since 1967, when the reorganization of the Parish began, laymen have taken more responsibility on the administrative level than ever before."

SHALOMATIC ACTIONS REPORTED AND SHARED:

The Annual Meeting of the Corporation of EHPP opened on a triumphant note on April 15, 1969 as Olivia Williams introduced the wonderful group of competent and vigorous lay staff and volunteers who presented reports of the work of their units. It was impressive to hear Ramon Diaz assert that he had little to say about his work at the Family Clinic because he was too busy fighting for the rights and necessities of East Harlem families; and to join with George Cables in singing some of his original jazz arrangements of hymn music sung at Ascension; and to have Sheila Walker tell of the triumphs of the Remedial Reading Program. The long list of speakers from the seven units of the Parish and other participating community organizations only served to underline the words of Chuck Farrell who said, "A year ago a lot of people thought we wouldn't make it with our reorganization into smaller, indigenous units, with greater community leadership, but here we are and its great!"

The Annual Meeting, planned and run by our administrative staff of Olivia Williams, Leola Glover, and Raymond Rodriguez proceeded to the brief business meeting of the corporation where it elected more than the prescribed one-third membership from the East Harlem community to the Board of Directors. A unanimous ballot was cast for the officers of the Board: Bennie Whiten and Fred Beck from New York City Mission Society were elected President and Treasurer; Blorneva Selby of Resurrection and Dillon Skinner of Ascension were elected Vice-President and Secretary.

In addition to the reports and business the meeting included a display of the work of many community groups at Ascension, and a Shalom Meal at Resurrection. During the meal, as we broke bread and ate in fellowship together, we had opportunity to offer many "Shalom" toasts for the gifts and joys which have come to the Parish over the last year. We spoke of our first fund raising benefit at Lincoln Center, April 22nd. We rejoiced in the new programs such as East Harlem Skills Training Center and Shalom, Inc. We gave thanks for the years of devoted service of our friend Dr. David Barry, the retiring President of the Board, and for the hard work of all the Board members in this period of reorganization. We toasted the tremendous team work of all the Parish members in serving the East Harlem community. Harold Eads reminded us that many in the room and many who are now serving in all parts of this nation and world have come to know the meaning of

"Shalomatic Actions" of reconciliation and bridge building between people and communities through their association with the Parish. One and all we gave thanks for a Parish which is people in action; a Parish in continual growth and change as its "answers Christ's call of service to all....".

ANNUAL REPORTS FROM THE PARISH UNITS:

East Harlem Protestant Parish consists of 7 units and many related community organizations and programs. The units are coordinated financially by a Board of Directors, but function with local leadership and autonomy, and with local leadership in fund raising. They are organized in different ways according to their function of service in the community. Some of their work reflected in the following abreviated reports. Complete Annual Reports are available upon request from 2050 Second Avenue.

I. 2050 COMMITTEE

Out of the reorganization there developed the 2050 Committee. It consists of representatives from the churches, units of the Parish and those programs which occupy the building. They were given the responsibility of finding new and grass root programs which could utilize the building and be of service to the community as well. From this effort two new programs now occupy 2050 - The Community Law Offices and CCC Housing Office. Now that the building is being fully utilized the committee sees itself as a Management Committee dealing with all the internal programs of maintaining a building which services this community.

II. FUNDRAISING & INTERPRETATION

The Old Central Services unit of the Parish has taken over the new role of fundraising and interpretation and is now know as Fund-raising and Interpretation (FR&I).

It has been both a frustrating and an exciting year for the staff of FR&I. Their major responsibility has centered around assisting in fundraising and interpretation not only for the general work of the Parish units, but also for the Family Clinic directed by Ramon Diaz, and Shalom Inc. directed by The Rev. Harold Eads. They have also given moral support to all the units and community agencies related to the work here in East Harlem.

In 1968 the churches and other Parish programs took on the major responsibility of raising funds for their various programs. In the past the fundraising was done by the professional staff of the Central Services unit, who appealed to foundations and denominations for financial assistance for on going and new programs. Now this job is done by laymen in the different units, with the help of the FR&I unit and the members of the Board of Directors. There have been favorable results in this area.

III. FAMILY CLINIC

Out of East Harlem's vast resources of community agencies the East Harlem Protestant Parish has excelled in its ability to help the underpriviledged people of our area and because of its established

reputation, the East Harlem Protestant Parish is sought out by those in need of assistance ranging from Welfare problems to hospital references.

No matter how many agencies are in East Harlem to help people they always come to the EHPP for help. Through the years, since the Parish was established, we have gained the confidence and the trust of the people. They know that regardless of race, color or creed our doors are always open to help them with their needs. We are at their disposal 24 hours a day. The Parish has given many people in this community the strength to stand up for their rights and face up to difficulties.

IV. REMEDIAL READING

This time last year the Tutorial Program was riding high in the hopes of eventual solvency, with absolutely no ideal as to how they would get there. With cakes sales, rummage sales, inept fund-raising letters, a defunct Christmas card project and with the work of "a host to ra se not only our budget needs of $33,000., but also a $6,000.00 credit with which to begin 1969. We are justly proud of this. This year with bigger dreams of fund-raising, we are involved in a benefit that will benefit not only our program but the cultural programs sponsor by Shalom inc. as well. We hope to raise $24,000. for the two programs. The event will be the opening of the New York City Ballet at Lincoln Center on April 22nd.

The Program has expanded in both scope and certainly in population. There are close to 250 students involved in our program with more than 300 tutors. The younger ones still come in the afternoons after school. We have so many junior high students that we have had to move into the basement of Ascension on Saturday mornings. Our College Prep Program has new directors.. Michael Dawson and Mary Saudek (though Mary is not really new.. she was a tutor for three years some time back.) Our College Prep program has about 40 students, with about 15 of them now nervously waiting to hear if they have been accepted into the city's SEEK program, or other colleges such as MaCalester or into Sarah Lawrence or Brown University.

Our greatest thrill over the years has been in the real skill that community people have exhibited as teachers. We need not go into the merits of Pattie Small or Sheila Walker, who are invaluable to the program. We have Neighborhood Youth Corps students who tutor every day and have shown us all how to teach. This past summer we scraped together enough money to hire and train four mothers from the neighborhood. It was a most rewarding experience for us all. We are awaiting O.E.O. Funding for a program to expand the training program for mothers. Many have already volunteered a great deal of time, so keen is their interest. They helped open the schools during the strike, they were in the schools everyday helping the teachers. They have attended training sessions, local meeting about school situation. All of this they have done without pay.

One last note looking to the future. Six of our college aged or high school students will be selected to go with the National Student Travel Association this summer to work and live with families in England or Ireland. Two of our children are now in Spain for five weeks with the Whiteman School. The Reading Program is going to "the ends of the world."

V. SHALOM INC.

During the last four years, the Church of the Ascension of the East Harlem Protestant Parish has found ways to involve entertainers from Broadway and the world of jazz with teenagers and adults in East Harlem. This has resulted in local productions as well as trips to the theatre and clubs, both of which have helped teen-agers discover their own talent and developed mobility. It has also provided an opportunity for performers, particularly black entertainers, to be involved in a concrete community of need which in turn supports them in their new careers.

One of the ministers of the Parish (Harold Eads) and a Jazz musician (George Cables) have been involved in directing plays, arranging jazz liturgy, and developing special programs of poetry, drama, and cultural workshops. These programs have pointed out the need for a Bridge Ministry which joins together the varied worlds of an urban metropolis. New York, like other cities, is filled with many intersections of life which may simply pass each other by unless there is offered an opportunity of meeting and working together. Also, the church in our day has a responsibility of relating to people not only through a congregational life, but gathering around places and issues which attract modern man.

Shalom Inc. includes people who are in the business of Shalom who, wherever they are, are seeking to work for a more just and open society. It includes people who are in the body of Shalom, who seek to share fellowship and discussion with other people who work in other areas. The programs of Shalom Inc. are really carried on by its members wherever they are, but because part of its purpose is to relate concerned people to areas of needs and because the program came out of a life in East Harlem, Shalom meals are held where people could come together around various areas of concern.

On Tuesday nights Shalom Inc. in co-operation with Church of the Ascension runs cultural workshops: Photography taught by Armando de Rivero, Art by Sheliah O'Shea, Typing and Stenography by Roberta del Rivero and Pam Hoey, and dance taught by Leon Hawkins and Paula Kelly, star of "Sweet Charity Shalom Festivals have been held sponsoring a play with David Baldwin, and an afternoon with Novella Nelson. On Palm Sunday weekend we took a jazz trio with George Cables, Lenny White and Clint Houston to Connecticut. A group of youth and two adults from Ascension sang a concert of contemporary church music. In cooperation with the Africa American Institute, Africans will be teaching a six weeks course of African History. Shalom Inc., like all "groups" of Shalom, hopes to become not so much a group, as a movement of Shalomatic action.

VI. CHURCH OF THE ASCENSION

Church of the Ascension has gone through a major change; after many months of searching we were fortunate to find a Black minister. On October first the Rev. Thomas C. Monroe, Sr., from Sumter, South Carolina was called as pastor of the church. Mr. Monroe came to us from an Associate Pastorship of a Presbyterian-Episcopalian church in Miami, Florida. Tom, his wife Kate, and two children Tom, Jr., and Cheryl have become a vital part of the church family.

The extensive summer program for children and youth came to a climax in a Gala Carnival in the basement complete with booths, games, talent show, music, movies, and food which was enjoyed by all. An exciting trip for the children occurred when the children from Ascension joined with the Reading Program in a march to the United Nations Plaza with canned food to demonstrate their concern for the starving Biafran children. The one hundred and fifty children wore signs and carried posters imploring the United Nations to take immediate action.

One of the highlights of the year is the music of the church. A young Jazz Pianist, George Cables, on the staff of the church, has worked up some great arrangements and new tunes for our Youth Choir, using words from our Hymnal and from Fisk, a World Council of Churches songbook for youth. He has provided us with lively and meaningful new rythms that speak to our modern times.

The fall & winter have been times for the Monroe family to settle, and Tom has spent time getting familiar with the people and programs of the community. The traditional Thanksgiving service was held, and Advent started with a "Love In" at the 11:00 o'clock service. During our Lenten School we were fortunate to have the opportunity to share two nights of Pot Luck Supper and fellowship with the Church of the Good Neighbor. Dr. Robert P. Johnson, Presbyter of New York City Presbytery spoke at one of these evening. A memorial service for the late Dr. Martin L. King was held as a part of our Good Friday service. We shared in an Easter Dawn Service on Wards Island with Resurrection and Living Hope churches. Looking across the East River at the city at seven o'clock in the morning was a real experience.

Ascension is now sharing its facilities with other programs in the community. Manna House and Shalom Inc. both use the church twice a week for part of their programs. The United Black and Latin American Youth group which began in a store front is now housed in Ascension.

In searching for new ways to have the Spanish speaking people involved more in the life of the Church, we have started a new program on Sunday afternoon for Spanish speaking people. This program began on March 16th and has had a good attendance each Sunday. Under the new leadership of Rev. Monroe we are looking forward to a fruitful year in 1969.

VII. CHURCH OF THE RESURRECTION

A year after the latest Parish restructuring, it appears that our optimism for the future was warranted. More and more, the work and ministry of the church has evolved into the hands of the members, and everyone is responding to the opportunity with "enthusiasm". Attention to budget, staffing, and program matters is more direct and more spontaneous than ever before.

This summer, Chuck will be taking a Sabbatical. In his absence the administration of the Church will be in the hands of the Church Council and its Executive Committee who will meet weekly with the staff Our confidence with this approach stems from our growing experience this past year with decentralization of labor and responsibility.

David Watley and the choir have continued to lead us in the joys of music. On May 25th, they will give the community an afternoon of Gospel song. The singing is now augmented by a growing Youth Choir. Bill Vestal, who teaches at P.S. 99, has been working intensively with our youth since September. Over the year they have worked out a very active intinerary.

Again this summer the Friendly Town program will be housed at the Church. This year, however, we will have full responsibility. Our own Mary Ware will be the supervisor and Esther Rodriguez her assistant. Rose Cooper and her committee are on top of the City-Country Vacation program which is run with New Canaan Community. The "Alumni" youngsters are set for special camp experiences. To this end the committee plans a a dinner and a bazaar later this Spring to augment the scholarship funds the New Canaan community is raising.

Following up on our conviction that we are learning a great deal about the possibilities and techniques of community renewal, and that our experience may be of value to our surburban friends, we have had meetirgs with mission groups of the South Church, New Britain, the Congregational Church in New Canaan, the Manhasset Congregational Church, and the Garden City Community Church. We hope to continue this emphasis.

The Metro North development plans continue. The buildings across the street from the church (318, 314, 310, 308, East 101st Street, 327, 317, 231 East 100th Street) are now slated for demolition to make way for the New Metro Plaza. The Metro North Relocation office, staffed in part by Dorthy Harris, and Millie Ryan as Chairman of the Board, is in the midst of a very tough job of relocating tenants.

REFLECTIONS ON EHPP BY BOARD MEMBERS:

Since the departure of Jim Crawford in June of 1968, Mrs. Olivia Williams and Mrs. Leola Glover have been operating the Parish offices at 2050 Second Avenue. Since then, these two women have been centrally involved in the hurricane of reorientation which has accompained the reorganization of the Parish. Serving as a central clearing house for mail, phone messages, crises, and celebrations, the back office is a scene of constant and seemingly chaotic activity.

Leola and Olivia have managed to stand above the apparent confusion while being vitally involved in it. Mail is delivered, phone messages relayed, letters typed, stencils run-off,,and News Letters published as befits an efficient business office. Meanwhile, these two mothers act as confessioners, counselors and sounding boards to the many individuals involved in the world of East Harlem.

Olivia Williams and Leola Glover have been helpmates and pillars of strength to many of us, while doing a great job in a position of vital importance but unrecognized signifigance. They are always ready to extend a hand, to go the extra mile, no matter how busy they may be. The whole of the Parish owes a tremendous amount to these women, whose lives reflect their Christian faith.

John W. Green
Chairman of the 2050 Committee

Dear Olivia:

As a response to our Annual Meeting I am moved to want to write to someone and share my sense of invigoration and hope.

The usual deep sigh of relief that more frequently characters the act of getting to and through "one more year" was, it seems to me, marvelously replaced by sounds of joyous expectation that a fresh, new, untouched year lay ahead with untold possibilities for doing the exciting things that were getting under way. There seemed to be that sense of new life that we talk about and strive for.

I learned a new word - "Shalomatic" - and maybe it describes a fair share of what was reported of the past and sensed for the year to come.

I also must say that I know enough about this kind of affair to know that it would not have happened without the tremendous effort made by you and Leola. Thank you.

Sincerely,

F. W. Cassidy, Jr.

Dear Olivia:

It is hard for me to get excited about a meeting but I came away from the Corporation Meeting Tuesday so elated that I wanted to congratulate you and Leola Glover on the job you had done.

Somehow in the fastest moving way you were able to give me the most informative picture of what is going on in East Harlem. The people involved and the work they are doing are indeed impressive.

My concern of a year ago, that the reorganization of the East Harlem Protestant Parish might be not just decentralization but disintegration seem so foolish now. Of course I should have know that the people of the Parish had the strength to step in creatively wherever needs arise, and to be the focal points for the most dynamic actions in East Harlem, but I needed you to show me. You did Tuesday.

Thanks,

Milly Marshall

A FINAL WORD::

We should apologize for the length of this report, but the year has been such an exciting one that we felt you should know all about it. We also wanted to give you a full and accurate report of the Parish and its prospects for the up-coming "year of Shalom". Great things are happening; we hope that you will continue to be a part of them.

Thank you,
Olivia Williams
Leola Glover

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

San Francisco Theological Seminary

January, 1969

INTRODUCTION:

For the last several months, many of you have been aware of severe dislocations in the New York City public school system. The teacher's strike, which lasted intermittently from September thru November was but a sign of the severe tension among those who are part of the system: teachers, parent, students, administrators, and of course, the Board of Education. This tension arises from the efforts of people, primarily in our Black and Spanish communities, to bring control of the schools more nearly into their hands. This will include major control over curriculum, personnel, capital expenditure and long range planning. It is an effort really to broaden the base of decision making responsibility, to democratize what David Rodgers in his perceptive book 110 Livingston Street has characterized as a " paranoid bureaucracy."

As the enclosed Newsletter indicates, many members of the East Harlem Parish, who have for years been involved in the crisis of our schools, including those who have been fighting tenaciously for intergration, have been immersed in the struggle for decentralization. Three of them Bob Lowe, Belen Cintron, and Peg Eddy, have jointly prepared the newsletter. We would of course appreciate any comments or questions you may have on it, as well as upon the commitment to what some people like to call " decentralization" and others, " community control."

DE-CENTRALIZATION

An exciting force is sweeping the country today. People are demanding the right to plan for their own betterment and their community's future. They are saying, " We want to control our own destinies. We want to decide what is best for us and our community and not have City Hall or Washington decide for us. We want a voice in planning our future. We want to be part of this democracy as active citizens."

This dynamic is sweeping the country, especially giving new hope to the downtrodden and traditionally poor. It is providing the possibility of change to poor Americans, who happen to be Black, Puerto Rican, Indian, white, or Mexican. And this force is being felt today in East Harlem.

When we examine this power reshaping our community, we see how Christian it is. For Christ came into this world to bring freedom to mankind. He came so that men might realize their full humanity. When man is free and fully human, he assumes responsibility for his life and his surroundings, i.e. his community. To offer this freedom is Christ's mission on earth. His Spirit is leading the way to bring full humanity to all mankind.

This Spirit is working in East Harlem where men and women are shaping the structures for their lives and for the type of facilities needed in the community: housing, education, health, welfare, employment, and even churches. Most important is education, for education prepares a person for his survival in the world and for his relationships with other people. Education should make a person able to exercise freedom and decision for his life. Yet the schools of our area have failed our children. Teachers are often new and ill prepared to teach children of a different color and social class. Administrators are bogged down in paperwork, rather than guiding newer teachers. Parents may feel uncertain about becoming involved in the schools. As a result, our children suffer and in effect, are crippled in their preparation for life. The average reading level in the fourth grade in our local schools is 3.1, when the national norm is 4.7. By the ninth grade, the reading level is 7.1, when the national norm in 9.7. To get a high school diploma, a person must have a minimum reading level of eighth grade. Too often, our children are given too little aspiration to succeed. Curriculums are watered down, excuses are made and mediocrity becomes the goal rather than excellence.

Members of the East Harlem Protestant Parish have long been concerned with better education. Several years ago the Tutorial Program was started. Individual parishoners have become involved in Parent's Associations, the Local School Board, schools committees, and activist organizations. Still, the overall situation steadily deteriorates. Our children fail further behind.

What are the causes? Many, of course. We have already mentioned a few. But mary persons feel that the chief cause is the size and remoteness of the school system. The New York City Board of Education employs 65,000 teachers to educate over 1 million children and has a building program second worldwide only to the U.S. military. With such numbers of employees and children, the individual is overlooked. Furthermore, what is best for a child in Riverdale(Bronx) or Bayside (Queens) may not benefit the child in East Harlem. Each local area has its individual character and needs. They cannot be dealt with uniformally. Persons working in a Brooklyn office (headquarters of the Board of Education) are far removed from the child reading two years behind grade level in P.S.109, East Harlem. It is far different working with children as individual persons rather than as statistics on a sheet of paper.

What seems to be the answer? We need to break down this huge superstructure known as the Board of Education to make education more responsive to local needs. Conscientious residents of East Harlem need to have a voice in how their children are educated. The learning process must be made more personable as well as relevant to that child in P.S. 109.

What shall we call this process? Let us say "decentralization." A highly centralized Board will be broken up into a number of smaller parts so that education may be made more relevant to the needs of local communities. (For example, the Board of Ed's plan proposes thirty districts of approximately 27,000 pupils each.) Definitely, real power should be granted, such as purchasing supplies and textbooks, molding the curriculum around the community's needs, preparing budgets, and planning for school contruction. Therefore, community residents can be more responsible for their children's education. Naturally this will require more time and effort, but parents should be guided by their aspirations for their children as well as feelings about what really makes them tick. The professional staff should also benefit. There should develop a real partnership between parents and teachers. Teachers will have a better understanding of the community and what the community wants in their schools. Teachers and community people can work as a team in educating children. Thus our children will benefit from a process that is closer to their needs and better prepares them for their future. The school will cease to be an alien island in the community, but a real center of the community's soul. It will become a "Community School."

All this is within the realm of possibility. We have faith in our community to work together for the best education of our children. For many of us, this is the only way left to better conditions. A strong de-centralization plan must be presented to and passed by the New York State Legislature in 1969. Time is short. By February 1, 1969, a plan must be submitted to the Mayor and the State Board of Regents. By March 1, 1969, it must be presented to the Legislature.

Yet we cannot do it alone. Brothers and sisters, friends of East Harlem,,we need your help desperately. We need your letters and political influence to pressure the Legislature to pass a strong de-centralization bill. There are many legislators who you can approach on our behalf. Do not underestimate the power of the individual. Remember the great influences of churchmen and humanist organizations in passing significant civil-right legislation. Our enemies are well organized and have huge war-chest. But, we the little folks of the world, can make our voice known also. If you have a questions, we have set up a Speakers' Bureau to appear before your church or organization. Write or call us at the Parish office (2050 Second Avenue, New York, 10029. Telephone: (212) 876-4027. Ask us your questions. Join us in our common struggle to make all men free. Help us assume responsibility for our lives and our children's future. We ask this in the name of Christ and for the sake of our children.

SPECIAL NEED A COLLEGE EDUCATION

From the earliest days of the Parish the Schools and Colleges Committee has been a source of financial aid for students in this community. Mainly through the generosity of a few donors who each year have given substantially, the committee has been able to raise between $ 5,000 and $ 6,000 , annually. Small scholarships have been granted to countless numbers of young people who otherwise might not have been able to pursue the educational opportunities which came to them. Often this kind of concrete initial encouragement has made a difference in futures realized. One early recipient is already a well know Washington, T.V. corresponsdent, one a physicist in a large industrial company, one a professor in a college in Africa and one the head of a large social organization here in New York City.

For the last three years the demand for financial aid has steadily increased. Much of this can be attributed to the work of our own College Preparatory Program which meets with high school students two nights a week for tutoring and guidance. Almost all of last years seniors who participated are now in college. We anticipate request for financial aid from 20-25 seniors this spring, all of who are planning to enter college in the fall. Our limited funds make it impossible to meet the needs this year. Next year it is an impossibility.

We are asking for your help. This can be done by the sponsorship of an individual student or through an outright grant to the College Preparatory Program marked " for Scholarships." Mr. David Plimpton who is in charge of this program at 2050 Second Avenue has any further information you may wish to have. We sincerely hope that many of you will be able to contribute to our young people's futures. They need you now.

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

April, 1968

A MAN DIES
(Dr. Martin Luther King, Jr.)

A man has died, the world is sad this place is in an uproar.
Stores are burned and houses too, and crying eyes are so sore.
He lived for peace and civil rights, because of his death there
is violence and fights.

Now he's in a wooden box, a silent, solemn face, killed by one
Who hated him, he marched, spoke for his race.
There's not an end to the marching.
His speech echoes on.
For every march we think of him,
For every speech a SONG.

Miss Maretha Starr
EHPP Writers Workshop

* *

The East Harlem Protestant Parish mourns the passing of Dr. Martin Luther King, Jr., a great man and leader who gave his life in the cause of justice, truth, unity and equality.

He had a great dream, a dream in which everyone regardless of race, color, economic or social level would live in the world in brotherhood and peace.

His death emphasized the cruelty that still exists in the world, that there is little unity, freedom and love among men. Yet the man himself symbolized unity, freedom, justice and love, the truth of which he affirmed. It is a glorious thing when a man's life truly reflects what he talked about.

These past weeks have helped us to know who we are, and have caused us to search, and honestly evaluate ourselves, our community and our mission. And as we look at ourselves as a Parish we have recommitted ourselves to work for the goals that Dr. King stood for. We firmly believe in Dr. King's philosophy, and in his memory will work to see that his dream becomes a reality in this community. His life was radiant with the claim of Christ's mission.

We want to share with you some of the new directions that the Parish is moving into as we seek to live also by Christ.

Olivia Williams
EHPP Fund Raising & Interpretation

WHAT IS HAPPENING IN THE PARISH

A Report from the President of the Board of Directors

David W. Barry

April 16, 1968

In the past, the annual report has consisted of vignettes and a brief report from each of the units, describing its goals and activity for the past year. While this would certainly be helpful again this year, I feel that there is something else happening in the Parish which spells something far more significant for the future than a rehearsal of a busy and active missionary program.

I

Since last September the East Harlem Protestant Parish has been passing through basic and dynamic change. The old Executive Committee of the Board of Directors has been reconstituted as a Reorganization Committee and has been meeting at least twice a month during the last six months in an attempt to bring new flexibility and vigor to the mission of the Parish. At its meeting in March, the Board of Directors took action on a Reorganization Committee proposal which, in effect, grants independence and allows the Parish program units to become a free association of mutually supportive and interdependent ministries. They will cooperate not because of a formal administrative structure but because they have in common many of the same people, sentiments and the same high vision. Each unit and program will be finding and allying itself with other community action and service organizations developing on an ad hoc basis what used to be formal and organized in the East Harlem Protestant Parish. In short, the kind of flexibility and freedom to join in mission is no longer dependent upon a structure similar to that of the traditional East Harlem Protestant Parish, but is rather found in these times in ad hoc groupings and coalitions taking their shape around the issues which are emerging in metropolitan society.

This has, of course, begun to happen already. Church members who are vitally active in various community organizations are joining with many others to struggle with issues which riddle our cities. The most striking example is the Church of the Resurrection's banding together with Union Settlement and St. Lucy's Roman Catholic Church to form the nucleus of the Metro North Housing Association. In addition to Metro North, some people convened by Chuck Farrell, and including people from Resurrection, Ascension, Church of the Good Neighbor, and Elmendorf Reformed Church (all East Harlem Churches), plus others of competence and skill from East Harlem organizations have met to form an East Harlem Skills Training Center. Members of Ascension and Emmaus House have been working, planning and worshipping together as signs of a new ecumenicity. The Reading Program is working with people all across the metropolis to provide new reading skills. And The Cooperating Christian Churches are opening a new housing office. Therefore, because of the increasing responsibility of each unit to decide its own course through their own

boards and funding apparatus, matched with increasing opportunities to grapple with the issues troubling this community, I believe we are witnessing new forms of missionary obedience whose sign as never before is unity through diversity and creativity through interdependence.

II

What is happening within and to the Parish is, I believe, a parable for our times. It is a sign of the kinds of action and structures which may be appropriate for congregations in the future. But, perhaps even more important, the Parish serves as a sign of what is happening in our vast urban centers.

Most of us are aware of the human rights revolution sweeping the world. It has been variously labeled liberation, decolonialization, a "revolution of rising expectations" and the like. No people in the world have escaped the implications of this revolution, least of all those who live in our center cities. Among the latter there is a flowering of self confidence, a deepening political sophistication, and a clearer self-identification. One can only witness and share in this change with joy and anticipation.

Because of this kind of change, institutions such as the Parish which have been developed for and with people from the heart of our cities must also be in rapid transition and change. The structures of authority and decision making in particular are in flux as people who have over the years had decisions made in their behalf are increasingly participating in the decision-making process, if not in fact, really controlling it. It is becoming clear across this country and in our cities that the era of making decisions on a "top-down" organization basis is rapidly diminishing, and that conversely broad participation is rapidly increasing. Thus, the spirit of democracy, "grass roots style", is abroad. This holds true not only for poverty organizations, and public schools, but for any local institutions serving the people of inner city neighborhoods. And it is a good thing!

III

In light of the mood of the world mirrored in the changes of the Parish, it seems to me that the prophetic role of the changing Parish lies in at least three areas:

1. Social change within an institution is often a difficult and traumatic experience. It is frequently accomplished, if not through violence, then at least through bludgeoned and often broken relationships. If there are any people and institutions in the world which ought to bring the kinds of changes necessary to meet the changing needs and aspirations of the world, they are Christian people and institutions. I am profoundly convinced through the real and lively

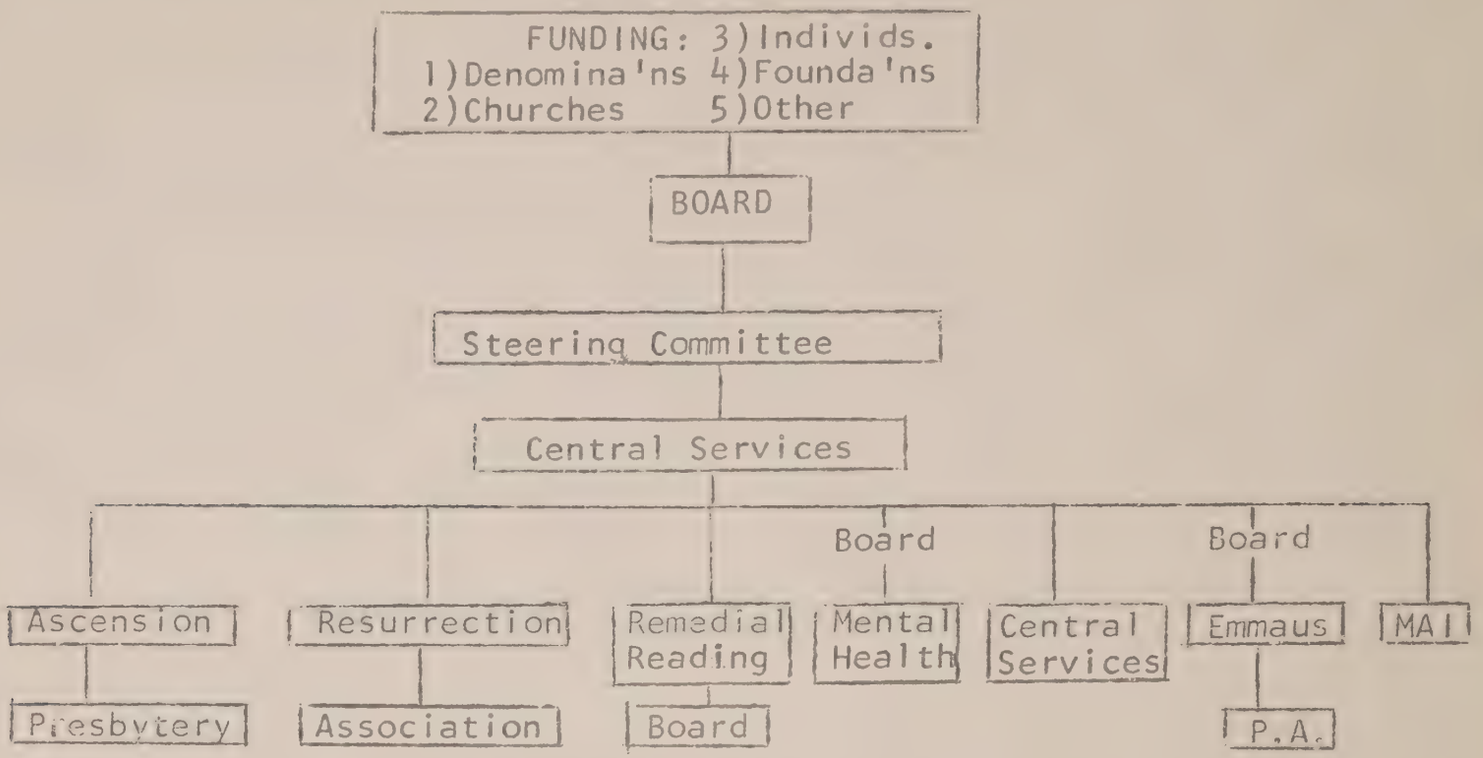
struggles of the Reorganization Committee that the necessary changes in authority and missionary thrust will be accomplished without breaking hearts and relationships.

2. As a corrolary to the above, it is clear to me that one of the primary issues of our day, the transfer of power, will find a clear demonstration within the processes of Parish change. As far as I can see, neither the current Board nor the staff, in whose hands up until recently the bulk of decision-making rested, have been obstacles to the peaceful transfer of power now going on within the Parish and its units. I feel the Parish can be a model for the kinds of good will and respect needed as other institutions in our society and across the world go through the process of power transfer.

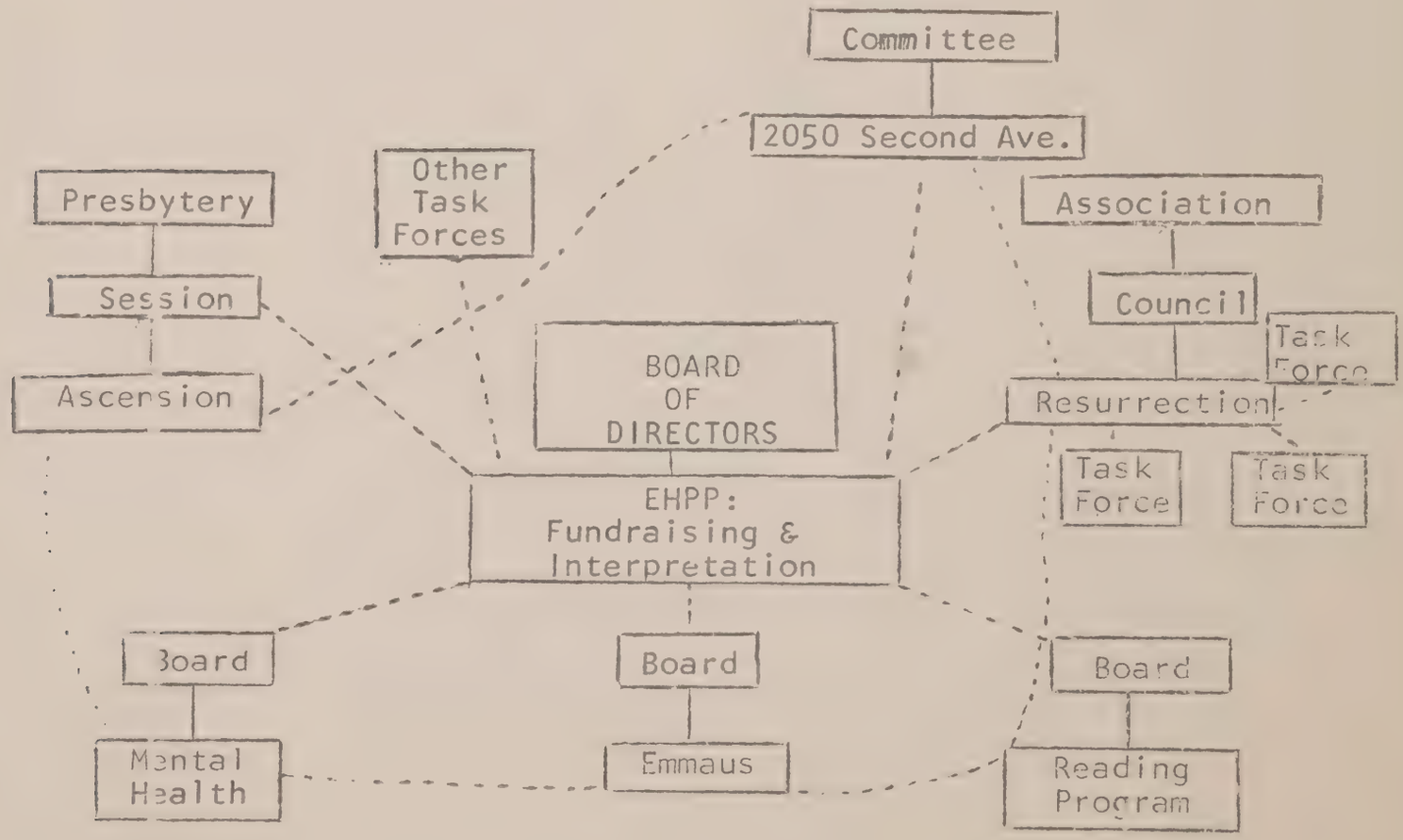
3. And lastly, I have a feeling that when people want to know what is happening to mission in the city, they will look not to what is happening in the East Harlem Protestant Parish, but rather to East Harlem itself. For the new coalitions of local organizations, both ecclesiastical and non-ecclesiastical, joining in ad hoc associations, shaping themselves around community issues, and putting people more than ever before at those points in urban life where humanization and liberation are emerging, there, I maintain, are signals for a style of mission which will be increasingly with us in the years ahead.

It is, to be sure, an exciting and challenging time to be alive. The Parish Purpose is being worked out in East Harlem: the blind, black, white and Spanish, are gaining sight and insight; captives of the status quo are being liberated; the deaf are hearing and understanding; the oppressed are searching for and gaining freedom; and relationships based on parity are signs of an era, of a new time, and perhaps of the year of the Lord.

This is the way the lines of authority appeared in the former structure of the East Harlem Protestant Parish:



This diagram suggests how the EHPP Corporation and Board will be related to local programs and churches. The Resurrection configuration holds for each of the other units.



MAY 14 1968

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

October, 1967

SUMMER, 1967

While many churches were going on "summer vacation" with their ministers off to the mountains and their church school teachers and pupils to the beaches, the program in this Parish multiplied, accelerated, and pressed ahead at a frequently explosive pace.

Our summer officially began in late June at a retreat for all the "summer staff" up at Parish Acres. On that occasion the college and seminary students who came from across the country assembled for a basic orientation and made the most of the opportunity to meet with some of the old hands around here. They became acquainted with people like Olivia Williams, a long time member of Ascension's Session and now the office manager at 2050 Second Avenue; Edna Taylor, secretary at Church of the Ascension who has spent a great deal of time with Christian education; and Helen Holly whose leadership has been invaluable in the church school. Patty Small and Shielah Walker, members of the Church of the Resurrection, were there introducing the tutors to the rigors of the reading program. Millie Ryan, the secretary and bulwark of the operation at Resurrection, acquainted the newcomers with the dynamics of the Metro-North neighborhood and the signs of hope to which her keen eye and boundless optimism give expression. Vicky Williams, an East Harlem teenager, was there to acquaint people with perhaps the most frustrating, detailed, grueling administrative task of all: the ticketing, tagging, and transporting of over 400 youngsters to "friendly town" homes all over the Northeast. That job frequently demands people up and on the line for the 5:00 A.M. train to Boston.

The theme of our summer staff retreat this year was "The Church for Others" and the basic source which we used was a paperback of the same name distributed by the World Council of Churches. It is a fine little volume which deals with the manner in which the churches can minister to a changing world. The retreat included, of course, appropriate Bible study. The closing study focused on the mission of Christ as described in Matthew 25, that startling and disturbing parable of the Last Judgment: Where were you when I was hungry, thirsty, naked, and sick?

Our Newsletter this month gives a brief description of what went on here between the retreat just described and a closing retreat on August 20. Ascension, Resurrection, and the Reading Program were the loci of action.

There was, of course, news made in East Harlem over the summer. Much of it is outside the purview of this letter to you. Suffice it to say, however, that our cities are in a race with time, tens of thousands of people are beginning to hear a new and different beat,

political action and activism signify the dawning of a new and not always clear direction in American political life. Regardless of the myths of progress, the economic, educational, and housing gap between the affluent and the impoverished has not diminished, but increased in the last decade. The Church is one institution, spread across the metropolis, which includes men and women whose goal is for a city of justice, respect, and full human dignity for all people. There is money and manpower to get with the task. One major element that is needed, of course, is the commitment.

ASCENSION

The summer at Ascension was spent mainly with the children and teenagers as we concentrated on their being a part of our church family. For five weeks, the Children's Vacaction Church School was based on Matthew's concept of God's Great Society. About 250 children participated and teenagers and parents served as teachers.

The children learned the Lord's Prayer, the Words of Institution for Communion, and other verses which describe the Christian's life in God's Kingdom. Our study of God s Great Society was climaxed with a play given by the adults on Sunday morning which acted out the words of the Parish Purpose. It showed that with the coming of Christ, the blind do see and the lame do walk, the captives are released, and the acceptable year of the Lord has come.

For three weeks the teenagers had a Freedom School which studied African history, with particular emphasis on the Ancient Empires such as Mali and Ghana.

An excellent series of films put out by National Educational Television on African history was used. One afternoon we were graciously entertained by Mrs. Marion Mills Perminger, who has an unique collection of African art. If our total summer had a theme song, it was "New York, New York, You're a Wonderful Town". The playwright, Peter Shaffer, who had seen our Easter play, sent our teenagers 40 tickets for his plays "Black Comedy" and "White Lies". We had a great trip to Connecticut to see Chita Rivera's sensational performance in "Sweet Charity". It was fun both for her and us when our kids stood up and waved to her during the applause.

Many people are searching for new means of having cultural life in the city available to all communities. The events in Central Park provided a real gathering place. We attended the Evening of Negro Poetry and Music, and one Sunday morning Josephine Premice, who had been in the show, came and read poetry at the sermon time.

Perhaps the most exciting new structure which seeks to allow all communities to celebrate the city is the Jazzmobile. Billy Taylor, the jazz pianist, has been working to take jazz to people who do not yet fully have the mobility which is so much a part of city life. The Jazzmobile appeared in three places in East Harlem this summer.

Three young jazz musicians helped us to present a Freedom Suite for one of our Sunday services, and in August a retreat was held with East Harlem people and a jazz trio. There were the usual retreat activities of Bible study, recreation, etc., as well as a jazz seminar.

As one of the teenagers said in summing up the summer, "It became Fun City for Ascension." We did again discover the joy which can be found by all people who live in New York City and tried to find ways to make that joy available, particularly to our church family.

RESURRECTION

In addition to being long and hot, the summer for Church of the Resurrection was, by turns, dusty and wet. The demolition for the housing project on our block has proceeded to the point where our building is in the center of a rubbled lot. The frequent rains this summer helped to keep the dust down to some degree and the children did their part by opening the hydrants. Sometimes 101st Street was a tributary to the East River.

However, despite the changes in the "lay of the land", this summer was productive. Four hundred and fifty youngsters found their way to "Friendly Town" families somewhere in the Northeast. The logistics of this operation - record-keeping, physical exams, departures and arrivals - required 24 hour attention and a reservoir of good humor. This summer the operation was directed by Miss Vicki Williams of our congregation.

Eighteen youngsters participated in our annual two-week program with children and families of New Canaan, Connecticut, and a joint committee of New Canaan and Resurrection families worked out arrangements that made it possible for fourteen teenage graduates of this New Canaan program to spend half or all of the summer at camps of their choice. In addition, we ran a four week Vacation Church School program and a summer film festival featuring such flicks as "Nothing But a Man" and "The Hustler".

Beyond these normal summer programs emanating from our building, Resurrection people were engaged in the full variety of community programs dealing with education, employment, addiction, welfare and housing. Our non-profit Housing Corporation continues to be a major factor in the rehabilitation of buildings. Six tenements on 102nd Street and two on 100th Street have been rehabilitated and reoccupied. Three more on 100th Street and six on 103rd Street are in the process. Further rehabilitation, completion of promised park facilities, and a development which will include a new school, new housing and new community facilities (library, post office, stores) are in the planning or negotiation stage.

Early in September leaders of the printing industry met with leaders of the community here at the church. We are hoping that out of this preliminary exchange and the continued intercession of our friend Dick Davison, President of Colorcraft Inc., we will work out ways for the second largest industry in New York City to become seriously involved with the Metro North community in the vital areas of job training and opportunity.

READING PROGRAM

We can no longer speak of the Reading Program. This summer it was pluralized, for we had three distinct programs going on at once. There was the summer program set up as it has been for many summers, with teachers living in the neighborhood and participating in the life of the community and of the Parish. These teachers, both professionals and college students, worked with second graders through fifth graders. Working with them were eight teenagers from the community who were paid through the Neighborhood Youth Corps.

The second program was for the Junior High School group. Earlier in the year the Reading Program was contracted by the National Teacher Corps and New York University to serve as a training ground for 37 Teacher Corps trainees who were, for the most part, Peace Corps returnees with some teaching experience. These trainees worked on a one-to-one basis in the morning and conducted classes in different subjects in the afternoons. These same trainees are now teaching in local public schools.

The third, and perhaps the most exciting program, was a creative writing course taught by Piri Thomas, whose book Down These Mean Streets was published late in May. For a long time we have felt that reading and certainly writing did not make sense to the kids. It is, as taught in the public schools, about three levels removed from reality as the children know it. Piri was reality. He was born and reared in East Harlem. He tells his story directly, "like it is". The teenagers (at first only a handful, later fifty and sixty) listened and responded by writing how they felt about things. He brought Claude Brown, author of Manchild in the Promised Land, and Gordon Parks, a Life photographer and author of The Learning Tree. When the summer program came to an end, Piri and the teenagers were still going strong and will continue on into the winter. The folder of their manuscripts grows thicker and there is even talk among them of publishing their own anthology, Sing Out, East Harlem.

* * * * * * * * * * * *

We have an urgent need for layettes, diapers, and baby clothes of all kinds. Any contributions of this nature will be gratefully received, especially at this time of year when we anticipate cold winter weather. At present we have exhausted our supply of clothing for infants.

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"Something is always happening in East Harlem. People move, and even buildings; business and politics move; history moves and God is moving. In short, the world of East Harlem, like the whole world, is in constant change. Being aware of the danger of being an experiment grown old and institutionalized, the East Harlem Protestant Parish is in fact changing and moving just like everything else in East Harlem."

--From 1966 Parish Newsletter

Dear Friend of the East Harlem Protestant Parish:

This is the first letter you have ever received from the Chairman of the Board of Directors of the East Harlem Protestant Parish. I write because these are times similar to those of the Parish's birth when new ways of responding to the challenge of the city are being sought, and I want very much to inform you of the manner in which the Parish is shaping itself around the changes in East Harlem and gaining new perspective on its missionary task.

First of all, while the Parish has gone through many transitions in its history of service to East Harlem, the Board of Directors has remained largely unchanged, consisting of representatives of denominations and churches which have supported the Parish budget. But the changing times require change in our patterns of organization. Residents of East Harlem who are members of the Parish pointed out to us, quite properly, that since it is their destiny with which the Parish is concerned, they should be much better represented on policy making bodies of the Parish. The corporation has therefore elected eight more local laymen to the Board, in addition to the two who are already members, and all future planning and policy making groups in the Parish will reflect this change.

Another major change is in process at the Church of the Resurrection. As you know, over the years the East Harlem Protestant Parish has provided a vehicle for cooperative action among its component units. At the present time, however, the members of Resurrection are pursuing and have found new associations for mission in East Harlem, and are presently engaged in highly significant ecumenical and cooperative action outside of the formal Parish structure. Resurrection's deep involvement with a coalition consisting of private industry, a foundation, a Roman Catholic Church, a settlement house, a local community organization, and the city administration in the rebuilding of the neighborhood is illustration of this. Therefore they are proceeding toward autonomy which, they are convinced, allows them broader freedom and blexibility for action. The congregation is fully aware that this means local responsibility

for payroll, property and other fiscal and management functions that until now have been handled by the Parish business office. They are eager for the responsibility to determine both their own missionary priorities and to manage their own affairs.

In addition, the emergence of strong lay leadership in the community has raised some real questions among the staff about the need for more professional workers who reflect the predominantly Puerto Rican and Negro character of the community. With Bill Webber having left to direct a center for the training of laymen and pastors in the tasks of urban social change (Metropolitan Urban Service Training Facility - MUST) but still active on the Board of Directors; with Letty Russell planning to leave her job as pastor of Ascension and coordinator of the Parish for advanced studies at Union Seminary; and with Bob Nichol leaving to develop another community action program in East Harlem, some key staff positions will be open for such new staff.

It is clear that these changes are part of the growing maturity and involvement of the laymen in the work of the Parish and community. They reflect the new pressures for community participation that have their secular counterparts in the civil rights movement and the community action section of the anti-poverty program. Old patterns of organization and control are becoming obsolete as those of us who represent the mission concerns of relatively affluent churches come to recognize the skills and competence that have too long remained untapped among the lay Christians of communities such as East Harlem. Members of the Parish are now giving leadership to a great variety of community programs in housing, education, recreation, community organization and action.

Here are some of the other developments that reflect the capacity of the Parish to generate creative new programs and spin them off:

Exodus House, now completing work on its 103rd Street quarters, is a fully independent agency with its own Board of Directors, serving as a half-way house and treatment center for narcotics addicts.

Emmaus House whose locus of operation is a brownstone on 116th Street, is now separately incorporated as an ecumenical center, including Catholic priests and laymen as well as members of the Parish, continuing the work of the Parish in Metropolitan Mission and making use of Parish Acres as a retreat center. Emmaus is moving rapidly towards self support.

The Community Reading Program is developing an independent board made up of laymen and staff from East Harlem, tutors, educational specialists and concerned laymen from outside East Harlem. It is also moving toward self support.

In Metro-North, a number of independent groups are now organized and at work on community problems: a housing corporation, an adult employment service, a tenants' association, a youth corps, a home-work study center, a tenant relocation program. In all of these Parish members and particularly the Church of the Resurrection are deeply involved.

In light of the dynamics of the community and the Parish's wrestling with an appropriate missionary enterprise, a great deal of planning is now going on for the future. A special committee has been appointed to work out the new directions the Parish must take to be faithful in a new period of history.

In this time of transition, as the Parish moves into uncharted and exciting territory, we are going to need your continued prayers and support. We are deeply grateful for your friendship over the years and pray that it may be sustained in the future.

Sincerely,

David W. Barry

David W. Barry
Chairman, Board of Directors

November, 1967

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NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

MAY 1967

STRUGGLE FOR A GREAT SOCIETY

(Sermon preached at the Annual Meeting of the East Harlem Protestant Parish, April, 1967, by Letty M. Russell, and based on Bible-study and discussions of Matthew, "The Great Society" in Daily Bible Readings, Lent-Pentecost, 1967)

SCRIPTURE: Isaiah 35:1-10, Matthew 11:2-6

> Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, "Are you he who is to come, or shall we look for another?" And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me." (Mt.11:2-6)

INTRODUCTION:

Today we are engaged in a great struggle; a struggle for a human world; a struggle to determine whether one quarter of the world will go on being rich and free and the rest of the world poor and slave; a struggle to determine whether the future will be shaped by men of responsibility; a struggle for a Great Society.

We are part of this struggle because the whole world is involved. Those who do not take their responsibility for the world and for their brothers seriously are fighting on the side of the status quo. Their refusal to join in the struggle for a Great Society is a decision for a society of inequality, slavery, and despair.

Long ago, Abraham Lincoln said that the United States was involved in a struggle to determine whether a nation could survive. Today our struggle is to determine whether men can survive as human beings. It is not just a Civil War, or even an American Revolution. It is a world revolution--a struggle for a Great Society.

I. WHAT DOES THIS GREAT SOCIETY LOOK LIKE IN OUR WORLD TODAY?

In one word--a mess. It looks like such a mess that people in East Harlem don't even want to use the phrase at all because it seems so meaningless.

President Johnson has used the words "Great Society" to popularize his program attacking the social problems of our nation; to win support for his programs in the area of civil rights, poverty, jobs, etc. But what has happened? The "great" society has become much less than "great" in the face of a war in Vietnam, administrative red tape and growing reactionary sentiment.

Even the poverty program is a mess in many places. Certainly it is in East Harlem as anyone would be quick to say who had any connection with our poverty program called MEND. The administration of the poverty program in New York City appears to be bent on subverting the purpose of the poverty program--the development of community leadership and responsibility in ghetto areas.

The East Harlem residents have tried to obtain funds for various community projects such as reading programs, legal aid, community resource development, for three years. Instead of encouragement, they have met constantly changing policies and red tape which keep them rewriting proposals and fighting among themselves. Even now East Harlem is still engaged in a struggle to unify the local groups in a way that will satisfy the city Community Development Agency and release funds for community projects. By in large the only funds made available piecemeal are those which reinforce service and caretaker programs which simply place "band aids" on the problems of poverty rather than helping programs which could develop human resources. And the leadership of the community itself is constantly being "seduced" by the offer of government jobs which effectively silence their prophetic stance.

<u>Yet this is not the whole story. The Great Society has signs of hope as well.</u>

There is hope in the name itself, for the words "great society" were coined by two sociologists at the beginning of this century as a description of the possibilities of human society in a technological age. They saw that for the first time in history men have the tools to build a great society where all men can be fed, and all men be free. Many men are convinced of this in every nation and are at work daily to find ways to shape the future. Such people are at work in our East Harlem community as well.

There is also hope in the fact that oppressed people of the world, including people who live in areas like East Harlem, have begun to believe that the Great Society belongs to them. This is why the slogan "Black Power" is a sign of hope. It says for all the world to hear, "We who are black are part of the Great Society and we are going to develop the power to take our part whether the rest of America likes it or not." In other nations the revolutions and chaos, the turning to communism, are all signs that men and nations intend to share the wealth and freedom of technology. They are part of the Great Society and they are not waiting for some rich Western nation to loan it to them on conditions of "good behavior".

Whether the Great Society is a mess, or is a sign of hope depends on the way we look at it. If we look with eyes of faith and with confidence in the future, we can see hope. And I suspect that those who have the most hope are those who are taking part in the struggle. Out of their involvement in the struggle for a Great Society they see the mess, but they also see the possibility of change and have the determination to shape the future.

II. PERHAPS YOU WONDER WHAT THIS DESCRIPTION OF THE GREAT SOCIETY HAS TO DO WITH OUR SCRIPTURE TEXT. IT HAS A WHOLE LOT TO DO WITH IT BECAUSE THE TEXT IS A DESCRIPTION OF WHAT HAPPENS IN GOD'S GREAT SOCIETY--THE KINGDOM OF GOD. IN THIS GREAT SOCIETY, ESTABLISHED BY THE COMING OF JESUS CHRIST, GOD IS CONCERNED THAT MEN MAY BE HUMAN, THAT THEY MAY LIVE IN RECONCILIATION WITH EACH OTHER AND THEMSELVES. THE STORY OF JESUS' TEACHING, PREACHING AND HEALING IS THE STORY OF THE GREAT SOCIETY, THE STORY OF A NEW AGE BROUGHT BY JESUS CHRIST IN WHICH THE LAME WALK, THE BLIND SEE, AND THE POOR HEAR GOOD NEWS PREACHED TO THEM.
HOW DOES THIS GREAT SOCIETY OF GOD LOOK TODAY?

God's Great Society looks largely invisible. It isn't even a mess--it is invisible. It is pretty hard to see any lame who walk or blind who see, or any good news being preached.

Many men and women are quick to say that they don't believe in God because they cannot see his work. Their child or loved one has died; they are out of work; the schools miseducate their children, and so on. Here in East Harlem the other day a woman in a creative writing class wrote a beautiful poem about why she doesn't like Christians who have a phony God and are phony themselves. She had plenty of material to develop. In so far as they can see, many men find God to be absent from their world and so pronounce God and his Great Society to be both invisible and dead.

Certainly God's Great Society is largely invisible if we search for it in the church. The church is supposed to be a sign of the Great Society. It is supposed to point to what God is doing by its own life. Yet statistics show that church membership does not make any significant difference in the attitudes or lives of members when compared to non-members. In our own Parish we can see the inadequacies and failures which have prevented us from being signs of the Great Society here in East Harlem and we are constantly asking ourselves how we can be a living sign of Jesus' ministry of healing and reconciliation.

Yet there is hope. There is hope because we have confidence that God wants his world to become a Great Society. There is hope because we believe that in Jesus Christ the New Age, the Great Society has already begun and that God is at work creating a new society and calling us to join in his work.

There is hope in the East Harlem community as well as other communities across the nation and world. Signs that Christian men and women are beginning to take responsibility in a new and powerful way; signs such as the work of Metro North in housing and community development; the work of MEND in providing a base for the community participation; the work of groups like the Reformed Democrats in taking responsible political leadership; the work of those struggling to improve the schools. All these are signs of hope because they represent Christians joining with others in a struggle to build a more truly human community in spite of all the difficulties.

There is hope in our Parish because in the midst of our failures, our worries, our inadequacies, we can see good things happening and can give thanks and praise to God as we seek out new ways to be faithful to God in the future. Just last week Ascension had a

church officers' retreat to try to see where the church had come from and where God is calling it to go. They did not see the way clearly but they did affirm that they were "on the Way" as a part of God's Great Society. As one newly elected officer put it after returning home, "I'm not sure where we have been, or where we are going, but I'm going with you!"

Is God's Great Society come? This was a question John the Baptist asked of Jesus long ago. In reply, Jesus simply pointed to the signs--the lame walk, the dead are raised, the good news is preached. Jesus' actions were the signs, and his own resurrection was the greatest sign of all that men have received power to live in the New Age with joy. Many rejected these signs and the authority of the one who claimed that they established God's rule. This is still true today. Many cannot or will not see signs of God's Great Society, for it takes "eyes of faith" to see God at work. Yet in faith we, like the disciples of old, can live in the Great Society and have confidence to plan for that society in God's future.

CONCLUSION:

Which Great Society do we live in? God's or the world's? We live in both. We live in both because both belong to God's plan to set men free and to build a responsible society. We live in both, and with eyes of faith we can have hope in the future and join in God's revolution--join in the struggle for the Great Society. The eyes of faith are given us by Christ's resurrection, for it is a sign of the God's love which has power to set men free to expect what God will do in the Great Society and to join him in that Society. Amen.

HYMN AND PRAYER:

"We're on our way and we won't turn back...we've asked our brother and sister to come along with us." Amen.

"SHOW AND TELL" ABOUT THE ANNUAL MEETING OF THE CORPORATION OF THE EAST HARLEM PROTESTANT PARISH

The Corporation of the East Harlem Protestant Parish is made up of elected representatives of the churches and agencies which support the work of the Parish. They meet annually in April to hear reports about the Parish, to elect members to the Board of Directors, and to hear the annual financial report. The business session of the Corporation was brief and allowed time for "Show and Tell" about the Parish. The Annual Reports of the Parish Units were distributed in writing and are available, free of charge. If you wish to receive a copy please write to 2050 Second Avenue, New York City 10029.

"Show and Tell" is a popular Parish tradition. At the beginning of a meeting for business, study, or fun, the people of the Parish frequently pause to "show and tell" what has been happening in their lives in the past week or so. This tradition is copied after the use of "show and tell" in kindergarten that teaches the child how to speak in public. But in the Parish meetings it has an even more important function. It helps the members of a group to express their concern and

support of one another as they share the experiences of each other's lives. A similar event takes place on Sunday morning in the worship service. During the Concerns of the Church members of the congregation share the events of the week with the whole church family so that all may share together in the needs of the community and in its events of joy and sorrow. As groups gathered during the week after the Annual Meeting there was much to "show and tell". There were the little mistakes of calling people by the wrong name and having people show up at the wrong place. There were the worries of whether there would be enough food, or whether the slides would be developed in time for the show. And then there were the triumphs of laymen who had told of their work as a part of the slide presentation. And so it seemed natural to share with all our interested readers a little bit about what happened at our meeting.

A Parish Panorama was a form of "show and tell" during the afternoon. Using a new set of slides which had been taken by Jim Crawford the various units of the Parish told their own story. It was exciting to hear the laymen from the different units tell of their work. Somehow the story seemed far more convincing than when told in the more practiced tones of the clergy staff. Three staff workers from Central Service told of how the office has moved forward in the past year in developing a Team Ministry of laymen who seek to work together to serve the community and the wider church. The office team is now headed by three members of the Parish churches who act as office manager, secretary for administration, and secretary for personnel and business machines. Laymen from the Church of the Ascension told how their participation in the life of the church strengthens them for their work in the East Harlem community. One member who is a deacon and lay preacher explained:her new job as an assistant in community relations for the New York Medical College provided opportunities for service throughout the week. Those from the Church of the Resurrection told of enjoying their new building and moving forward in the renewal of the whole community in cooperation with Metro North. Even the landscaping around the new church is being done in cooperation with the local community representatives of Metro North and the city architects who will build a small housing project next to the church. Metropolitan Action and Interpretation reported on the varied services performed in the field of social action and of interpretation of mission. Mental Health told of the continued struggle to find funds to support their program of community mental health. A proposal is being written for a joint project of Metropolitan Hospital and the counselling program for the training of community workers in mental health. Two lay staff workers from the Reading Program concluded the reports of the Parish Units by telling of their exciting year in developing an extensive tutorial program for the children of East Harlem. A new aspect of their program is a "college prep" night designed to prepare students and guide them in seeking opportunities for higher education. In addition, reports were given from groups who cooperate with the Parish in their service to East Harlem: Metro North, Exodus House, Emmaus House.

A Family Celebration was held at Ascension church following the "show and tell". Members of the Corporation, friends, and members of the Parish gathered together to celebrate a family style meal. They were following a custom of Ascension church which gathers each month as a

family for a "pot luck" supper. The atmosphere was informal. The cooks were seated with the guests and occasionally jumped up to refill a platter or get a seat for a late comer. At the close of the meal communion was celebrated around the tables in much the same way as it is celebrated in the Parish on Maundy Thursday evening. Letty Russell preached the sermon on the Great Society which is printed in the Newsletter. The climax of the meal was reached when all the participants walked around and greeted one another with the right hand of fellowship to take part in the work of the Great Society. After the handshake the bread was broken and passed from hand to hand and the cup was shared as the entire group took part in Christ's banquet. It was a celebration not only of our unity and joy in Jesus Christ, but of our unity with all those everywhere who join us in his work seeking to bring about signs of God's Great Society in our world today.

ECUMENICAL MAILING LIST

The work of developing a metropolitan retreat center for ecumenical dialogue between Catholic and Protestant groups was described in the Newsletter of January 1967. The Parish, MUST, and Emmaus House have been cooperating closely in this work. At this time we are seeking to develop a mailing list of interested people who would like to be kept informed concerning developments at the Ecumenical Center. If you would like to be on this mailing list, please return the following blank:

- -

TEAR OFF AND SEND TO: 2050 Second Avenue, New York, New York 10029

Please place my name on the mailing list for the Ecumenical Center of Dialogue:

Name: _____

Address: _____

Other names and addresses of those who might be interested:

_____

_____

_____

_____

_____

Please send _____ brochures and Newsletters describing the ecumenical work of Emmaus House and EHPP.

JUN 8 1967

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EAST HARLEM PROTESTANT PARISH
SPECIAL REPORT

April 1, 1967

OUR REPRESENTATIVE IN THE HOUSE: CONGRESSMAN ADAM CLAYTON POWELL

At a specially called meeting on March 17, 1967 of the Steering Committee, policy-making body for the East Harlem Protestant Parish, the following position was adopted regarding the special election in the 18th Congressional District which encompasses East Harlem:

> "The Steering Committee of the East Harlem Protestant Parish wishes its community, its friends, and supporters to know that it endorses Adam Clayton Powell's re-election as congressional representative of the 18th District of Manhattan.
>
> The events in Congress over the last several months in regard to Mr. Powell's constitutional right to represent his district have unquestionably had serious racial overtones and smack of racist motivation both in the investigation and in the subsequent decision to deny the Congressman his seat. The Parish recognizes that there are questions of propriety in aspects of Mr. Powell's behavior, but we feel any discussion of his alleged behavior outside the context of ethics applicable to all members of Congress serves only to becloud the more basic and fundamental issue of the Harlem and East Harlem communities' constitutional right to determine its own representation.
>
> The Steering Committee urges its community, its friends and supporters to endorse Mr. Powell in the special election on April 11, 1967."

We are mailing the Steering Committee resolution and the following commentary on the Adam Clayton Powell affair as a special Parish Report because we believe that what has and is happening to Powell is evidence of a deep-seated racism within American society that our nation is unwilling to face. Congress's action against Mr. Powell needs to be considered in this context if white Americans are to comprehend the growing alienation in the Black community.

Black Americans do not understand Powell's removal from Congress as a disciplinary action directed against inappropriate conduct. However Mr. Powell may flaunt popular public morality, Black Americans know too many Southern Congressmen whose careers have been built on the rule of intimidation, murder, and flagrant disregard

for constitutional rights to find the moral imprecations against Powell convincing. As for his legal difficulties, ironically one day AFTER he was denied his seat in Congress the Court of Appeals dismissed one hundred thousand dollars (the bulk) of the judgment against him and allowed him to be tried under the laws of Puerto Rico, something which his lawyers had advocated throughout the whole legal proceedings.

As far as Black Americans are concerned, the action taken by Congress was not against Powell, but against themselves. It said to every Black person that even the sacrosanct political process was expendable if a Black man refused to assume his assigned role in white society. The impact on the Black community was immeasurable. One man described his feelings as those he felt the day Kennedy was assassinated. It was as if the whole white society had screamed out to the Black community: "Nigger, keep in your place!"

If the reaction of the Black community was stunned disbelief, the feelings of white Americans were equally intense. Mail poured across the desks of every Congressman in the House demanding Powell's head. Men representing constituencies with virtually no Black residents were bombarded with demands that Powell be expelled. The question we raise here is WHY??? Why should a congressman from Harlem evoke such intense emotional revulsion from White Americans? Certainly it is not merely a matter of questionable moral conduct by a public servant. Bobby Baker, Billy Sol Estes, and Senator Thomas Dodd are equally famous examples of real or alleged misbehavior, and they do not touch so deep and sensitive a nerve in our nation's psyche. We must conclude that it is because Powell is Black, and only because he is Black, that a mass consensus of white Americans all over our nation cries out for his removal. When such a political lynching can be triggered by racist feelings, then, Black and white, we have good reason to fear for the future viability of our nation as a truly democratic and just community.

The following are excerpts from a comprehensive study entitled "The Adam Clayton Powell Case: A Test for Christian Ethics" adopted by the Presbytery of New York City representing 118 parishes. The eight-page study discusses the Powell case in the light of personal morality versus social ethics, the procedures followed in the judgment against Powell, and what the Powell case says about the present status of race relations and its portents for the future. Copies of the full statement may be obtained by sending stamped, self-addressed envelopes to the office of the Presbytery of New York City, 7 West 11th Street, New York, New York 10011.

Some excerpts from the study paper follow:

"The Adam Clayton Powell case is a testing ground for the honesty and perception of the American Christian as he tries to bring the insights of the Christian Gospel to bear on complex and important public issues. This case is complicated for many Christians because it calls for a distinction to be made between the area of private morality and social ethics. Most of the discussion of the Powell case has confused these two areas. When this has been done, Negro Christians particularly have been baffled and angered because for years they have been used to discriminating between the criteria of private morality and the standards of public responsibility in assessing Congressman Powell...

"In the first place, the discussions of the Powell case have shown that the time is past when the white community can call the signals for the Negro community. No minority community wants the majority to decide what is good for it. Every group wants to select its own leaders according to standards that make sense to its own condition. Every group wants to determine its own goals within the broad context of the American tradition. This has always been a latent and powerful thrust in the Negro community and every other group, but only recently has it become explicit and unmistakable.

"As a corollary to this, there is a unanimous rejection of the notion that minority members must measure up to the canons of majority respectability before there can be inter-racial cooperation. Negroes see that the marks of respectability are often not observed by the majority and they resent the requirement that they be more virtuous than the majority in order to get respect. Though Negroes value the virtues of moral responsibility, the day is past when they will try to be more honest, more naive, more friendly; that burden has been laid down.

"These changes, and others that could be mentioned, are all steps in the direction of more self-respect and more independance. These are the conditions that should always prevail among equals. The fact that they have only recently become a part of the self-conscious feelings of the American Negro is another evidence of the pervasiveness of racism in our society...

"A great deal has been said about Congressman Powell's flamboyance and shortcomings of his personal life. Many Christians have approved the discipline he has received 'because he has disgraced the Christian ministry' with his high living, his divorces, his lack of 'humility.' We know of no one who is prepared to defend Powell's personal life, nor, on the other hand, do we know anyone who has enough information to make a charitable judgment...

"Mr. Powell has been criticized for his divorces. As churchmen, we

are concerned about the anguish and family disintegration that leads to and follows divorce. However, the state of a legislator's marital life is not a condition that bears on his ability to govern...Others have said that he is arrogant. We do not have evidence to make a guess as to whether this is true. We would rather have legislators who are not arrogant men. But whether Powell is arrogant or not does not bear on the issue of his fitness to sit in the House.

"There are, however, some characteristics of personal behavior that would have a bearing on a representative's fitness for governing. There have been charges, for instance, that Powell was careless in the use of committee funds and that he may have diverted some to his personal use. If these charges are proved true in a proceeding where the normal rights and privileges of the accused are observed, then one could say that the personal behavior of Powell has a bearing on his fitness for office. However, we must bear in mind that the information we have so far in this area has not yet been subjected to a judicial process and therefore the judgment of a fair-minded citizen should be reserved until this has been done...

"We know that our laws are not written by men who are all paragons of virtue. We can all recall presidents, judges and legislators who have been accused of personal misbehavior. We do not condone their misdeeds. But we have been able to separate their private lives from their public record - except in the Adam Powell case...

"While it is technically not a censure to ask an elected representative to stand aside while his suitability is being judged, this act in itself takes on the character of discipline when the reluctance of the House of Representatives to take similar steps in the past is noted. For instance, when the question of the legality of the election of the Mississippi delegation was brought up in 1965, the House refused to ask the representatives-elect to stand aside. That they got their seats because Negroes in their state had been systematically denied the vote, had been documented. Yet the House did not humiliate them.

"In 1956 Congress did not refuse to seat Representative Thomas Lane of Massachusetts, and left his seniority untouched even though he had been convicted and jailed for income tax evasion.

"This is not a paper on the history of congressional ethics. The point we are making in citing these examples (and others could be mentioned) is to point out that asking a man to stand aside is a form of discipline, and further that Adam Powell is being judged by a committee that has no solid precedents behind it nor any impartial rules to guide it...

(NOTE: Even so, the House chose to vote overwhelmingly against the unanimous recommendations of its committee and refused to seat Mr. Powell.)

"In short, until Congress musters the will to set up a standard of ethics by which the suitability of every Congressman may be measured, it should abandon the business of passing on an ad hoc basis, on the right of an elected representative to sit...

"Whatever our feelings about the need for reform in the House Education and Labor Committee and whatever our feelings about the politics and conduct of Representative Powell, the Christian cannot let the action of Congress stand uncriticized. To do so condones a high-handed procedure that mocks due process, permits Congress to single out one committee and one man as the sole object of its reforming zeal, says to some of the most reactionary powers in the nation that they can have their way in Congress, and says to the Negro community that the most powerful Negro in Congress can be humiliated whenever popular sentiment decrees."

The Presbytery Committee offered these conclusions:

"For the reasons cited above, your Committee believes:

"That Congressman Powell should be seated. When a genuine code of ethics is adopted, he should be judged along with every other representative.

"That Congressman Powell should be restored to his committee chairmanship until Congress reforms all committees and adopts a new procedure for selecting committee chairmen.

"Something should be said to clarify the legal status of Powell's relations with the court. No one on the committee is competent to assess this situation. We have therefore asked William Booth, Commissioner of Human Relations of the City of New York to permit us to use a summary he has made, which is as follows:

"'Remember that Mr. Powell is not a criminal, having only been the defendant in a civil action, not a criminal one. In other words, he was sued as anyone might be for money. Since he lost that action he is now the object of certain criminal sanctions permitted anyone who has a judgment to collect. The number of uncollected civil judgments in this city (meaning New York) is staggering. The lawyer attempting to collect this particular one has gone at collection with all force and has been greatly aided by the fame of his quarry.

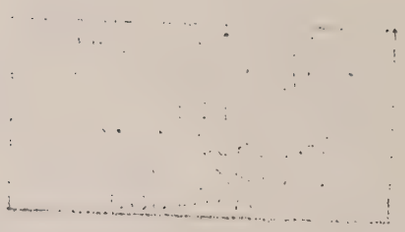
"'While Mr. Powell may now be arrested at any time in New York City he cannot be arrested while out of this jurisdiction. Thus instead of being the 'fugitive' that some have called him, he is using a legally permitted means of avoiding the payment of what he has always considered an improper sum for calling a woman a gambler's helper, which he believed and apparently still believes she was. If he was not legally permitted to thus avoid payment he would have been subjected to arrest anywhere. If he were in truth a 'criminal' and a 'fugitive' he would long ago have been brought to jail! Meantime, let us not forget that he has never given up but has tenaciously continued his fight in the courts through lawyers to prove he is right. In other words, he has engaged in a battle...within the permitted limits of the law.'"

(Note: Since the Presbytery's report was written and adopted, $100,000 of the sum assessed against Mr. Powell has been set aside and the legal case has taken on a different tone. The comments by Mr. Booth are included in this summary to point up some often-overlooked legal aspects.)

In conclusion, we trust that you will give this matter your most serious consideration. We believe that the cancer of racism abetted by the growing isolation between Black and white Americans challenges the very essence of decency, brotherhood, justice, human dignity our nation represents. It is not irrelevant as some have said that Mr. Powell is Black. He has aroused such deep feelings both in Black and white Americans percisely because he is Black, because he represents - he so effectively champions the cause of Black people. Congress has attempted to cut him down to size in the same way that every other Black man who has been an outspoken critic of a racist system - Mohommad Ali, Julian Bond, Stokely Carmichael, Malcolm X - has been emasculated by the instruments of our white society: the press, legislatures, scholars, churches.

We submit that Adam Clayton Powell is guilty primarily of being too outspoken and arrogant an advocate of Black Americans. Unless white Americans face their own hostility and fear of Black self-assertion, the Powell incident may well be a prelude to an expanding repression of Black Americans and a corresponding disintegration of our democratic system.





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NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

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March, 1967

PREFACE

This Newsletter is primarily about two programs: The Church of the Resurrection and Metro-North. On Metro-North we enclose an accurate and thorough article on this important community organization development. The Reporter magazine did a fine job in capturing the spirit that has enabled Metro-North to break such new ground. On Resurrection we have written a report that reflects the role the new building plays in our mission in East Harlem. The actual dedication was on Sunday, June 6, 1966. (A postcard request will bring you a copy of the sermon preached that morning by Randy Hammond.) Since then we have fought to be sure the building was a missionary structure, not an inversion of responsibility in the community.

IMPORTANT PUBLICATION NEWS

Letty Russell has written a book called Christian Education in Mission. It will be published this month by Westminster Press in paperback. This book is an attempt to take a new look at the meaning of Christian education in the context of new forms of church life. As the words "in mission" indicate, the book concerns itself with the development of a variety of structures or organizations of church life which would be more adequate expressions of participation in God's mission of reconciling the world to himself through Jesus Christ in the time in which we live. Its thesis is that Christian nurture takes place in the context of a witnessing community, and that, therefore, changes in the structures of community life will bring about changes in the way people are educated. Instead of trying to make the Christian education which we have in our churches at present more adequate, it looks at the need for reshaping the churches and then tries to show how this would effect the educational aspect of church life and aid the Christian community in this ministry. Copies of this book, at $2.00 per copy, are available at the East Harlem Protestant Parish office.

THE CHURCH OF THE RESURRECTION

On the Sunday we dedicated the new building for the Church of the Resurrection we sang the anthem, "We've Come This Far by Faith". That morning Randy Hammond pointed out in his sermon (copies are available) that a host of faithful people, stretching back to 1948, had made this day possible. There is no doubt that many elements of faith were involved and that faith had to stand up to a variety of trials. The decision of the Parish to build at all, the merger of the storefront congregations, the choice of location, the style and function of

the building all involved decisions about which there was considerable anguish. Then for close to six years Resurrection lived in dispersion with a design none of us (except for the architect Victor Lundy) could fully visualize in operation.

We have been in the building a little over a year now, and though we have had to deal with a variety of unfinished construction details, a good many visitors and the continuing problems associated with a $40,000 mortgage, the shakedown period seems to be about over. More and more of our attention and energy now goes into the use of the building as a headquarters for our ministry.

Though the Parish decision to build was in large part a pragmatic answer to the inroads and rumors of urban renewal in our neighborhood, there would have been legitimate reason for troubled consciences if this new church building were our only investment of brick, mortar and design, particularly in a neighborhood desperately in need of good housing.

Last winter The Architectural Forum (Jan.-Feb. 1966) included a picture story on our new building titled, "Neighborhood Church as Focus for Renewal". While the title bears traces of poetic license, the fact is that Church of the Resurrection has played and will continue to play an important role in the rehabilitation of this neighborhood called "Metro-North". From the beginning members of Resurrection have been vitally involved in the creative work of the Metro-North Citizens' Committee. (The amazing story of this community group and the work of such Resurrection people as Pura Rodriguez, Millie Ryan and Norm Eddy is contained in the attached Reporter article.)

As part of the master renewal plan developed by the people of Metro-North, Resurrection, with the blessing of the Parish and the Metropolitan Association of the United Church of Christ, joined with St. Lucy's Catholic Church, Union Settlement and the Kate Maremont Foundation to form a non-profit housing corporation to rehabilitate tenements in this neighborhood. We discovered that under the 1963 federal housing legislation the Church has a unique opportunity and responsibility to implement community plans for better housing and at the same time to provide a legitimate alternative to public housing. Until such time as responsible private investors are willing and able to provide new or rehabilitated housing at reasonable rents, we feel we must continue to play this role.

At this writing other churches in East Harlem are exploring or moving ahead with similar plans. But because these ventures have no long-tested procedures to follow, because of the complex involvement with governmental agencies and the great need for expertise in the fields of real estate, law, architecture and construction, the churches of East Harlem are seeking to establish a housing office that can either provide the expertise or put us in touch with those who can.

In addition to our immediate interest in housing, Resurrection members continue to give leadership or to play important roles in a variety of Parish-based or community-based programs dealing with welfare, mental health, education and employment. Even our old store-

fronts have new ministries. The Metro-North Youth Corps operates out of our old 102nd Street storefront and the Metro-North Citizens' Committee has its headquarters in the 100th Street storefront.

During this first year in the building we have had a good many visitors, individuals and groups, who have come by to see the church and the Parish. But because of the Architectural Forum article, our visitors have also included many architects and architectural students. Two architects dropped by recently to see the building during a two-hour lay-over at Kennedy Airport. Then this past summer at its annual convention the American Institute of Architecture selected this building to receive an Award of Merit. Since the A.I.A. made only six such awards, and since the new CBS skyscraper and the Dulles Airport were included, we are quite impressed.

However, after we select out the hours we are giving to maintenance and guided tours, we have happily discovered that this building is very functional and very useful for our ministry. Essentially it is two rooms. The upper room is designed for worship and is reached by climbing a gentle ramp. The first floor room doubles as a dining room, meeting room or classroom. Here during this past year we have had everything from church school classes, release time programs and youth meetings to monthly rummage sales, physical examinations for 350 youngsters going for summer vacations to Friendly Town communities, dinners with families from New Canaan, Connecticut and Upper Montclair, New Jersey, community meetings on relocation problems, press conferences involving Senator Javits and Mayor Lindsay, exhibitions of East Harlem art and a pingpong exhibition featuring the U.S. and former U.S. champions.

The upper room, which because of its design is visible from the sidewalk, is equally versatile. Here we regularly celebrate the Good News and it is here also that our praise has taken the form of concert and poetic drama — both featuring community people. The rugged cross which is suspended at the apex of the room was constructed from beams out of an adjacent tenement that was demolished recently.

The original rendering of our new building, which many of you have seen in an earlier newsletter, shows the church nestled among old tenements. Until a few months ago, this was the way it was. A few months ago the buildings to the east of the church came down and now the buildings to the west are being razed. Soon even 324 East 102nd Street which housed our Church of the Redeemer and later Church of the Resurrection will be gone. By summer all the people on the block bounded by 101st Street and 102nd Street are scheduled to be relocated, mostly in local projects. Then a new low-income public housing project will be constructed around the church. The project is particularly significant because the design and facilities incorporate community priorities established by a Metro-North committee after many months of negotiation with the Housing Authority.

The future looks very promising, not just because of the plans for new and rehabilitated buildings in our community, but because there is a spirit of resurrection that is generating the renewal. We pray that the Church of the Resurrection will continue to grow in the Spirit and that we will continue to experience your concern and support.

Reprinted from THE REPORTER 660 Madison Avenue, New York, New York 10021



Metro North Moves Mountains

GEORGE R. METCALF

In 1959, the United States Commission on Civil Rights heard testimony that "East Harlem is a rent jungle . . . where ten and eleven human beings have been crowded into one room . . . where tenants are afraid to put their lights out at night for fear of rats. . . ." Decaying walls, sagging floors, garbage-strewn yards, broken windows, filthy hallways, littered sidewalks—all of these still characterize the area.

Before the Second World War, the upper East Side of Manhattan, now called East Harlem—a crowded, heterogeneous part of the city that stretches irregularly north from Ninety-sixth Street and west from the East River—was not in such a shambles. At that time most of it was divided into two sections known as Spanish Harlem and Italian Harlem because of the nationalities that predominated. But Irish, Jewish, and a goodly mixture of other European migrants as well as Negro families all lived there in comparative order, creating a milieu capable of producing both a La Guardia and a mafioso. The deterioration of the ensuing twenty-five years, according to William Kirk, a former Episcopal minister from Pennsylvania who has served as head of the Union Settlement House on East 104th Street for the past seventeen years, has been largely the result of a series of faulty judgments on the part of the banks and city officials. He ticks off the events that led to East Harlem's present dilapidation as easily as an ornithologist describes the plumage of his favorite bird.

First, Kirk says, because banks and loan companies had had considerable difficulty during the Depression in collecting interest and principal on their loans to East Harlem landlords, they closed off credit to them and left many in no position to take care of necessary repairs and services. The second blow to the neighborhood was the result of City Hall's reaction to the deterioration: a decision right after the war to isolate the area and to replace many of the tenements, not necessarily the worst, with low-income public housing. As the city planners should have foreseen, the bulldozers soon routed thousands of long-time residents from their homes and out of East Harlem altogether. By the time the new housing was completed, most of those who were too poor or not poor enough to qualify had settled in other parts of the city. In addition, a postwar increase in the dope traffic and a wave of addiction among teenagers afflicted East Harlem. The community's reputation sank further as it became notorious for the juvenile gangs that roamed its streets and fought with knives and guns.

Arrivals and Departures

One badly affected neighborhood was a section starting at 99th Street north of Metropolitan Hospital, a tenement and light-industrial area of about seven blocks. This neighborhood was the core of an area that

In 1955, William Harlan Hale described in The Reporter the appalling conditions and the work of some young ministers in an East Harlem district now known as Metro North. We reprint three excerpts to contrast the situation then and now.

"Manhattan's East 100th Street between First and Second Avenues, running under dank cliffs of . . . tenements peopled by Puerto Ricans and Negroes beside a gutter drift of garbage, broken bedsprings, and dead cats, boasts of no fewer than six churches. . . . The last round of census takers . . . reported that an unparalleled total of some four thousand human beings were living in its twenty-seven 'multiple dwellings'—a figure that did not include numbers of dope-ridden derelicts who huddle day and night around the bonfires of its vacant lots. . . ."

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became known as Metro North because of the hospital close by. Before the war, perhaps twelve thousand people—of diverse origins but largely Italian—had lived in these seven blocks. But when Negro and Puerto Rican families with different customs and attitudes flooded in to fill nearby city-built housing projects, what stability that had remained after the first exodus was shaken further. Of the estimated less than nine thousand people who now live in the seven-block core area, at a rough guess some forty per cent are Puerto Rican, thirty per cent Negro, twenty per cent Italian, and only ten per cent "other."

Young couples who, despite the increasing dilapidation, intended to remain in the area soon began to realize that neighborhood schools were deteriorating rapidly as they filled up with children of the more culturally deprived newcomers. These young couples began to move out, and they were joined by residents of longer standing, the Italians in particular. When city planners announced that the blocks from 99th Street to 103rd Street east of Second Avenue had been designated for more public housing, Metro North landlords put aside their repair plans for good. They began renting their deteriorating properties to more and more Negro and Puerto Rican families who, during the years of the postwar housing shortage, were delighted simply to have a roof over their heads.

The district's landlords, indeed, have not had an easy time of it. One of their spokesmen, Israel Brod, who owned forty buildings ten years ago and has only a dozen now, says that politicians and social-welfare agencies have set up organizations to help tenants but that nothing has been done to relieve the precarious financial situation of East Harlem landlords. In addition, the city Welfare Department, which pays the bills for an increasing percentage of the East Harlem population, threatened under the Spiegel provision of 1962 to cut off rent to landlords who seriously violated the city Housing Code. Property owners often felt they were in the position of the biblical servant who discovered that "from him that hath not shall be taken away even that which he hath." Once the housing shortage had eased up and tenants could find other places to live, there were many vacancies in Metro North tenements. Profit margins diminished to the point where some of the more fly-by-night landlords simply abandoned their properties.

But however hopeless the economic predicament of the landlord, the physical deprivation of the tenants was far worse. Profits can be forgone and buildings written off, but rats, fires, leaky roofs, and unheated rooms must be endured by the unlucky families who live with them. The tenants' situation became so desperate that in 1961 Mrs. Pura Rodriguez, a mother of seven who had lived in East Harlem since she arrived from Puerto Rico in the 1920's as a young woman, helped



organize the tenants of five adjoining tenements to fight the owner for improvements. Known as the Teper buildings on 100th Street, these were considered by some to be the worst in the area. Soon tenants in other buildings began to demand better living conditions. Little by little the group of embattled tenants grew, and in December, 1963, it was established as the Metro North Citizens' Committee.

The tenants' efforts to organize were encouraged from the beginning by the East Harlem Protestant Parish and the Reverend Norman C. Eddy. Eddy, who graduated from Yale in 1942 and from Union Theological Seminary in 1951, has lived on 100th Street in Metro North since he joined the Group Ministry set up there by three other young graduates of the seminary not long after the war. The Group Ministry began as an experiment. It aimed to establish a church that would find new ways of reaching people who were not being reached by any other means. It called itself the East Harlem Protestant Parish.

'Where to Start'

The Citizens' Committee held its first meeting in the parish's store-front church on East 100th Street in December, 1963. Only twenty residents of Metro North showed up. Mrs. Mildred Ryan, who took notes and later became secretary of the Committee, is a Puerto Rican-descended housewife who had lived on 100th Street all her life and had apathetically accepted East Harlem's decay for herself and her four children. Mrs. Ryan's impression at that meeting was that "no one in the room knew where to start," and nothing in her minutes revealed the capacity for leadership for which she, among many others, has since become noted.

In the search for community leadership, weekly open meetings were held. Anyone in the neighborhood who came to voice a complaint about conditions in his building was urged and helped to take on the emotionally and physically exhausting job of organizing the dispirited tenants in the decaying buildings to help themselves. The Committee structure was purposely kept loose to involve as many residents as possible during this preparatory period. Membership in the Committee was open to anyone willing to contribute twenty-five cents a week or a dollar a month. Those who demonstrated leadership among the tenants in their own buildings automatically became members of a Workers and Organizers group that formed the backbone of the organization. But soon there was keen competition among members for elected Committee offices.

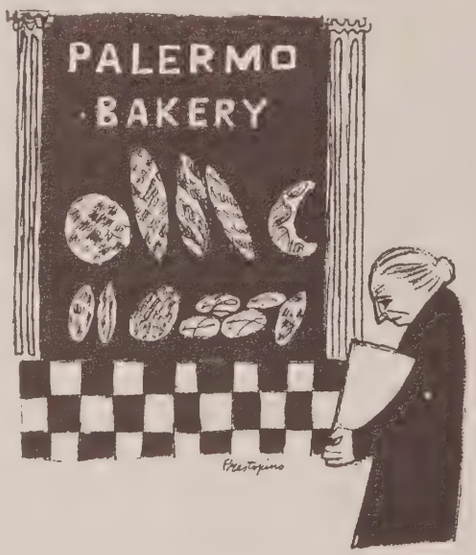
Those who attended the first meeting learned that the situation of some tenants in Metro North was worse than they had imagined. Before the meeting took place, Mrs. Addie Lewis, a strong-featured Negro housewife who had come to East Harlem from Savannah more than a decade before, had organized the tenants of her seriously neglected building to take their case to court. It developed that the owner of the

structure had abandoned it rather than make the necessary repairs, so Mrs. Lewis persuaded her fellow tenants to pool their rentals in order to pay for its upkeep. Now it was learned that three other buildings in Metro North had been abandoned and the tenants were in desperate need. The Committee moved quickly to help them organize and follow Mrs. Lewis's example. It conducted a street funeral for the "dead" buildings to draw attention to their plight. Some three months later, with help from Committee members, the tenants forced the city to take their buildings into receivership and be responsible for their maintenance. That same winter of 1963-1964, the Committee's first, it succeeded in forcing out an utterly neglectful new owner of the Teper buildings who was not providing even rudimentary services.

A serious fire soon made the Committee aware that it must learn to find new apartments for families that had been burned out. By the time another fire left some thirty families homeless in February, the group was able to help relocate them. That summer the Committee succeeded in getting vacate orders on five hopelessly dilapidated buildings and relocating the families that remained in them. In the course of all this activity, the most involved members were learning, and teaching others as they went along, what laws they were up against, what rights they had, and what channels they must go through to attain their objectives.

Although Metro North's advisers share with Saul Alinsky the aim of organizing the underprivileged to help themselves, they differ from him in that, while they are prepared to fight City Hall, they prefer to work with it if possible. Moreover, unlike Alinsky, they stay on to work and live in the community.

FROM THE BEGINNING, the Committee, at Eddy's suggestion, laid down three principles for itself. The first of these was self-help. There was to be none of the self-pity that often permeates efforts to improve the lot of the dispossessed. In adherence to this, says Eddy, "We often had to ignore the real suffering of some tenants . . . who would not get together with their neighbors and work for common goals." He estimates that active involvement by five per cent of the community would be "tremendous"—but as Metro North has proved, even a smaller percentage could move mountains.



The Committee's second principle was a determination to remain financially independent. Outside contributions come in from time to time, and the New York City Mission Society, a 150-year-old Protestant group with a network of church and social work activities through the poorer neighborhoods, now pays Eddy's salary as a community coordinator, but the Committee itself raises about $120 a month to pay office rent, utility bills, and stationery. "We can fight our own battles," Eddy says, "and no one can tell us, 'No, you can't do that, or we will stop paying your bills.'" Pura Rodriguez, the Committee treasurer, knows how hard it is to raise this modest amount from poor people, but through the donations of somewhere between three hundred and three hundred and fifty contributing members, the coffers have never gone empty.

> ". . . In this environment not even the devoted labors of Catholics have been able to make a deep dent. Apart from recourse to Gospel ranters and faith healers, East Harlem is, in the language of ministers, an 'unchurched' area, a moral jungle in which (as a parish report puts it) 'the idols of the boys are the guys who own the big shiny cars—the numbers boys, the dope pushers, the professional pimps . . .'"

The Committee's final and perhaps most important principle is the development of leadership within the community. "The natural leaders of the ghettos," Eddy reports, "must be sought out, challenged to take part in planning for their neighborhood and the city, and trained and subsidized to do so." In the process of developing leadership, Eddy has seen his role change from that of the dominant leader to that of an adviser. His objective—and he has made steady progress toward it—is to be entirely replaced by the leaders who have emerged from within the community.

Getting Results

After only thirty-five months of existence, the Committee's contributions have been significant. Twenty-one uninhabitable buildings in Metro North have been vacated, and the tenants moved to new locations; nine buildings have been demolished and eleven others refurbished by landlords under the combined threat of private and public action. Four more were forced into receivership when landlords refused to make necessary repairs; they were taken over by the city and put into liveable condition, with the cost of all repairs becoming a lien on the owner's property. Now the committee is pointing toward the demolition by the city of two vacant firetraps. The remaining ninety-three of the tenement structures in Metro North are much improved over what they were a year ago, although many would be considered deplorable in other neighborhoods.

Last spring a tenant-relocation subcommittee under the leadership of Mildred Ryan formulated plans for the relocation of some seven hundred families in buildings that will be rehabilitated or torn down within the next eighteen months and submitted them to the New York City Summer Anti-Poverty Program. With the approval of its plans in July, an $8,600 program to relocate families from nine buildings was undertaken under the direction of Edwin Suarez and his volunteer staff—all leaders from the community who

had been trained by the Department of Relocation to carry out their complex task without professional help. Only a few years ago the twenty-six-year-old Suarez was a member of the Dragons, one of the many bands of young toughs in East Harlem. Now he draws a small salary from the Metro North Relocation Program, which was launched with the ten-week summer anti-poverty grant, and is now subsisting on a small and nearly depleted private grant. He is working night and day in collaboration with the city's Department of Relocation. Members of the Metro North Citizens' Committee more and more are communicating directly with officials there and in the Office of Coordinator of Housing and Development without the intervention of Norman Eddy. Another group, known as the Parks and Recreation Committee, headed by the Citizens' Committee's present chairman, twenty-six-year old Bob Montesi, has persuaded Parks Commissioner Thomas Hoving to install a vest-pocket park and to plan a network of play areas in Metro North.



AT THE SAME TIME that it was working to improve the tenants' lot, the Citizens' Committee found itself allied with other, older forces in the community that had been working for the improvement of the area. Nearby, for instance, was Union Settlement and William Kirk, who had devoted years of effort to bring together older Italians and younger Puerto Rican and Negro leaders for the common purpose of saving the area from collapse. In collaboration with Peter D'Arpa, owner of a liquor store and an Italian-born community leader of forty years' standing, Kirk contributed enormously to the establishment in 1962 of an organization of church leaders, businessmen, landlords, representatives of all other Metro North organizations called the Metro North Association. Since its formation, the Citizens' Committee has also participated. The association, under the chairmanship of Peter D'Arpa and formed as it was of groups with a variety of interests and members who did not necessarily live in the area, had long-range and diverse goals for bettering the community and stimulating its economy. But the association was aiming for nothing less than an entirely rebuilt neighborhood. To accomplish that job, it realized that it needed a first-rate architect, a co-operative City Hall, and a concerned investor.

It knew what architect it wanted: William Conklin of Whittlesey, Conklin & Rossant, Nebraska-born and Harvard educated, whose vision of an ideal middle-class community is exemplified in the firm's plans for the new town now being built in Reston, Virginia. Having previously worked on public housing for the elderly just a few blocks from the Metro North core area, Conklin knew East Harlem and possessed a profound belief in community participation in all planning. He hoped to make Metro North a model of urban planning for a diversity of groups, but especially for those with small incomes. A survey conducted in five Metro North buildings showed that workers' earnings averaged $60 a week. Many families are on welfare; many other Metro North residents are old people living alone on Social Security.

After months of discussion and informal conversation with all elements of the community, the architects presented a plan that called for more than five hundred rehabilitated units, a public housing development of 275 apartments in the center of Metro North, 470 new units to be built and operated by community institutions, a small park bordered by shops, and a new public elementary school. After full discussion, the Metro North Association adopted this plan.

Opening Doors

The second necessity if the area was to be rehabilitated—achieving rapport with City Hall—was more difficult to establish, and here the association was helped by the Citizens' Committee. In April, 1964, a street rally sponsored by the city Department of Health to arouse tenant interest in getting rid of rats was taken over by members of the newly formed Committee. They staged a demonstration to call attention to the deplorable conditions in the neighborhood. They also enlisted the help of Councilman Carlos Rios in getting a hearing for representatives of the Citizens' Committee and the association with Mayor Robert F. Wagner. By the end of the conference, which took place that June, Mayor Wagner had accepted Metro North's plan in principle and, more important, had recognized the Metro North Association as the area spokesman. Thereafter, as one member put it, "the doors to City Hall swung open." That September the mayor's Housing Executive Committee visited Metro North to explore in detail the various components of the plan. All agreed that rehabilitation of the five privately owned Teper buildings should be the first step in executing the plan drawn by Conklin

and the Committee, and the city offered full support for their complete renovation.

In order to help the program, however, the city's Rent and Rehabilitation Administration had to bridge the gap between officialdom and the community, to substitute understanding for suspicion. The task was not easy. A worker for RRA recalls that he felt like an intruder his first few weeks in Metro North. The people felt that the "agency, like many other groups in the past, had come to study and exploit the area. There was great hostility and resentment."

The tide of suspicion and doubt was turned by evidence that the city's much-needed help would not be imposed. The beginning of the end of the estrangement came when members of the Citizens' Committee from the Teper buildings bypassed their director, Norman Eddy, and negotiated directly with Hortense Gabel, RRA head under the Wagner régime. The step delighted Eddy, who saw it as proof of the growing self-reliance of the emerging community leadership. The Committee members came to an agreement with Mrs. Gabel that RRA would hire most staff members from the neighborhood to conduct a survey of housing conditions, run an adult employment program, and maintain a local RRA office, and that residents would participate in all policymaking decisions. They also agreed that while RRA would decide on the technical competence of its professional staff working in the neighborhood, Metro North would screen prospective staff members to see if they could work amicably with the neighborhood people.

ALTHOUGH the association had its plans drawn up and had established a working relationship with the city administrators, it still lacked financial backing. William Kirk of Union Settlement discussed the progress of Metro North and the need for funds with which to acquire the Teper property with Jane Jacobs, a renowned critic of urban renewal and an old friend of Kirk's. At her suggestion, he applied to the Kate Maremont Foundation, a Chicago organization that had bought up several properties in that city for rehabilitation. The foundation agreed to purchase the Teper buildings in the fall of 1964. To work out the agreements with the Federal and state agencies on design, financing, and rental subsidies, it sent along its executive vice president, Victor de Grazia, a man of great force and persuasiveness.

Under de Grazia's guidance, three local groups, together with Maremont, in 1965 formed the Metro North Housing Society, a nonprofit corporation that eventually will own and operate the Teper buildings and other rehabilitated and new units. The co-owners from within the community will be Union Settlement, headed by William Kirk; St. Lucy's Roman Catholic Church,



led by Monsignor Louis A. Martorella, an active member of the Metro North Association; and the newly built Church of the Resurrection, an affiliate of the East Harlem Protestant Parish, whose pastor is the Reverend Charles Farrell. To get money for the renovation, de Grazia applied to the Federal Housing Administration, which can grant loans of up to one hundred per cent of the construction cost at below-market interest rates, using funds from the Federal National Mortgage Association. Acceptance of the request is thought to mark the first time that a program initiated, planned, and sponsored by a community has been accepted for below-market, long-term, nonprofit rehabilitation of tenement buildings.

De Grazia had to face the hard fact that tenants who could afford only $40 a month in rent would need subsidies to remain in the refurbished apartments. Obviously, nothing would be gained if the apartments were restored only to have tenants forced to find cheaper quarters elsewhere. The solution to this obstacle, which only a few years ago would have seemed impenetrable, was fortunately not difficult. Through the efforts of Administrator Gabel, the RRA obtained a two-year grant for experimental rent subsidies from the Federal Housing and Urban Development Department under provisions of the Federal housing act of 1965.

Without Maremont, the Metro North Housing Society, and RRA, nothing could have been accomplished. Yet the unique factor in this rehabilitation experiment has been the work of the tenants themselves. Mrs. Bernice Archie, a Negro housewife and a long-time resident of the Teper buildings who was the first elected chairman of the Citizens' Committee, has worked as the coordinator of the Teper buildings for two and a half years, usually as a volunteer, never with more than a modest stipend. The tenants initiated the struggle to upgrade the buildings before the Committee existed. The leaders among them have made this rehabilitation possible because they insisted upon being heard and because they cared for both their neighbors and their neighborhood.

WHEN the Teper construction is completed in another year or so (just when depends on the duration of a plumbers' strike that is currently delaying occupancy of one building), tenants will hardly recognize their new surroundings. The renovated buildings will contain new heating plants, electrical wiring, and roofs; new walls, ceilings, floors, and windows; all of the 135 apartments in the six-story walkups will contain new bathrooms, modern kitchens, and closets where none existed before; four-bedroom apartments will replace many of the standard two; tenants will enjoy clean tiling and fresh paint in hallways that are now unbelievably battered and grimy.

A second reconstruction program in Metro North was undertaken by the U.S. Gypsum Company as a commercial experiment in August, 1965. The company wanted to put to the test of actual use some new building

materials and construction techniques it had developed and believed would be applicable to urban renewal projects. When the work is finished sometime in 1967, 116 additional apartments in six tenements will be completely rehabilitated and transferred to the Metro North Housing Society. The company selected Metro North primarily on the advice of the city's Rent and Rehabilitation Administration. In the beginning members of the company had some skepticism about working with a tenants' organization in such a "difficult" community as East Harlem, but they soon discovered that the Metro North Citizens' Committee was a superb agent for developing community leadership. A Negro tenant named Zion Paige, four generations of whose family live in Metro North, has acted voluntarily as the co-ordinator of the buildings. He works nights for the Department of Sanitation and has given his mornings for almost two years to work with tenants on the intricate human problems of relocation. Neither the RRA nor U.S. Gypsum could duplicate his unpaid work and that of his volunteer building captains with the best of professional help. A mark of the success of the experiment is the fact that U.S. Gypsum has just acquired six more buildings in Metro North for rehabilitation and eventual take-over by the Housing Society.

FROM THE OUTSIDE, Metro North is still not much to look at. The most significant thing that has happened in the last three years has come from the inside—the mobilization of the inner resources of a small but dedicated group of tenement dwellers who have learned to help themselves and their neighbors. It is an impressive accomplishment.

Through the co-operative efforts of a variety of individuals, groups, and agencies, a deprived society has shown itself capable of developing its own leaders. The reluctance of the poor to move forward in the face of sensitive pride, apathy, shyness, and language difficulty has gradually melted. One has only to visit Metro North and to meet Pura Rodriguez, Mildred Ryan, Zion Paige, Bob Montesi, Edwin Suarez, Bernice Archie, Addie Lewis, and many others who are energetically working for the improvement of their neighborhood to realize what their efforts have meant in terms of pride in themselves and in their achievements. They now feel a satisfying certainty that because of what they are doing, seven rotting blocks in East Harlem will be made a fine place to live for several thousands of their neighbors.

The preparations for rehabilitating Metro North have roughly coincided with the birth of the anti-poverty program, but little anti-poverty money has come into the community, which has been forced to develop its own patterns. Al-

> ". . . What was the point of simply preaching the goodness of God the Father Almighty in East Harlem? . . . you had to start at the beginning and produce not a denomination but an actual, functioning, all-embracing church—a church that, unlike the polite or escapist sects, would move in and fight for these broken people's physical needs, beginning with the plumbing, and then minister with all humility to their souls . . ."

though each community presents special problems, Norman Eddy believes that these patterns may be widely applicable in poverty areas throughout the country: "Specifically, Metro North has demonstrated that a judicious mixture of money for housing and money for human renewal can bring about new neighborhoods, physically and morally."

According to Mayor Lindsay, New York will need $50 billion in the next decade to rebuild its most neglected areas. Because of the scale of the problem, and the fact that New York receives annually from Washington only a small percentage of what he calls necessary, the mayor has said that renewal funds will be concentrated on "the three hard-core ghetto areas that are the shame of the city"—Harlem and East Harlem, Bedford Stuyvesant, and the South Bronx. Whether the communities themselves will have a real hand in their own rehabilitation is not yet clear, however. For those who work and live in East Harlem, the most immediate question is whether the $31-million urban renewal scheduled above Metro North along the East River will be planned by the people of the area or imposed from above. Elsewhere in East Harlem, Protestant and Catholic churches in four small neighborhoods are organizing their people to prepare and execute plans for rehabilitation guided by local residents. They hope that they will be given the chance to do so.

Taking or Partaking?

The statements by Mayor Lindsay and others, as well as the emphasis placed by the administration on the Federal Demonstration Cities program, are but a few of the indicators pointing to a vast and imminent effort at urban rehabilitation. Eddy and his friends in Metro North would welcome much-needed financial aid for their neglected neighborhood. But they are apprehensive about the way it may be offered. If it goes for more bulldozers, more master plans devised from on high, more huge housing projects that obliterate the face and soul of a community—then, they believe, nothing will have been done for the reclamation of the people who live there. If, on the other hand, the people are allowed to decide what uses the aid shall be put to in their communities, the humanizing values of neighborhoods will be preserved in big cities with the added benefit that personal involvement will give confidence and competence to thousands who have never had it before.

Government, according to Eddy, "should properly take the role of co-ordinator, of strategist, of stimulator, and of auditor of the books, but without the exclusive right to determine how the money will be spent, as long as it is spent responsibly."

More important for the nation, if East Harlem, with its complex social patterns, can demonstrate that its people can prepare and execute plans in co-operation with government and private groups, it will provide convincing evidence that the urban poor have something to contribute to democracy. Certainly they will never fully partake in it if others make the decisions for them.

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

January, 1967

A NEW COMMUNITY FOR THE WORLD

Something exciting is happening! The barriers of 450 years are dissolving between those traditional antagonists of the West - Protestant and Roman Catholic. Pope John and Vatican II were a sign of the times and unquestionably accelerated what was happening at grass roots levels across the world. We rejoice in the fact that Christians have moved beyond the sterile debates of centuries which seemed to bog down in dogmatism, self justification, and ideological rigidity. Instead there seems to be a rediscovery that the churches' mandate is for the world, and the common acceptance of an invitation from the Spirit of our Lord to join Him in those situations where order is being molded from chaos, where human dignity is being restored, where reconciliation of men to each other is being accomplished, where new communities of concern are taking shape.

In East Harlem these signs of the times are all around us. Lyle Young and David Kirk, priests of the Eastern Churches united to Rome, have joined our staff and have just opened a house of reconciliation and hospitality called Emmaus House on East 116th Street. St. Lucy's Roman Catholic Church on 104th Street has joined with our own Church of the Resurrection, Union Settlement, and the Kate Maremount Foundation in Chicago to form a non-profit housing corporation which will be responsible for rehabilitated tenements in our neighborhood. The cooperating churches of East Harlem, a Protestant group, have met with Roman Catholic churches to form a housing corporation which will cover all of East Harlem. The human rights revolution has brought together men and women from many areas of this city who, struggling in a common task, are discovering a witnessing community with its demand that we rethink doctrine and remake structures which have been the signs of separation so that they may rather be the bonds of our unity. Two retreats in the last six months have brought together Christians of both traditions to reflect upon what we are called to be and where we are called to serve. Our Advent 1966 Bible Study of the Gospel of John was led on a regular basis by Myles Bourke, former professor of New Testament at the Archdiocesan Seminary, and the new pastor at Corpus Christi Church on the West Side. We are in the process of developing our farm in Putnam County, Parish Acres, into a metropolitan center for ecumenical dialogue.

This Newsletter discusses only two of the above developments: Emmaus House and the Center for Ecumenical Dialogue. The former is an established fact; the latter, a profound hope. Both, we feel, are signs of the times and perhaps of the future.

EMMAUS HOUSE

The idea of Emmaus House really began about 1959. David Kirk had a house of hospitality, a four-room apartment where some ten people ate, slept and found friendship. He had been drawn to this way of life by the Catholic Worker, which had not only called for social revolution but also cared for the victims of the present social order. He found himself very much a part of those "on the way" and the place was full of saints and seekers, the disturbed and the suffering.

But the desire to be a priest within this kind of "community of bearing one another's burdens" became stronger and stronger. Eventually, he went to Rome to study for the priesthood according to the Melkite rite, to which he had been drawn shortly after his conversion in 1956, because of its seemingly open and biblical Christian expression.

Two events occurred which added to the vision. First, the Vatican Council opened the Church inside out and there were no "off limits" zones for discussion. What was formerly voiced only by small radical groups like the Catholic Worker was now heard on the rooftops of the whole Church. Second, Lyle Young, a former missionary from New Guinea, who had a similar background and who had worked among the poor and "second-class" citizens of that country, joined with him. In the words of Peter Maurin, "one plus one is two, and two is revolution".

During those seminary years there was much talk and planning and much encouragement too, 'till at last the moment came to put the whole idea to the Bishop. He said, "Yes, go ahead." The next two years, after leaving the Beda College in Rome, were hard, full of disappointment, misunderstandings, opposition, even suspicion, but along with all that went support and friendship given by many people. The East Harlem Protestant Parish throughout the whole of this period fully understood what was envisaged and were mainly the ones who made us persevere through the most difficult times. Now David and Lyle are on the staff of the Parish, an' Emmaus House has begun in an old brownstone on 116th Street in Harlem.

The leaflet called LOVE, enclosed with the newsletter, sketches what Emmaus House hopes to become and to do. The House has been operating for only a little over a month, but already much has happened.

Members of the staff have been taking their part in important movements and issues of our times. Bob Lowe, an associate member, was elected to the People's Board of Education which is trying to ensure the hearing of the voice of the people in the education of the children of this city. Cathy Mahon has been asked to develop plans for certain areas in her field - education in the city. She has been asked to share in Church T.V. programs on education as well as to lecture at Fordham. Rose Gardella is connected with Pax Romama, an international students' organization.

Reconciliation knows no bounds, so David and Richard Mann, another priest on the staff, have participated in the Peace Movement. David goes to trial this month for his protest and demonstration against the bombing of the civilian population in Hanoi.

Living with us just now while he prepares a book is Shelby Gipson, a former co-worker of Stokeley Carmichael in SNCC.

Dozens of people have been in to share in the several conferences which have taken place. Others have come to visit, for meals, for a bed. Contacts with those forming communities of various kinds have been made. For instance, several young people from Washington were here to compare notes and ideas which revolve around the main theme of reconciliation and hospitality.

It is good how already Emmaus House can welcome those who work among the poor and who are poor themselves and those who live on Park Avenue; those who are already committed fully to trying to shape new patterns of living and those who as yet know nothing but the established mode of things.

One of our members, originally from South America, who has done remarkable work among Latin-American students living in this city, plans to begin what she calls a School for Living, patterned on Scandanavian People's Universities. Emmaus House hopes to help in the staffing of such a venture here in Harlem. At present we are looking for a store-front or a loft in the area where such work can be done.

Several friends, married and single, have begun to look for apartments or even houses up near our house in order to be more readily able to share in what is beginning to happen here and to make available rooms in their homes which would be used in the extension of the work of hospitality. Already it is something of a problem trying to respond to the needs of all the people who come our way.

We hope it is not being too self-consciously aware of ourselves to think that this little beginning at Emmaus House has something to do with the re-formation of the Church. It is true that many of the new forms of Christian life and witness have only tenuous connections with the present congregational structure, and the same could be said of us though we are fully en rapport with our own bishop and have his approval and encouragement. As Colin Williams says, we try, along with the East Harlem Parish and many other groups taking shape around the country, "to see the New Testament as witnessing to a Church which takes form in the world in response to the structures of the world's needs". These needs are very much apparent all around us here in this city, so marvelous and so frightful, in which we live. We hope we will be able to answer our fellow men when they talk to us.

A METROPOLITAN CENTER FOR ECUMENICAL DIALOGUE

The East Harlem Protestant Parish owns a retreat center in Putnam County called Parish Acres. Over the years this center has been used as a place for breaking down barriers between people of differing races and social groups. A new proposal builds on our experience in the ways in which such a retreat center can contribute to reconciliation and mutual understanding. We propose specifically that this center be used for furthering ecumenical dialogue across the metropolitan area, as men and women struggle to join in God's mission of making the city a more truly human community.

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We believe there is a unique opportunity for the development of a center for dialogue in the New York metropolitan area. This opportunity emerges from two signs which are apparent in New York and across the world. The first is the social crisis revolving around racial and poverty problems. Because much is being done to alleviate this crisis there is an opportunity to work with other organizations to provide a retreat center which specializes in these issues. A center for dialogue would be nearly useless apart from programs in the metropolitan area with which it could relate at points of action, continued training and in the sharing of resources. Such related programs are sponsored by MUST (Metropolitan Urban Service Training Facility) and by other social programs and agencies in the city. At a time of increasing misunderstanding and fear concerning civil rights, anti-poverty and peace efforts, a program designed to bring together people on neutral ground to try to understand one another as human beings has a possibility of contributing to a free and creative society.

The second sign of our opportunity arises from an ecumenical reapprochement signaled by Vatican II. Catholic institutions as well as individuals have a new openness to the possibilities of ecumenical cooperation. This is symbolized by many new cooperative patterns: emerging relationships between Union Seminary and Fordham University; between local churches in non-profit housing corporations; an ecumenical dialogue program initiated by the theological faculty of St. John's University. The work of Dr.J.C. Hoekendijk at Union Seminary in the development of ecumenical cooperation provides a resource for ideas and direction as well as opportunities for joint program. MUST will also contribute to this area, as it provides training programs which serve Catholics, Jews and secular groups as well as Protestants. Emmaus House also provides opportunities as well as resources and contacts within the Catholic community.

Because of the signs of opportunity reflected in the social and ecumenical climate of the metropolis, we believe that there is a need for a retreat center with the history, the availability and moderate cost provided by Parish Acres. Parish Acres is readily available to the city. It is an informal retreat center with ample facilities for groups to come together at minimum expense. It has traditions of freedom and non-denominational participation which provide a solid base for the kind of center envisioned. More importantly, Parish Acres is neutral ground for both inner city and suburban groups, as well as Protestant, Catholic and Jew. Its inexpensive, informal facilities are well suited to help low income groups feel at home. Its ecumenical neutrality is, of course, particularly important. Roman Catholic retreat centers are primarily monasteries, and while providing excellence for certain types of retreats, they are not particularly structures for new forms of exchange. Protestant centers are sponsored mainly by one denomination and reflect to a great degree the program priorities of that denomination. A center such as the one we are proposing needs to be free to develop new forms of program and meeting style which will themselves participate in breaking down the barriers among men.

Because of the tradition, resources and experience of the Parish, we feel that we are in a unique position to nurture such a center of dialogue. From the very beginning the EHPP has been committed to new forms of ecumenical ministry which involved Christians from a wide

variety of backgrounds. At present, the two Eastern Rite Catholic priests working with us as part of our wider ministry enable us to be a catalytic agent in bringing together groups from an even wider ecumenical spectrum. The interracial nature of the Parish is such that it gives us resources and experience in ways of breaking down barriers between racial and class divisions. Our relationships with suburban churches of the metropolitan area over the last 18 years provide a resource for continued development of understanding across the barriers of city and suburb as we struggle to understand our common citizenship and responsibility in metropolis. Our relationships over the years with other centers of dialogue such as Parishfield, Packard Manse, and evangelical academies in Europe, as well as with Union Seminary, and MUST provide a wide basis of shared experience with other institutions concerned with education, training, and dialogue. Our experimental programs in metropolitan mission under the leadership of Jim Crawford over the last two years provide clues concerning possible uses of Parish Acres in this new form of ministry. Lastly, our concern for the development of new forms of church life which enable the church to serve the world by joining in God's action there has taught us the need for risk and for openness to the future. Our proposal involves all who participate in risk - the risk of failure and financial loss - the risk of a dream which may not be realistic about the openness of church institutions to new forms of ministry. However, we would like to enlist the concrete aid of others willing to take this risk and to join with us in turning the talk of ecumenical unity, the talk of metropolitan unity into one small sign of God's action of reconciliation which has made all men one.

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Occasionally even such a prestigious publication as the Wall Street Journal engages in sloppy reporting. A serious inaccuracy in the Christmas feature called "Christmas 1966" has created a severe public relations problem for the Parish. The following is from a letter to the editor written from the Parish to correct this unfortunate misrepresentation:

"The East Harlem Protestant Parish receives with appreciation a number of donations of white gifts from churches in this metropolitan area. They are uniformly of good quality and come with the sincere desire to be of help in our ministry. The basic problem is in the matter of how we can best distribute them. A good many years ago we concluded that the best plan was to have a large toy sale run by the men of the Parish in each of our churches. The gifts are unwrapped, placed on large tables, and then offered for sale at a very modest cost to the responsible parents of neighborhood children. In this way parents are able to take responsibility for providing gifts for their own children and retain as much human dignity as poverty makes possible. The Parish has never held a raffle and does not believe in this method of fund raising. The proceeds of the toy sale are used for children's Christmas parties."

EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

October, 1966

BY WAY OF INTRODUCTION.....

No problem is more severe in inner city areas than that of public education. Failure to prepare children for responsible citizenship inevitably perpetuates the cycle of poverty and discrimination many decades into the future. In the Parish, we have been drawn in many ways into the struggle to give our children the future that God intends for them. We have reported in earlier papers about our education program in the churches. Here we would like to report on one important remedial effort, bringing you up to date on the vitality of the Reading Program which continues to break new ground in repairing some of the damage suffered by children in public schools. But even as the Parish developed such a program, we knew full well that it had to be balanced with a direct struggle to provide through the schools the education that children deserve. Social welfare must be complemented by the fight for social justice. Thus we use this NEWSLETTER to bring you up to date on how this community, from the inside, views the bitter struggle over Intermediate School 201, a story that has been much in the newspapers and mass media for the past six weeks. The view from the inside little resembles the widespread analysis by the news media.

BACKGROUND: PUBLIC EDUCATION IN THE GHETTO

Recent front page news stories have headlined the statistics that 68% of Negro young men failed the Selective Service mental fitness test, along with only 18% of the white inductees. This test measures basic communicative skills, and graphically illustrates the crisis in public education for black Americans. In New York City 75% of Negro male teenagers drop out of high school, unfit in most cases to serve even as cannon fodder.

Dr. Kenneth Clark has asserted that the public education system is guilty of willful criminal negligence toward Negro children. In the Harlem-East Harlem community, 87% of our children are two or more years below grade level by the seventh grade. We wonder if even a single child is achieving at his actual potential. A whole series of programs, re-zoning schemes, reorganization plans, and fancy slogans about "quality integrated education" have not reversed the downward spiral of student performance in ghetto schools. Indeed, achievement levels have dropped during the very period when special programs have proliferated.

The reasons for the failure of public education in the ghetto are complex. A preponderance of inexperienced, inadequately trained, middle class, predominantly white teachers and staff are a major handicap. Principals rule each school like a small kingdom. Staff in the school

are not accountable to the community for the performance of their students. In this atmosphere, those children who can meet traditional expectations do gain some proficiency in fundamental skills. But even they are likely to acquire the sense of inferiority and lack of personal worth that characterize staff attitudes toward Negro and Puerto Rican students. The "average" student is screened out by the educational process and leaves school before completing high school.

In short, public education in the ghetto is a socially pathological situation where Black and Puerto Rican youngsters are the victims of the indifference and prejudice of the dominant white society.

THE PARISH READING PROGRAM: ONE RESPONSE TO THE FAILURE OF PUBLIC EDUCATION

"What a dangerous activity reading is; teaching is. All this plastering on of foreign stuff. Why plaster on at all when there's so much inside already? So much locked in? If only I could get it out and use it as working material. And not draw it out either. If I had a light enough touch it would just come out under its own volcanic power." (Teacher by Sylvia Ashton-Warner)

Teachers, all of us, perhaps from the very fear of the "volcanic power", are guilty of "plastering on of foreign stuff", of imposing our reality, our view of the world onto the child. We are, all of us, guilty of planting these children in foreign soil and somehow expecting them to flourish. If they do not flourish, we say the seed is faulty. This is particularly true of the public school teacher in the ghetto school.

The Reading Program, however, has opted to perch itself on the very edge of the volcano. We have opted to start with the child himself, with his world. We feel that together tutor and student working on a one-to-one basis, must explore reality as the child knows it first, so that he can come to understand himself. Then we can go on to explore the world about him, even to showing him how he can be an instrument of change in this world. For this, we feel, is the very essence of education. This has been done at the same time basic reading skills and love of reading and basic arithmetic facts have been taught.

First of all, we have tried to keep within the world of the child before taking him on an Odyssey into the unknown world. This summer, we had seven neighborhood teenagers whose method of teaching, though not "professional", smacked of the stuff of life for their young pupils. One teenager used Claud Brown's Manchild in the Promised Land as his "primer". The reading was difficult for the boys, but the eagerness with which they worked indicated an interest which no other book had evoked before. They were overcome that a Negro had written a book about their lives--a book that was moreover a best-seller. Their interest in the book made it easy for the tutor to work on vocatulary, phonics, writing, debating, drama. They chose new vocabulary words they wanted to learn. They wrote letters to Claud Brown and their own autobiographies. One youngster said, "If Claud Brown, a boy like us, did it, so can I." They enacted being picked up by the police. They brought in a former addict to talk to them about drugs and addiction. The word was made flesh in a very real way to them. Reading had something to do with life! They wanted more books like Manchild. They

read parts of The Autobiography of Malcolm X, Baldwin's Go Tell It on the Mountain and Sammy Davis Jr.'s Yes, I Can.

Even the method of teaching sprang from being sensitive to the community. One of the teenage tutors, frustrated with the usual approach of teaching via drilling, wrote Rock 'n Roll songs using new vocabulary words. Another taught addition and subtraction by shooting dice with her student. They added long columns of figures and then subtracted them to see which of them had won and by how much.

What happened in these three examples? First of all, children usually apathetic in school were wholeheartedly engaged in the learning process because, in essence, it was springing from them. They were engaged because the material was not alien to their world. Even if it were (as in the case of the new vocabulary words) the method was so appealing to them that they were seduced into learning. They saw that reading had something to do with life! It made sense to them! Toward the end of the summer, some of the children were ready to move on into the world outside their own immediate world. They were eager to read books--any books. With teenagers from the community whose knowledge of the community enabled them to create imaginative methods of teaching and with materials geared to the interest of the children, reading had become a part of their lives, not an irrelevant skill imposed from above.

What will happen this winter as 135 noisy youngsters come into the "liberry" of the Parish building? Who knows? I say this in all seriousness, for who really knows what will spring from all of these volcanoes, these untapped natural resources of our community? Already in September the children had begun knocking on the door of the library asking when the program would begin. Their eagerness is crowding in on us and exciting us more than any lecture in a teachers college. A neighborhood teenager with a guitar and energy and love to spare is planning a drama club with an experienced adult. Several mothers from the community are busy planning a really creative library period with a story hour, a record corner and a Bookworm Club (for every book read you get another link to the worm. We expect a wall crawling with worms.). One mother, who taught in the summer program, learned so much about the teaching of reading and math that she wants to share it with other mothers in a Mothers Club. This year, by demand of the teenagers, we will have two study halls instead of one. Around the library we talk ambitiously of publishing a weekly newspaper and an anthology of stories, poems and compositions written by the children themselves. We beg the office staff for more space while they ruefully shake their heads saying, "You've already taken over all three floors of the building!" One hundred tutors from the suburbs and city are impatient to begin.

However, we view our program's "success" with mixed feelings. Somehow, the openness to the children, the taking seriously of their background and experience that has enabled a group of community and volunteer non-professionals to create a learning situation in which children come alive and make remarkable progress must be translated into the Public School system itself. We are only too aware that our program exists because our society is failing to provide the basic right of a decent education for the children of this community.

I.S. 201: SYMBOL OF THE STRUGGLE FOR JUSTICE IN URBAN EDUCATION

The controversy raging around I.S. 201 has required the attention and concern of many people in the area of the Parish. What follows is an effort made by several of them to piece together the story of what is involved in the controversy as seen by the community itself. The attempt is made to be as simply factual as possible.

As far back as 1958, when the Board of Education released plans for a new Junior High School to relieve overcrowding in Harlem-East Harlem, Public School 201 was a center of controversy. Members of the Harlem communities insisted that it be built in a "fringe" area so that it would draw an integrated student body. When its site was finally selected in 1962 on Madison Avenue and 127th Street, bordering Harlem and East Harlem, the Board maintained that its proximity to major transportation arteries would assure integration. At that time, the community drew up a list of demands to assure that the school would provide quality education. Foremost among these were demands for an integrated student body and a Negro male as principal to provide a positive image for the predominantly Negro student body.

In the fall of 1965, as 201 neared completion, the NYC Board of Education announced its long-awaited comprehensive plans for wide-spread desegregation of the school system. The heart of this plan was the reorganization of the system from a 6-3-3 grouping (six years of elementary school; 3 junior high; and 3 high school) to a 4-4-4 one. Children would attend neighborhood schools (in most cases, segregated) through the 4th grade, but then attend 5th grade through 8th in "Intermediate" schools which would have broad zoning patterns to assure an integrated student body. 201 was designated as one of the first three pilot Intermediate Schools in the city.

Parents and community representatives began to press the Board about the program for 201 and the composition of its student body. After numerous meetings with Board and city officials, they were told that the student body would be integrated 50-50: 50% Negro and 50% Puerto Rican. The "special" program would include music, languages, and typing. Meanwhile, the school, a windowless, air-conditioned brick structure rising in the shadow of the New York Central railroad tracks, was scheduled to open on April 1, 1966.

As April approached, the community was determined that the school would not open until a detailed program of instruction was presented and that the Board of Education fulfilled its commitment to integrate the school. Since over-crowded white Junior High Schools were 15 minutes travel time from I.S. 201 over the Triborough Bridge in Queens, the compulsory zoning of the school for integration seemed both feasible and desirable. To reinforce their demands, parents boycotted an elementary feeder school, sat-in at the office of the District Superintendent, and convinced the Board of Education to postpone the opening of the school. More meetings and more direct action again prompted the Board to suspend plans for a summer school program at the end of June.

In June the Board again promised the community that 201 would be integrated with at least 20% white students in the school. It soon became apparent, however, that the Board of Education hoped to get these white students by voluntary transfer. Despite a major effort by the Board's

Office of Public Relations, only 9 white students applied. The Board reported that it would be impossible to integrate the school. Dr. Garrison, Chairman of the Board of Education, stated that perhaps white students would attend after the school had "proven" itself. The community replied that Negro and Puerto Rican children would not attend until the school had "proven" itself.

During July and early August members of the Harlem communities met with the Superintendent of Schools. Mayor Lindsay, and the U.S. Commissioner of Education Howe to attempt to force the Board to fulfill its commitment to integrate I.S. 201. Finally, three weeks before school was to begin, they presented an ultimatum to the Board: if the Board of Education could not integrate the student body, the community wanted a major role in the operation of this segregated school. The parents in the Harlem communities were determined that no more new schools were going to operate in the same old patterns which were destroying the lives of their children.

The opening of the school on September 12 was postponed while a negotiating team of parents and community representatives met with the Board of Education. They demanded that a Community Educational Council composed of parents, organizational representatives, and leading educators chosen by the community, have a voice in determining policy for 201. They also demanded that the present staff be re-screened. It should be noted that community feeling against Stanley Lisser, the principal, was particularly hostile. This was not because he was white (as the press has stated), but because his record as principal at two other Harlem schools, P.S. 197 and P.S. 175, had been marked by community tension and hostility. His students had achieved miserably, even for Harlem schools.

After a week of negotiations the community reached a compromise with the Board of Education: rather than re-screen the whole staff, the principal would be re-assigned, and a mutually satisfactory principal (i.e., either a Negro or Puerto Rican male) would be assigned to the school; and the Community Council would work <u>jointly</u> with the Board to develop staff qualifications and a screening process, to recommend goals and develop the instructional program for the school, to explore sub-contracting certain services within the school, and to draw up a comprehensive plan of evaluation.

With this agreement, and the assurance that Mr. Lisser would be physically absent from the building, the school opened on Tuesday, September 19. It was not surprising that when Lisser's reassignment from 201 was announced by the Board, his teaching staff (many of them from his former schools, handpicked by him for 201) walked out. What was disappointing was that the Board of Education reversed its publically agreed-upon removal of Lisser and reinstated him in the school. The Board, by renouncing an agreement reached in good faith with the Harlem communities, destroyed whatever remnant of trust remained.

At present, the Harlem communities are mobilizing for a major confrontation with the New York City School System. No longer is integration a rallying cry. Harlem has accepted the definition of itself as a colony. But if it cannot participate in White American Society, it is no longer going to be exploited by overseers who commute into the neighborhood by day, wreak havoc with the lives of the black people, and withdraw by night with big paychecks.

This may sound like a step backwards to some. The community believes that it is a rational reaction to a present reality. Black and Puerto Rican children cannot continue to be destroyed by the Public School system while awaiting "integration" at some future day. If education is going to be segregated-style, then the white-controlled school system has forfeited the right to have sole control over it. The ghetto community is demanding a voice in the educational process to disarm a system that is destroying its children. Parents are demanding significant community participation in the operation of their schools. This is an accepted pattern in many suburban communities where school board members are elected by residents. A way must be found to make the public school part of the very fabric of the ghetto community.

"Self-preservation" and "love" better describe what is happening around I.S. 201, than "extremism" and "racism" as reported by the white press, radio, and TV. To those who have difficulty understanding, the community asks one question: What would you do if your child <u>had</u> to go to school in Harlem?

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EAST HARLEM PROTESTANT PARISH

NEWS LETTER

"To preach deliverance to the captives, And recovering of sight to the blind." — *Luke* 4:18

2050 SECOND AVENUE • NEW YORK, N. Y. 10029

February, 1966

Contents

The major portion of this Newsletter is devoted to describing the increasingly important role that drama is playing in the life of the Parish churches. We have found the use of drama to be an important tool in bridging the gap between the "church" and the "world". One of the more interesting instances was on last July 4, which fell on Sunday. In place of the usual 11:00 service, the Parish gathered in picnic clothes at 9:30, had a dramatic presentation instead of the sermon, celebrated communion, and then marched en masse to a near-by park for a picnic. More highlights of drama in the Parish follow.

Recent Staff Publication

We are happy to report that the pressures of academic life have forced Letty Russell to record some of her ideas on Christian Education. Enclosed is a description of the Handbook which she has compiled as part of her preparation for a Master of Sacred Theology degree at Union Seminary. Letty will be studying full-time from February through May before returning as pastor at Church of the Ascension.

Dedication of Resurrection

Some of you may have seen the February 1966 issue of FORTUNE magazine which featured an article on the Church of the Resurrection's new building. We are happy to report that the building has been in use since mid-December. The dedication is planned for late April when furnishing will be nearly complete. We welcome those of you who will be in the New York area to join us in celebrating this long-awaited occasion.

Friends in Need

Chris Hartmire, a former staff member of the Parish and now Director of the California Migrant Ministry, has been instrumental in supporting a strike of farm workers in Delano, California. These families, who tend and harvest vineyards, have been striking for the past five months against the sub-human working conditions to which they have been subjected. They have persevered in spite of the importation of strike-breakers, police harassment, and other pressures applied by the influential growers. The largest grape producer in the area is Schenley Industries, a national distributor of alcoholic beverages. We urge you to send a letter to Mr. James E. Woolsey, Vice President, Schenley Industries, 45 Second Street, San Francisco, Calif., informing him that you and your friends are refusing to buy their products until they have negotiated a contract with their employees.

DRAMA IN THE PARISH

The wide world of drama in New York City is one of the joys available to the New Yorker. Yet, for the person who lives in the ghetto, these joys have been far away and remote - unavailable, partly because of price, but also because he does not share the mobility which symbolizes the New Yorker who moves quickly from world to world within the geographical boundaries of his own city. While Broadway, with its bright lights and stars, is in itself a world often reserved for the rich, the sophisticate, the tourist, the intelligentsia, during this past year we have seen that this world of the theater and the people of East Harlem are able to minister mutually to one another.

The use of drama has always played an important part in Parish life. The programs for children and youth make great use of plays which dramatically present the acts of the Bible - Moses crossing the Red Sea, David slaying Goliath. Portraying church history with plays such as From Beatnik to Bishop, the story of St. Augustine, effectively involves the youth and is a wonderful teaching tool. East Harlem audiences are very responsive, and if the play is good, youth and adult participate openly. When the children are talking about the play in Sunday School, we don't expect silence during the performance. The comments to one another in the audience and to their friends who are presenting the lesson are healthy signs of involvement and learning.

For many Puerto Ricans who leave the Island to come to New York City, the boundaries of East Harlem define the total context of their lives. To see one who lives beyond the ghetto, beyond the social structure usually reserved for the newcomer, is a ray of hope and pride. An obvious appearance of Negroes and Puerto Ricans on Broadway, in literature, in art, in television, in advertisements can be a help in strengthening the self-image and possibilities for the person living in East Harlem. When Chita Rivera, star of West Side Story and Bye, Bye, Birdie, sang at our Freedom School last July, the young and old of East Harlem came to welcome her. The youth prepared dances and songs from West Side Story to entertain her. After our boy "dancers" surprised all of their friends with their choreography for the Rumble, Chita Rivera said she could hardly wait to tell her dance director about it. Even while working up the dance, some of the boys had said, "Ah, man, she'll never show up." "No one that famous will ever come to East Harlem." But she did come, and the evening was particularly exciting, not only because a star came to East Harlem and performed in the midst of a hot, crowded basement, but because we also entertained for her, offering her some of our talent.

Since we couldn't always expect Broadway to come to us, we decided to go to Broadway en masse. People in East Harlem function in peer groups and do not usually go to the theater by themselves. A supporting group is important. So a large group of teen-agers and adults from the Parish went to see James Baldwin's play Blues for Mr. Charlie. The response was sensational. The play itself was so typical of life as many know it that the barrier between our section of the audience and

the stage seemed to disappear. Noticeable responses of laughter and spontaneous applause came from the upper balcony where we sat. Afterwards when we met the cast, one actor indicated that for the first time he got audience reaction from what had been one of his favorite lines in the play, and that he nearly "cracked-up" with laughter himself. Diana Sands, one of Broadway's most versatile stars, was enthusiastic because of our group's responsiveness. The cast seemed as pleased by our being in the audience as we were to attend. At this theater party we began to see the type of support and encouragement a group of teenagers and adults from East Harlem can offer to the theater, particularly to young Negroes and Puerto Ricans who are beginning their careers.

The struggle for freedom is reflected in the theater and has been the theme of many Broadway productions over the last two years. Someone should do a civil rights documentary based on the image of the Negro as seen in the movies or theater. We've come a long way from Hattie McDaniels' "Yessum, Miss Scarlett" in Gone with the Wind to Diana Sands' "You fink!" in The Owl and the Pussycat. At last the Negro or Puerto Rican actor can be himself, or can create a new character and not simply play the stereotyped image the white man has created for him - both on and off the stage. This can be seen in the rising career of Robert Hooks, a young actor who starred in the Shakespeare Traveling Theater during the summer of 1964, and during this season appears in two comedies, Day of Absence and Happy Ending, which deal effectively with the issues of prejudice. As a talented actor, he is able to play Shakespearean parts or to use the theater as an arena of social protest.

Our growing interest in drama is not only related to our theater trips which help both in discovering self-identity and mobility. Because of the power of drama to evoke a sense of participation, we have increasingly attempted to realize the dramatic elements in our worship services. The call to worship is a call for all members of the congregation to participate and not just to be led by the ministers. We follow the church year in our worship life and are reminded of the events in the life of Christ. At Easter and Christmas we present plays and parades in which we physically and dramatically join in acting out the events of our faith. On Three Kings Day, January 6, 250 children wearing cardboard camels and horses march through the streets remembering how the Three Kings came to Christ. This year concluded with an exciting production of Amahl and the Night Visitors.

In addition to using plays for special days, our emphasis on total participation in the worship service has led us to the conviction that the sermon is not the central focus of corporate worship. The communal prayers, the responses, the songs, the moments at which the whole congregations participate are equally significant. Likewise, when the scripture text used for the sermon has been discussed by the congregation in Bible Study, the sermon becomes a dialogue with the congregation rather than a presentation to passive listeners.

Because scripture often lends itself to dramatization, we have begun to present occasional plays in place of the sermon. One effective dramatic sermon was a production of Jonah and the Whale. Staff and laymen joined in the cast of this play which began as God told Jonah to preach to the wicked city of Nineveh. Jonah, of course, headed in the opposite direction, bought a ticket and got into a boat filled with other passengers. As the whole company rocked back and forth during the storm, Jonah was thrown overboard and swallowed by a large cardboard whale. When he was coughed out onto dry land, the first person he met was a man who asked if he wanted to buy any fish. Jonah replied, "I've had enough of those lately." The play continued showing the women of Nineveh doing the twist, Jonah's resentment of God's forgiveness, and the point of God's love revealed in the shade tree. Everyone agreed that the story of Jonah became more vivid through the play than if the minister had delivered a sermon. And when we gathered around the table for communion after the play, we actively united in a celebration of our common life and worship as a church family.

For the Christian all of life is a drama in which we are called to participate, not as spectators, but as people who spontaneously respond to the action, who indeed become part of the action. The world is the stage of God's drama. Our calling as men of faith is to act out the meaning of human history as revealed in Christ. Our developing use of drama has made even more real to us the joy that comes from a life of participation, a life which shares in the drama of existence.

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HELP FOR INFANTS

We have an urgent need for layettes, diapers, and baby clothing of all kinds. Any contribution of this nature will be gratefully received. For some reason the need for such items is particularly great during the spring and summer. At present we have exhausted our supply of clothing for infants.

CHRISTIAN EDUCATION HANDBOOK
by Letty M. Russell

to be published January, 1966, for the benefit of those who would like to be able to relate the Daily Bible Readings lectionary with Christian education for children and youth. It will contain outlines to go with Daily Bible Readings: Lent, Pentecost, Trinity, 1966, as well as lesson outlines which correspond to back issues.

INTRODUCTION TO THE HANDBOOK; The Handbook of Christian Education is a do-it-yourself kit.

A. Its purpose is to encourage its users to plan their own curriculum: It suggests that curriculum emerges in dialogue between the story of God's mighty acts in the Bible and what is happening in the world of the children and teachers. It suggests ways that the dialogue can take place in group planning and group teaching. It suggests ways that one trained planner along with other teachers might feel free to develop their own curriculum as they search for the ways to share with others the excitement and joy of letting their lives be shaped by Christ.

B. It is designed as a supplement to the DBR study guide: The dialogue of education takes place in the whole church family. Whenever possible the whole family, young and old alike, should be studying the same passages and themes so that sermons, Bible study, retreats, church school all reinforce each other. It is not necessary to use the Handbook with Daily Bible Readings, but the suggestions not only assume that planners, teachers and the whole church are studying the passages, but also that Christian education of children is not possible without being continually related to serious Bible study.

C. It is not a complete curriculum: The Handbook does not try to present a complete curriculum outline. It assumes that the planner will be aminister, director of education or trained teacher who will use other resources such as primary sources and denominational Christian education material. It makes suggestions which will show how various materials can be used and developed by the planner. The suggestions do not form a whole but rather illustrate the structure of the planning process for those who would like to try this form of group planning and education.

D. In itself it is an experiment in Christian Education: Rather than giving answers, it tries to point the way to new and flexible forms of curriculum development. Christian education in the 20th Century can be open to the dynamic changes in the life of human communities continually seeking new forms of expression and relevance, and at the same time find its continual source of life in the proclamation of God's action as Lord and Redeemer of History.

OUTLINE OF THE HANDBOOK: (Total pages, 92; Cost, $1.00)

A. Introduction: 1. The Handbook as a "Do-it-yourself Kit"
2. The Shape of Christian Education

B. Curriculum Planning Suggestions:
1. Program
2. Crafts
3. Resources

C. Curriculum Outline Suggestions:
1. God Chooses His People (Old Testament)
2. God Dwells with His People (The Gospels)
3. God Leads His People (Church and World)

EAST HARLEM PROTESTANT PARISH, 2050 Second Avenue, New York, NY 10029

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God's Gifts for Great Living

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By RALPH W. SOCKMAN

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FOREWORD

These difficult days must be matched by great living. The moral foundations of our country seem to be crumbling. It is time to get down to the simple fundamentals.

These Lenten sermons seek to explore such basic factors of living as love, joy, peace, patience, and kindness. These are God's gifts which we can use every day, however dark.

Saint Paul calls them "the fruit of the Spirit." And truly they are. They do not grow on barren and untended soil. They have to be cultivated. How does God help us to grow these coveted virtues in times like this? If these messages serve to suggest the divine secret to some members of the National Radio Pulpit's vast family, I shall be happy.

—RALPH W. SOCKMAN

Christ Church, New York
Easter, 1952

THE GIFT OF GROWTH

During these Lenten weeks I desire to think with you about "God's Gifts for Great Living." And on this our first Sunday we begin our message with the benediction by which Peter closed his Second Epistle. Here it is: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." (R.S.V.)

Great living comes by growth. The child that does not grow is a loss to society and a tragedy to itself. Charles S. Stratton was a well-known American of the nineteenth century. His name was a box-office attraction. But his was the prominence of notoriety rather than fame, for he was known as Tom Thumb and was exhibited by P. T. Barnum for years. However much money a dwarf may draw as a curiosity, the sight of a stunted body evokes pity. And a stunted mind is still more pathetic.

But the Bible does not merely tell us that we ought to grow. The deeper truth is that we are either growing or decaying all the time. We cannot stand still as personalities. The human body grows until it reaches adult size. Then normally it absorbs enough to maintain itself in balance A few weeks ago I met an old college friend who proudly said that he weighed exactly the same as when he graduated. Some of us who heard him wished we could say the same thing. We have added weight but have not grown physically. Organically the adult body stays in balance for considerable time.

The human mind, however, cannot healthily remain in balance. It either grows or loses. When the mind goes through the same routines, thinking the same thoughts, it goes into a mental sleep; and sleep beyond the necessary daily allowance is a form of mental deterioration. We may fool ourselves and feel comfortable in our mental stagna-

tion. But time will not let the human organism stand still indefinitely. Time, as we say, marches on. And something in us eventually rebels unless we march with it. Our need to grow expresses itself in our restlessness when we think we are not improving our time. When no purpose is being advanced, when time does not bring progress in something we care about, our central need rebels. Professor Richard Cabot of Harvard called growth our all-inclusive need.

Not only do we have to grow in order to live as human beings, but we have to grow toward a goal. Some time ago I observed a house which was quite a monstrosity. It was built for a small family, but as the children came, rooms were added here and there in sort of haphazard fashion. The house had been pushed out, but it had not grown toward any architectural pattern. So in life, growing is not enough. We must grow up, and that requires plan and purpose.

Peter in his Epistle recognized this need, for when he bade his readers grow, he also gave them their pattern: "Grow in the grace and knowledge of Our Lord and Savior Jesus Christ." For those first Christians as for ourselves Jesus Christ is the model. The more they learned about him, the more they longed to be like him. His mind with its sparkling wisdom and infinite understanding made him the Master Teacher.

Also his knowledge was blended with a grace which learning does not always possess. Some knowledge actually adds to the dangers of living. Justice Jackson of the United States Supreme Court after presiding over the Nuremberg trials of the German leaders said: "It is one of the paradoxes of our time that modern society needs to fear only the educated man. . . . The most serious crimes against civilization can be committed only by educated and technically competent people." How tragically we realize this in the present Atomic Age. In a day when wits are being sharpened to devise new ways of destroying, we see how desperately

we need to grow into Christ's combination of grace and knowledge.

What do we mean by the grace of Christ? For one thing, it means his grace of manner. He not only did the right thing, but he did it in the right way. His was the grace of manner which drew little children to him. He had that grace of speech which could disarm the fears of those who were honestly suspicious of him, as was seen in his conversation with the Samaritan woman at the well. In sullen mood she had come to draw water. She suspected the motives of Jesus when he began to speak to her, especially since he was a Jew and the Jews were supposed to have no dealings with the Samaritans. But Jesus gracefully dispelled her resentment and revealed new resources for right living.

Or think of the grateful woman who brought the precious alabaster box and began to anoint his feet. The disciples rebuked the woman for her extravagance, but Jesus with his gentlemanly considerateness healed the wounds of their words by his gracious tribute to her generosity.

Of course, the grace of Christ was more than his manner but let us not deprecate the value of good manners. Politeness had a refining influence. We may say that good manners are only a social polish or veneer, but we might remember, that polish brings out the beauty of grain in the wood. In our desire to be sincere and genuine, let us not mistake rawness for realism. Let us improve the outward aspects of our behavior, knowing that by putting the better foot forward we help to pull the worse foot after it. The grace of good manners belongs to the gospel of Christ.

But the grace of the Lord Jesus Christ is deeper. It is a graciousness of spirit which is courteously considerate of others' opinions without compromising one's own convictions; a graciousness which puts the ear down to the level of those less mentally tall without showing a stoop, and

slows the pace for those of feebler strength without seeming to be holding back.

You recall the beautiful passage in the Old Testament which depicts the coming deliverer in these words: "The bruised reed he will not break and the smoking flax he will not quench." Jesus fits that pattern. When he stood before the fallen woman about to be stoned, he did not crush her bruised spirit by adding words of condemnation. Rather, he cupped his sympathy around the smoking taper of her almost extinguished hope until it flared again to brightness.

But gracefulness of manner and graciousness of spirit do not explain all that the early Christians meant by the "grace of Our Lord Jesus Christ." They saw in him the grace of God—the unmerited favor which God grants to his children, over and above what law and justice require.

We glimpse this extra goodness of God in nature. By physical law we can predict the hour of the sunset, but who can foretell its colors? This evening the western horizon may be adorned in gorgeous red; tomorrow night its garment may be a purple robe flecked with gold. These glorious colors are not exactly necessary to sustain man's bodily health. The alternation of light and darkness would suffice for that. But the Creator throws in sunset colors as extras, wrapping up our days in gay colors somewhat as we tie gift packages at Christmastide. Nature reveals the grace of God.

So does history. Before Christ came, God had done all that justice would seem to demand in his dealings with his children. He had created a law-abiding universe, sent law makers to lay down the rules of living and prophets to interpret them. He had endowed man with powers able to give him dominion over the earth. What more could man ask of God? But he did more. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Such

is the grace of God. And when men beheld Jesus, they said, "God is like that."

And when we look at Jesus Christ, we say, "God is like that, but I can't be. His grace and goodness are too high for me. I cannot attain unto him." And in our own strength we cannot copy Jesus as a model. But God does not expect us to copy. That's the point. The divine command is not, "Copy Christ," but "grow in the grace and knowledge of Our Lord and Savior Jesus Christ."

Growth is not a copying; it is a power given to us. This is a fact we tend to forget in our machine age, especially we who live in cities. Millions of us have so far removed ourselves from the soil that we cease to think in terms of nature and growth. We live by making and trading. We talk of *making* our goals, *making* our schedules, *making* our fortunes. Some of us even get to thinking of ourselves as self-made men.

When we read the parable of the talents, we praise the man of five talents who put his money out in trade and made five talents more, and the man of two talents who made two talents more. But read the parable again and note the words: "To one he *gave* five talents; to another he *gave* two talents." The talents with which they started trading were gifts. So in life the talents of our brains, the raw materials with which we work, the fertility of the soil which multiplies the seeds, the light of the sun by which we see—all these are gifts. I can remember the first dollar I ever earned, but I cannot remember the first gift I ever received, for all the care which nurtured me through infancy, all the forces and factors which prepared me to earn my first wage were gifts to me.

The power of growth by which we transmute the elements of soil and sun and food into brawn and brain, by which we can see what is ahead of us and adapt ourselves

to it, by which we can add our days and efforts together in plan and purpose—all this is God's gift.

But what difference does this make in our daily living? Just that we should be more grateful? Ah, more than that. It means that, if we are to grow into great living, we must learn better how to receive from God. George Eliot said, "Receptivity is a noble and massive virtue." Read your Bible and note how frequently the word receive occurs. Growing is so much a matter of properly receiving.

Take it in mental growth. The mind is not a mere tool for digging up facts, nor is it a mere respository for remembered data. I have a distant relative—one of those relatives whom we rather like to keep as distant as possible! He has one of the brightest minds I have ever known and he has stored it with so many facts that if you ask him a question you release an avalanche of information which buries you in confusion and smothers all other conversation. But I would not call his a great mind or a growing mind. He plays with facts but he has never been played on by any great truths.

When I think of such minds, I recall what Alfred Noyes said, that one of our troubles today is that we are misled by small clever minds, men who know their own skills and specialties but who do not cultivate the larger vision which can "see life steadily and see it whole," with the result that we lack great literature and great statesmanship. To be sure, ours is an age of specialization and we have to specialize in order to get ahead in our fields. But small, narrow minds, however clever, cannot lead us out of our present morass. We must have men of large vision, sensitive to the spirit of God and moved by his power.

And our Hebrew-Christian faith holds that we human beings are not little self-starting, self-made creatures building ourselves by our own efforts. We are bidden to exert all the strength we have and to use all the brains we have. But

recall Jesus' questions, "Which of you by taking thought can add one cubit to his stature?" There are some things which with all our best efforts we cannot do for ourselves. We have to rely on "One able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Recently I received a radio letter from Mr. James Francis Cooke, former editor of "Etude." He wrote that he had once asked Victor Herbert where he got so many of his beautiful melodies. The composer replied that many of them come to him in his dreams and he woke up singing and whistling them. Then Mr. Cooke told how he himself had recently dreamed about a famous contemporary composer who was going around Florence bragging of some new composition. This boasting suggested a poem. And awaking Mr. Cooke went to his study in the middle of the night and wrote these lines which he called, "The Moment of Triumph":

"The moment of triumph is always very dangerous.
Because you believe that you have made
Your book,
Your picture,
Your drama,
Your symphony,
Your victory.
Poor fool! Poor fool!
Do you not realize that you are merely
The glove on the hand of God?"

Those lines born in a dream bear witness by their source and content to the truth that we are receivers rather than creators. Therefore we cannot in our own strength make ourselves like Christ, but we can "grow in his grace and knowledge."

And now if we are to receive the forces which make for

growth, we must put ourselves in contact with them. We must set ourselves in the midst of things which suggest the grace and knowledge of Christ.

When Anatole France set out to write a book, he changed the decorations of his home, creating an atmosphere expressive of the period which was currently engaging his thoughts. When for instance, he was writing, "Thaïs", he surrounded himself with the art of ancient Greece. For his work on Joan of Arc, he hung on his walls beautiful tapestries of fifteenth century France.

Our natures are so open to suggestion from our surroundings. When we read only the news of crimes and corruption, it is not long before we think the world is going to the devil.

When we put our minds in the presence of "whatsoever things are true, whatsoever things are honest, whatsoever things are just," pure, lovely and of good report; when we picture Our Lord going about Palestine with his grace of spirit, "healing the brokenhearted, preaching deliverance to the captives, setting at liberty the burdened spirits that were bruised—when we abide in Christ's words and let his words abide in us, our horizons begin to lift, our hardness of heart begins to soften, our gloom begins to lighten, and "into our hearts high yearnings, come welling and surging in;" they "come from that mystic ocean, whose rim no foot hath trod; some of us call it longing and others call it God."

But if we are to "grow in the grace and knowledge of our Lord and Savior Jesus Christ," we must not only expose our minds to his atmosphere, we must yield our hearts to him as the seed surrenders itself to the soil. Recall the occasion when some Greek visitors came asking to see Jesus. The Greek philosophy, you know, held that man perfects himself by rounding out into completion. But to these Greeks, Jesus said: "Except a corn of wheat fall into

the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

In that statement Our Lord revealed a point at which Christianity goes beyond Greek philosophy. He brought self-surrender to serve self-development. If we are to grow into godliness, we must break through the shell of self, as the life in the seed breaks through the shell to link itself with the fructifying forces of the soil. We have to let ourselves out in order to let God's Holy Spirit in.

Jesus might have remained a teacher of matchless parables and lived to a ripe old age, respected by his people. But he would not thereby have become the world's savior. Because he gave himself, men give their hearts to him.

"When I survey the wondrous cross
On which the prince of glory died,
My highest gain I count but loss
And pour contempt on all my pride."

Thus we begin to "grow in the grace and knowledge of our Lord and Savior, Jesus Christ."

Almighty and all merciful God, who turnest the darkness of night into day, lift the shadows from our minds and let the light of faith and hope and love enter our hearts. We thank Thee for the bounties of the good earth, for the freedoms of our land, for the fidelity of our friends, for the safety and comforts of our homes. May our gratitude fill us with compassion for those who are in pain and sorrow and want. May we decline no duty which Thou dost send and fear no trial which Thou doest appoint. Patiently wilt Thou walk with us until we learn to keep step with Thee. Draw us so close to Thee that we may feel our unity with Thy whole family throughout the earth. And speed the day of peace and brotherhood; through Jesus Christ Our Lord. Amen.

THE LEVELS OF LOVE

During this Lenten Season we are thinking together about "God's Gifts for Great Living." Last Sunday we considered the gift of growth itself. Today and for the next few weeks we shall treat those gifts which Saint Paul called the "Fruit of the Spirit" and listed in the fifth chapter of his letter to the Galatians.

The Apostle begins with these words: "The fruit of the spirit is *love.*" Naturally he starts with love because it is basic to all other sentiments and feelings. Love precedes desire, for what do we desire save that which we love? Love precedes delight, for how can we take pleasure in a thing we do not love? It precedes hope, for we can hope only for that which we love. It precedes hatred, for we hate evil only out of love for what is good.

Saint Augustine reduced all affections and passions to four, and asserted that they were all derived from love. He defined them thus: love seeking to possess itself of the desired object, he called *lust;* love attaining and possessing its object of desire, he called *joy;* love flying from what is opposed to it, he called *fear;* and love overtaken thereby and suffering, he called *grief.*

Not only is love the source from which other emotions and energies spring but when it dies, they stop.

"The night has a thousand eyes
And the day but one,
But the light of the whole world dies
With the setting sun.
The mind has a thousand eyes
And the heart but one,
But the light of a whole life dies
When the love is done."

Now since so much of life stems from love, let us ask what is the source of love. It is more than the mere desire to possess. A nation may love a queen or a leader, yet the desire is not to possess but to bless. Love is more than a mere affinity for what is like ourselves. We sometimes hear it said that people like the like and dislike the unlike. But while this sometimes seems true, it also happens that love often seems kindled by contrasts. Old persons often dearly love, and are loved by, little children. Learned men often have close attachments to persons of limited knowledge. Sick persons frequently adore their physicians. We must look deeper than likeness to explain love.

The attraction lies in a certain adaptation or sympathy between the one who loves and the object of his love. The sick man loves his doctor partly because the physician's skill answers to his deep need. And the doctor is drawn to his patient not merely by sympathy or the good disposition of the sick person but in part because he can employ his healing power on the latter's behalf. Old persons are drawn to little children partly at least because the innocence and spontaneity and freshness of the youngsters furnish a counterpart to what the oldsters lack. Thus love is an attraction often too deep for conscious analysis, whereby the lover and the beloved tend to perfect each other.

Love is the outreach of the self toward completion. God created his children for love and without it we are not really human. Love itself then is the gift of God. The Bible puts it even more strongly. It says, "God is love." And we may add that love is the spirit of God in us.

The first form of love to appear in us as the fruit of the Spirit is *family affection.* Love to be vital must begin with the individual and the intimate.

Some time ago after a sermon a woman came up to me and enthusiastically exclaimed, "I love everybody." I may say that this did not happen in my own church. I have not

yet found anyone in my parish who has reached such a state of perfect love! But I am not sure that this particular woman's love was perfect, for after a little conversation I wondered whether she was so loving after all.

It has been said that universal love is like a glove without fingers while true affection is like a glove that fits the fingers. Perhaps some of you can recall the old-fashioned woolen mittens which kept the hands quite warm, but which also kept them from picking up things. When we want to use our hands, we need gloves with fingers in them. Similarly if we would have effective love which takes hold of things, we must have more than the fingerless mittens of vague general goodwill. This is the point the Epistle of John stresses when it says: "If a man say I love God but hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Therefore, family affection in some form is the almost indispensable root of Christianity, aye of all life, worth living. If we could see the human spirit at its pure source, we look at the love of parents for their little ones. That is why Victor Hugo defined heaven as the place where all the parents are young and all the children are little.

There is a divine selflessness about the love of a normal mother for her infant. A mother's love has also the divine power to transform timidity into courage, thoughtlessness into sympathy, selfishness into self-denial. A mother's love leaves an impress which the years cannot erase. As George Eliot said: "In the man whose childhood has known caresses there is always a fibre of memory that can be touched to gentle issues."

These fibres of memory may be touched by the rough currents of life's struggle as in the case of Lord Macaulay, who confessed that often in battling with the competitive world he sighed for the deep security which he felt when

as a child he nestled against his mother's arm and listened to some quaint tale read in her tender untiring voice.

Estimate, if you can, the healing, purifying, elevating influence which is ever flowing from the fountain of the family. In my opinion the family offers more unused possibilities for furnishing new potential to our distraught world than any other single factor in it. As I have said before, the family is the spiritual atom of the Atomic Age.

If we needed any reminder of the family's value to society and the nation, we had it recently in the life of the late King George of England. The strong fidelities of his family circle, preserved so naturally amid the duties and distractions of royalty, gave a warm glow in the darkness of Britain's sorrow. The funeral pageantry reminded the British people of the noble traditions which hold the commonwealth together. Yet,

> "The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike the inevitable hour.
> The paths of glory lead but to the grave."

But when "the captains and the kings depart," the family devotion and the Christian faith which sustained the King's home circle were a reminder of something larger and older than the British tradition, something which whispers to our souls that life is stronger than death and love can never lose its own.

And let us remember that not only is family affection the fruit of God's Spirit, but also it requires the cultivation of his spirit in order to grow and ripen. Some time ago I saw a chart showing that homes whose members have no church affiliations had almost three times as high a divorce rate as those whose members belong to some church.

Godliness serves to keep love from deteriorating into a possessiveness which leads to a jealous and overbearing

spirit. In a godly home the members respect the personality of one another and seek to further their welfare.

Also God replenishes the supply of grace needed to oil the wheels of the home. The close contacts of living under the same roof can develop friction. We get on one another's nerves. But godliness begets a spirit of mutual helpfulness and forbearance, coming to the rescue when one falls behind and cheering on when another gets ahead.

Moreover, God fosters the grace of forgiveness. Into every family misunderstandings come. There are times when affections freeze up because of coldness in the family weather. But when we let God start someone in being the first to forgive, the icicled springs of the heart thaw out, and, oh, what fun it is to make up!

Also godliness safeguards a home with larger loyalties. Jesus said: "He that loveth father or mother . . . or son or daughter more than me is not worthy of me." The Master did not mean that anyone ever loved a parent or child too much. It is not the intensity of affection but its interference with truth and duty that makes it unworthy of a Christian. Loyalty to Christ lifts the members of a family out of their self-centered interests and in service to him they come closer together.

In my youth I was greatly moved by Charles Rann Kennedy's drama, "The Servant in the House." The setting was in a minister's home. When the modern embodiment of the Nazarene Carpenter visited that home, he transformed the whole household from a lifeless routine of selfish interests into a place of gracious and radiant living. Yes, "the fruit of the Spirit is love."

And around the circle of family affection lies a wider range of love, that of *friendship.* Friendship is a sentiment cooler than passion and warmer than respect, which recognizes a kindred spirit in another person. The human heart

is never whole unless it can share its inmost experiences with one or more other hearts.

Emerson distilled the essence of friendship when he said, "A true friend is somebody who can make us do what we can." Perhaps we could add a bit to Emerson's definition and say that a true friend is one who can make us do what we think we can't. And that no doubt was implied in Emerson's remark. A friend reveals new possibilities in us and shows us stars we never saw before.

But true friendships do not spring up like mushrooms in the night. Plutarch put the preparation for friendship in blunt terms when he said: "One must have eaten a bushel of salt with anyone before you become really attached to him." Mutual confidence develops by degrees. Common tastes and interests lead to a sharing of activities. From these comes an increasing store of shared memories. Through joys and sorrows borne together, through secrets held in trust, friends develop an understanding too deep for words until they can sit in silence while spirit with spirit doth meet.

The power to make friends is a gift of God, but it has to be cultivated, and with God's help. How, we may ask, does God enrich friendship? Oh, for one thing God helps us to form our friendships on the higher rather than the lower levels of living. Some of our fellowships are formed at the sign of the tavern, others at the sign of the cross. Worldliness lets us down to meet, godliness lifts us up to meet.

Also a godly friend cares enough not to yield to our weakness. He tells us our faults in a sincere effort to cure them. He has the perseverance to go with us the second mile in our need and the patience to stand by us when we stumble. Godly friendship is like the vine which clings to the tree after it has been laid low by the lightning stroke. When friendship is sustained by the divine spirit, it "beareth all things, believeth all things, hopeth all things, endureth all things."

And it survives death.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

When we asunder part
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again."

Family affection and friendship do not exhaust all the love with which God has endowed us. Beyond these is *love toward our neighbors.* The first and great commandment, said Jesus, is, "Thou shalt love the Lord thy God." And then he added, "The second is like unto it; Thou shalt love thy neighbor as thyself."

Love of God and love of neighbor stand or fall together. It is our love for our neighbors which tests and proves our love for God. Recall how Jesus said to Simon Peter: "Simon, Son of Jonas, lovest thou me?" Simon Peter replied, "Yea, Lord, thou knowest I love thee." Then said Jesus, "Feed my sheep." Three times the Master repeated his question to his disciple in the effort to drive home the divine principle that love to God is demonstrated by love to neighbor.

And conversely it is our love of God and God's love for us which nourish and sustain our love of neighbor. The people around us are not always lovable enough to evoke our love. Some of them are even hostile. I know a fellow who naturally gets on my nerves. He was a "smart alec" as a boy and now he is pretty dumb. But when I am tempted to regard him as a pest, I think of his parents. I knew them. They were my fine friends. I remember how much they loved their son. And for their sakes I get along with him.

When Jesus gave the commandment to love our enemies,

he knew that we could not do that in our own strength. He pointed us to the only incentive which could make us able to love those who hate us. Listen: "That ye may be children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." Only God's goodness can beget love for enemies.

Moreover God gives the gauge by which to measure our love for our neighbor. "Thou shalt love thy neighbor as thyself." How much are we to love ourselves? A thoughtless godless person is likely to have a false standard of self-love. He may be the kind of fellow who likes to be babied and coddled, and so he would cater to all the soft desires of his neighbors. But the godly person has a worthy self-respect which causes him to respect the rights, the convictions, the personalities of others.

The thoughtless, unspiritual person may tarnish the Golden Rule of doing unto another as ye would that he should do unto you because he does not give thought and imagination to comprehend what he would want done to him if he were in the other person's place. But the godly man keeps the Golden Rule golden by sensitizing his imagination up toward the perfect sympathy of the Christ who said, "Whosoever hath done it unto the least of these my brethren hath done it unto me."

Furthermore God sends out to seek and save the lost and thereby he gives creative power and zest in our relations with our neighbors. Do you recall the occasion when Jesus was speaking to the smug Pharisees who were concerned to keep the law rather than to save the lost? Jesus broke forth with the statement: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentence." Did Our Lord mean that one saved sinner is worth more than ninety-nine good people? I think not. I think Jesus meant there was more creative

work and hence more joyous satisfaction in saving one sinner than in trying to keep ninety-nine "nice" people "nice." You fishermen know it is more fun to land a game trout than to preserve a dozen fish in your deep freeze. And do we not know a lot of respectable people even in the church who are pretty cold fish?

Let's get beyond our little smug complacent neighborliness where we do good to those who are good to us, where we invite those who invite us. As Jesus said, if that is all we do, what reward have we? Even the publicans do the same. Christ calls us to look up some needy neighbors who aren't looking for us, to seek out some lonely souls who are too shy to come around, to do good to some persons who have spitefully used us. Then we discover the joy Jesus talked about in loving neighbors and saving sinners.

When John Bunyan preached his farewell sermon in 1688 he said: "Dost thou see a soul that has the image of God in him? Love him. Love him. Say to thyself, 'This man and I must go to heaven together some day.'"

That feeling which John Bunyan enjoined is what our godly forefathers called "the passion for souls." I wonder how many of us still have it. When we get it, we shall know more fully the love which is "God's Gift for Great Living."

Most gracious and bountiful Father, whose gifts to Thy children are limited only by the littleness of our vision and the narrowness of our desires, we give Thee hearty thanks for the hungers which turn us to Thee. Thy ways are higher than our ways as the heavens are high above the earth, but Thou hast set eternity in our hearts, and we are restless until we find rest in Thee.

Cleanse our lives that we may see Thee as do the pure in heart. Forgive our folly and weakness, our coldness to human sorrows, our envy of those more favored and our neglect of those nearest to us. Strengthen our family ties and enrich

our friendship. Help us to love our neighbors as ourselves, to respect their rights, to work for their welfare, to rejoice in their success, to share in their burdens. Lengthen the bonds of our brotherhood that our goodwill may embrace Thy whole family throughout the earth: we ask through Jesus Christ Our Lord. Amen.

THE JOY OF LIVING

During these Lenten Sundays we are discussing "God's Gifts for Great Living," as based on St. Paul's list given in the fifth chapter of his letter to the Galatians. He begins: "The fruit of the Spirit is love." We considered love last week. Then he goes on. The second in the Apostle's list is *joy,* which is our theme for today.

Joy is just as essential to great living as is love. We reveal this in our common daily expressions. When we speak of "having a great time," we mean that we are enjoying ourselves. When we say, "This is a great life," we show that we are finding joy in living. If a person is to do a great job, he must enjoy his work. If he dislikes his task, he is like a sculptor carving a statue with a dull chisel. Great living gives joy.

But now let me ask, do we naturally think of joy as linked to religion? Do we worship God because we enjoy it or because we feel we ought? Do we think of goodness as a pleasure or a duty? The other Sunday I asked my congregation if there was anyone present who had come to New York for the weekend with some such thought as this: "I shall enjoy myself on Friday and Saturday taking in the city's theaters and places of entertainment and then on Sunday morning, I'll do my duty by getting up and going to church." Do we think of religious activities in

the category of duties while we put our picnics and excursions and vacations in the category of pleasures?

Well, if we are not finding joy in our religion, we are missing something which the first Christians had. The New Testament portrays Jesus as coming into the world to give people joy. The Gospels open with an angel chorus singing, "Peace on earth to men of goodwill." And the Bible closes with a Hallelujah chorus. In almost the last paragraph of Revelation we read, "The Spirit and the bride say, come," and to what does a bride invite guests but to a festal occasion?

We so often think of Christ as the "man of sorrows and acquainted with grief." And Our Lord did feel the sufferings of men more sensitively than any other person on this planet. His eyes did fill with tears, no doubt on more than one occasion. But let us remember that Jesus was criticized by the pious Pharisees as being too full of life and gaiety. He seemed to enjoy himself too much for their liking. Surrounded by the eager hearts and sunny faces of his first followers, he likened his company to a bridal party. And at the end of his earthly career when the shadow of the cross was falling upon his face, he said to his disciples: "These things have I spoken unto you that my joy may be in you and your joy may be full."

The early Christians caught Jesus' joyous spirit. When they were hunted and hid in the catacombs, they drew pictures on the walls of those caves, portraying Jesus as a young shepherd with happy eager face and a lamb in his arms. Yes, when we go back to the beginnings of our Christian faith, we find as Paul said that "the fruit of the spirit is joy" as well as love.

If we are to comprehend the joy of living which God gives, we must begin with the *temperament* which he puts in us at birth. Each of us is endowed with a special type of mental constitution or mixture of characteristics which

we call temperament. How much of a part temperament plays in life we shall not discuss. But that it does play a part, we can hardly deny. We often say in describing a person, "That is his temperament." Or we sometimes say of a person, "He is temperamental," meaning that his impulsive moods determine his attitudes.

And we know, too, that some temperaments have a larger mixture of joy than others. In the same family one child may by nature be more buoyant and bubbling with mirth than the others. But all normal children have a God-given joyfulness. We should think there was something wrong with a boy who never romped and kicked up his heels and laughed. Saint Paul reminded young Timothy of this natural element of joy, when he bade him: "Stir up the gift of God which is in you, for God hath not given us the spirit of fear, but of power and of love and of a sound mind." The normal healthy child reaches out eagerly and trustfully to life. Love and joy, rather than hate and gloom, are his natural attitudes.

The famous schoolmaster, Thomas Arnold of Rugby, once said that the teacher's experience of being continually in the presence of boys' high spirits was depressing, because they lacked sympathy. Arthur C. Benson, another schoolmaster, in commenting on Arnold's statement, agreed that youth's joyous animal spirits did sometimes depress him when he craved sympathetic understanding, when he was in the mood of the Psalmist "where deep calleth unto deep." But he added that at other times the playful joyousness of children lured him from his dark and depressing thoughts. And certainly this latter effect is one of the great services which children render to age.

Recall how Jesus took a little child and placed it in the midst of some sedate and opinionated oldsters, saying, "Except ye be converted and become as a little child, ye shall not enter into the Kingdom of Heaven." Christ calls

us back to the sources of life where we see the freshness and purity of joy and love. Life, like a stream so frequently grows sluggish and muddy as it reaches middle age. We need to get back to the pure clear springs where it started. And there we see that "the fruit of the Spirit is joy."

But the joy of living must have more resources than the natural high-spiritedness of youth. It involves also the *will.* A good teacher or parent often puts on an air of cheerfulness in order to keep her sad thoughts from casting gloom over the children around her, and in so doing she helps to lift the load from her own heart.

Few sights are more admirable than that of a brave spirit keeping a gay exterior in order that her own breaking heart may not spill its sorrow on others. The resolute cheerfulness of Robert Louis Stevenson, whose bodily suffering made his years a life-long battle of the bed and medicine-bottle, was an inspiration to those who knew him and might well serve as a glorious example to be followed by the boys who read the adventures of his "Treasure Island."

And these very efforts of the will to "put on" a joyous front do help to "put off" the garments of gloom. Also when our wills struggle to conquer grief, they strengthen their roots in the ground of joy. Edwin Markham likened us in this regard to a tree resisting a storm. In order to withstand the wind, it sends down deeper roots on the windward side, thus strengthening itself. Likewise the soul that stands up to mighty grief enlarges its capacity for richer joy.

Ah, most of us live so much in the middle register of our emotions that we do not touch the depths of sorrow and sympathy nor reach the heights of love and joy. But when we bravely stand up to grief and pain, we sink our roots more deeply into the soil where grows the fruit of the spirit, which is joy.

Not only temperament and will but also the *conscience*

is involved in the joy of living. At first glance we are likely to think of the conscience as the enemy of life's joy. Does not conscience keep us from doing so many things we would like to do, and also keep us from enjoying so many things we do? So it may seem.

The service of conscience, however, is that it helps us to distinguish pleasure from happiness and develop real joy. There are many experiences which give us temporary pleasure but do not add up to abiding satisfaction. Their thrills pass quickly, and sometimes leave a trail of regret and remorse. Some of our sense pleasures are like lightning flashes, while true joy is like the sunlight.

Human nature is an organism of many impulses and drives. We can get some pleasure by indulging almost any one of our instincts and appetites. An amateur can draw a thin melody by striking a few keys of the organ with his fingers, but the richest music is that in which the whole force of the instrument is employed, and although it may be full of solemn touches the final effect is exuberant and inspiring.

"There are ten men in me," cried the philosopher Amiel in despair, "according to time, place, surrounding, occasion, and in my restless diversity I am forever escaping myself." But how to integrate oneself so that we do not do in one situation what undoes us in another, so that gnawing remorse for yesterday's folly does not eat away today's enjoyment, so that present blundering and thoughtlessness do not prevent the future harvest of satisfaction—such is the achievement we must attain if we are to become mature personalities.

And in this attainment the conscience is indispensable. "Happiness," said Aristotle, "is the bloom that lies upon a life of goodness." And Wordsworth adds that there is nothing in life like the smile that plays around the stern lips of duty when she is obeyed.

We go on. If we are to have the full joy of living, our native temperament, energized by the will and regulated by the conscience, must enlarge itself with many and wholesome *interests*.

Consider for a moment this fourth factor of our interests. Walter Bagehot declared that Milton's "Paradise Lost" has one defect, namely, that Satan is made the one really interesting figure in the whole poem. That is a defect which is to be seen in many a modern drama of stage and screen. It may point to a moral, but the trouble is that it plays up immorality so interestingly that the power of suggestion rivals the point of the moral.

It has been reported that Willie Sutton, the notorious bank robber recently captured, may write up his life in order to show that crime doesn't pay. Let us hope that whoever puts out his writing does not play up his crime so colorfully that the youth who read about them have their imaginations fired in the wrong way.

Even we preachers sometimes make the mistake of treating evil as if it were more interesting than goodness. Some years ago a preacher set out to attack New York's bad night spots. He visited a number of them and then preached a series of Sunday night sermons about them. He gave very thrilling descriptions. Listeners flocked to hear him. I think they got more for their money, hearing his portrayal than if they had gone to see for themselves, because you can't get very far in a night club on the money most people put in the collection plate on Sunday nights! But that minister, like so many of us, made the mistake of playing up evil more colorfully than goodness.

We should learn what C. S. Lewis tells us in his "Screwtape Letters." He makes the Devil admit that when it comes to the real joys of living, God has the advantage. The solid satisfactions of life are in the godly regions of experience.

Why is this so? Well, for one thing the godly person

sees more of interest in the simple common things around him.

Think how Jesus went around what we would call a very barren countryside finding so many things to thrill him—the birds of the air, the flowers in the field, a widow casting her mite into the temple treasury. He saw not only the objects but the God behind them. The worldly person is so often searching for the rare and the expensive and scorning the humble things which could give him joy. I think of a women who went to Paris a year or so ago and now she is always pining for the delicacies and delights of Paris, missing the good things she could find in her home town, bored with herself and making herself a bore to her neighbors.

Moreover, the godly person cultivates the higher mental interests rather than the lower carnal interests. And the higher the level of our interests, the wider their range. Mental pleasures have so much more variety than bodily pleasures. We are so much more limited in our physical than in our mental recreations. A boy may play a score of games, football, baseball and the like. But most men give up football and baseball in their twenties, tennis in their forties and then slow down to walking or fishing sports. Yet after the body slows down to a walk, the mind can run on, adding to its interests by memory and travel and experience.

Furthermore, the godly person enjoys without despoiling. He can draw delights from beautiful landscapes without keeping others from the same pleasure. He can revel in a great work of art without feeling that he must own it and take it home for his exclusive possession. Think how we could all multiply our joys of living if we conquered our possessive spirit and learned to appreciate more God's non-competitive values such as beauty, truth and goodness.

Also, these higher joys of the mind and spirit are more

lasting. Recently in a family whose son had been taken away by death, the parents were telling me of his interest in literature and art. He found his satisfactions not as much through material as through mental channels. And I could not help but think that is partly what Jesus had in mind when he said: "Lay not up for yourselves treasures on earth where moth and rust corrupt and thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust do not consume and thieves do not break through nor steal." I feel that the Master was referring to the Kingdom of Heaven within us as well as the state of heaven hereafter. In our minds and spirits we can develop a bit of heaven here and now, and the more of our treasure we put in this inner heavenly department of our natures, the more we can take with us when death destroys these bodies.

This thought gave me comfort in that home of sorrow, because I have faith that our personalities survive our bodies. And here we come to a fifth factor in the joy of living—our *faith.* God wants to free our joy from the shadows of insecurity. How much thought we give to security these days—economic security, health security, national security. When we feel insecure, we cannot be happy. But in all our anxiety about security, do we give enough thought to the undergirding fact that "underneath are the everlasting arms?"

It was this faith in God's love which gave the early Christians their basic ground of joy. The word "gospel" means "good news" and through the gospel came the good news that God is a Father; that all of us regardless of race or color or station are his children; that the Heavenly Father keeps track of all his creatures even the falling sparrow and we are of more value than many sparrows; that God is infinite in compassion, tender in mercy, and is faithful and just to forgive the sins of those who repent;

that we can be steadfast in our labors knowing that our labor is not vain in the Lord; that in short, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Try to imagine what good news all that seemed to those who heard it for the first time. Yes, try to think how much our earthly pleasures would fade if we lost our faith in God's care for us here and hereafter. If we are to know the joy of living, we must have faith that our will and conscience and interests are of value to God as well as to ourselves.

And all of them are linked to *love,* that first fruit of the Spirit which we considered last Sunday.

At the age of 72, the late industrialist Charles M. Schwab was involved in a petty lawsuit, pressed by a young man whom he had tried to help. After he had finished his testimony, Mr. Schwab asked the indulgence of the court to make a statement to those present. He said: "I am an old man and I want to say that ninety percent of my troubles have been due to being good to other people. If you younger folk want to avoid trouble, be hard-boiled and say 'no' to everybody. You will then walk through life unmolested"—and here a smile lit up his face and he added: "but you will have to do without friends and you won't have much fun."

To be sure, love and friendship involve risk. Every friendship is a new place at which we can be hurt. Every child is a potential heartbreak. A short time ago, I sat with a grief-stricken mother whose sorrow over the loss of a brilliant young son was too deep for words. She could have avoided that anguish. But when time has dried the eyes and calmed the mind, mothers and fathers realize that love gives more than death can take away. After all

is said and done, the greatest joy in life is the joy of giving joy.

Henry Van Dyke expressed the Christian attitude when, after paying toll to youth and age, to life's inevitable losses and disappointments, he joyously declared that his heart would keep the courage of the quest and hope "the road's last turn will be the best."

My faith is that it will be.

Almighty and most merciful Father, whose faithfulness abides through all our fickleness and whose forgiveness outlasts our sins, we come to Thee by a road of broken pledges, praying for another chance to make life good. Arouse us to the wrongs to be righted but grant us the vision to see beyond the vices of men to the virtues which lie hidden even in the worst of us. Stir our hesitant hopes with some glad surprises this day. Grant comfort to those who suffer and courage to those who have been defeated. Keep those who are in plenty from being selfish and those who are in poverty from being bitter. Help us to end the war in our own hearts by the surrender of our wills to Thee, and to work for peace with our fellowmen throughout the earth; we ask through Jesus Christ Our Lord. Amen.

THE PEACE OF GOD

In our Lenten discussions of "God's Gifts for Great Living" we have considered growth, love and joy. We come now to *peace,* for Saint Paul in his fifth chapter of Galatians lists them thus: "The fruit of the spirit is love, joy, *peace.*"

There are few words more frequently used and perhaps no word more fervently prayed in these days than the

word, peace. Last summer in Belgrade, an American observer said that in the Russian broadcasts to Yugoslavia, the line of propaganda was to stress Russia's desire for peace. We Americans, however, put little faith in Russia's concept of peace when we think of her delaying tactics in the United Nations and her prison labor camps at home.

And how about ourselves? Suppose that tomorrow the Kremlin became friendly and the war clouds lifted, would we be at peace? We might well remember that it was back in 1946, just after the formation of the United Nations had dispelled the fears of war, Rabbi Joshua Liebman wrote his book "Peace of Mind," which became such a phenomenal best-seller and started the avalanche of books on how to find peace and happiness and inner security. Significant is it that we Americans began to seek peace of mind and soul far more feverishly after the war was over than when it was on. International peace does not guarantee inner peace.

Out of this confused time, one fact at least is becoming clear, namely, that external conditions cannot assure peace of mind and spirit. For that we must seek a deeper source. And our Bible tells us that source is in God. "The fruit of the Spirit is peace."

For one thing, God gives the peace which comes from having a sure foundation. Let us picture a family scene. It is Thanksgiving Day. At the ends of the long table sit grandfather and grandmother. They are still young and vigorous—as modern grandparents are or think they are! Around the table are their children and a growing brood of grandchildren. Death has never yet invaded that family circle of the three generations. Good positions and good investments give economic affluence. After the bountiful dinner, the grandfather leans back and says to himself, "I am at peace with the world."

But how insecure is such peace with the world! Within a week, death or accident, financial disaster or sudden threat

of war may change the whole picture. Peace which rests only on adjustment to the world around us is precarious. Our feeling of security must be founded on something firmer and more abiding. We crave what the old hymn calls for:

"Change and decay in all around I see,
O Thou who changest not, abide with me."

The peace of God is secured by adjustment to the things that abide.

When, for instance, we trust God's justice, we get a certain peace of mind even in the midst of the world's injustice. Do not misunderstand me here. We are not to be complacent when corruption creeps ever higher in our political circles and violence takes law into its own hands, as it has been doing recently right here on the New York streets. Such things should arouse us to crusading reform. But they do not crush our spirits with despair if we have faith that a just God always has the last word. We can have the peace of the Psalmist when he said: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

Also when we feel sure of God's eternal goodness, we get a certain sustaining peace even when suffering hits us. Instead of losing our faith through our affliction, we can share the calmness of Whittier when he wrote:

"In the maddening maze of things,
When tossed by storm and flood,
To one fixed spot my spirit clings,
I know that God is good."

And if God is good, there is purpose running through

the seeming confusion, there is a harbor beyond the storm. While we cannot explain all our ills as God's will, we can believe that life's total experience is a school of divine discipline, and "Whom the Lord loveth, he chasteneth."

Thus trust in God's justice and goodness gives a foundation for peace which the storms of circumstance cannot shake. It is a confidence similar to that of the architect Bradford Gilbert when he built the first steel structure skyscraper in New York City back in the 1880's. When he proposed to erect a building thirteen stories high on a plot only twenty-one feet wide and hang it on a steel frame, the city was aghast. People said such a building would not stand against the wind, but Gilbert said it would resist a gale of one hundred miles an hour. One Sunday morning in 1886 when the building was up ten stories, the city was hit by a wind of eighty miles velocity. Crowds gathered to see the structure collapse. But Gilbert climbed to the top and let down a plumb line to show that there was no vibration and that the skyscraper was safe. He knew its foundation, and what it could stand.

His confidence makes me think of the words with which Matthew interprets Jesus as closing the Sermon on the Mount: "Whosoever heareth these words of mine and doeth them is like the wise man who built his house on the rock, and the floods came and the winds beat upon that house, and it stood."

When we found our trust on God, we get a peace which can withstand the storms of circumstance. Yes, even death itself. On the last night of his earthly life, Jesus said to his disciples: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." Ah, certainly not as the world giveth, for the world does not give peace of mind in the shadow of the grave. If we have put our interest in worldly things, then death seems a dread invader tossing us into a dark unknown. But if we have

cultivated a taste for the things that are invisible and eternal and lived for the spirit rather than the body, then we catch the assurance of Saint Paul: "I am persuaded that neither death nor life, neither things present nor things to come shall be able to separate us from the love of God which is in Christ Jesus, Our Lord."

Secondly, God gives the peace that comes through *forgiveness.* Our grandfathers gave much concern to the matter of "making one's peace with God" before death. When Henry Thoreau was asked whether he had made his peace with God, he is reported to have replied that he did not know God and he were enemies.

Of course, God never is our enemy. But we can estrange ourselves from God. And that is exactly what sin does. It estranges us from God. Just as a boy with a guilty conscience tends to avoid his father because he does not feel easy in his company, so the sinner, not feeling at ease with God, tries to avoid his presence, drifts away from church, ceases to pray.

Sin estranges us, not only from God but also from our fellow men. Sin always affects some personal relationship, always creates some kind of a barrier.

Yes, sin alienates a person even from himself. The man with a guilty conscience does not find himself good company. He avoids being alone with himself. In fact when a person is in sin, he is not quite himself. The record is that when the Prodigal Son woke up to his sin and repented, he "came to himself." He had not been quite himself there among the swineherds of sin.

Since sin estranges us from ourselves, our fellow men and from God, we can have no peace until we remove this estrangement. And the road to reconciliation is through repentence, confession and forgiveness. When the guilty man wakes up and considers how his sin is hurting his loved ones, he goes in humble repentence to confess and

ask forgiveness. And when he has made a "clean breast" in confession, the loved one gives him him a "clean slate." And oh, what peace comes when the "clean breast" of confession is followed by the "clean slate" of forgiveness.

I suppose if we husbands really knew it, our wives love us not so much because we are the big, strong, independent men we think we are, but because we are the weak, dependent boys our wives know we are! That does not mean, of course, that the weaker husbands we are, the more our wives love us, but it does mean that love is strengthened by humility, repentence and mutual forgiveness. All who have loved, know the peace that comes through forgiveness.

We need the peace of God through forgiveness as much as our grandfathers did. And we do not remove this need by calling sin a complex. We can get rid of some mental complexes and anxieties by digging up their roots and seeing how trivial is their source. But we cannot get rid of moral evils so easily. When we bring our sins up into the light, they appear ugly and troublesome. We must repent and ask from God forgiveness and a fresh start.

And "God is faithful to forgive us our sins." He leaves us with our past, but he takes away its control over us. The remembrance of our sin humbles us, but the sin itself can no longer humiliate us. We find the peace of God which comes through forgiveness.

But when we have made a clean breast and God gives us a fresh start, we have to start. And then appears a third factor in the peace of God. This is the peace of orderliness which comes through the organizing *force* God puts into our lives.

Peace is not static. Jesus made that clear in his parable of the house which had been cleared of evil spirits and then was left empty. The result was that it became filled with more and worse spirits. When God forgives, he frees

us *from* our sins but he frees us *for* service. And the only way to keep our minds and spirits at peace is to keep them occupied and active. Sometimes we are so tired, that we need to sit down and rest. But usually what keeps us from having inner peace is not that we are run down but that we are wound up. And we do not unwind ourselves by sitting still too long.

On tombstones we sometimes see inscribed the words, "Rest in Peace." But we should remember Jesus' prescription for rest. Hear it: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Rest, in this world and the next, comes not through idleness but through being properly yoked with Our Lord in service.

When we team up with Christ we get a singleness of eye which makes for our peace of mind. Jesus said: "If thine eye be single, thy whole body shall be full of light." We darken our minds by looking over the fences to see if our neighbor's pasture is greener than ours. We look to the side to see if our rival is passing us, and thus we stumble or lose heart. But when Christ gives us an eye single to the Kingdom of God, we are freed from the side-glances which confuse us with comparisons and confound us with jealousies.

And this Christ-like singleness of eye leads to a singleness of aim which delivers us from the indecisiveness that is so exhausting. When we finally get a settled purpose and determine our direction, our energy can be spent in making the journey. We become committed to higher interests which lift us above the downward drag of low desires. The scattered and divided self becomes organized around a central driving purposeful force and we receive what Whittier prayed for, when he said:

"Take from our souls the strain and stress,
And let our ordered lives confess,
The beauty of thy peace."

Yet we must remember that not every driving purpose is permanent enough to give us lasting peace. Hence, God gives a fourth factor, namely the peace that comes through *fulfillment.*

A person may find peace for a time and even quite a long time through his work. But after years of engrossing and seemingly satisfying work, he may wake up as Charles Darwin did to find that he had allowed some of his faculties to atrophy and part of his nature to dry up. Or in any case, if a person lives only for his work, what is he going to do when he retires?

Also we may find peace and joy by falling in love. But human love unsupported by something higher is not enough to keep us going when death takes away the loved one.

We may find a certain peace by enlisting in some cause, but unless the cause serves the Kingdom of God, it will prove too transient and leave us in the disillusioned state of Cardinal Wolsey who after giving himself to further the ambitions of his fickle king, Henry the Eighth, cried:

"Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies."

And certainly we cannot find lasting peace through filling our lives with pleasures. When pleasure is made an end in itself, it usually proves disappointing. And when we try to fill our inner emptiness by "taking in," whether it be delicious food or alluring sights or public honors, we eventually get "fed up."

The peace of God comes not by trying to *fill* ourselves but by trying to *fulfill* ourselves.

Since we are made in the image of God, we find the peace of fulfillment through giving ourselves to godly things. We cannot be contented on the animal level. As Saint Augustine said: "Thou hast made us for thyself, O God, and we are restless till we find rest in thee."

Since God is love and we are made in his image, we find the peace of fulfillment through love. Unless our lives are flooded by outgoing affection they become filled with impurities which poison our peace. The life that is damned by selfishness is damned.

Since we are made in the Creator's image, we too must be creators and we find the peace of fulfillment through constructive service. One of the most inspiring figures of the medical profession was the late Sir William Osler, who did so much to make Johns Hopkins Medical School famous. When he left America for Oxford, he expressed his philosophy of living thus: "I have three personal ideals. One is to do the day's work well and not bother about tomorrow. The second has been to act the Golden Rule as far as in me lay, toward my professional brethren and toward the patients committed to my care. The third has been to cultivate such measure of equanimity as would enable me to bear success with humility, the affection of my friends with pride, and to be ready when the day of sorrow and grief come, to meet it with courage befitting a man."

Such a statement reveals much of his gallant spirit which so endeared him to his associates. But a friend in Baltimore said something still more revealing when he declared that Dr. Osler "had sown seed in places where nothing had ever grown before." He was not content merely to pay back what he had received. He left the world richer than he found it. Thus he fulfilled his nature.

We are made for growth. Our minds are at peace only when we feel that we are going some place and also getting somewhere. If we are worthy children of God, we do not shrink back from the future, whining, "What will become of us?" Rather, we face the tomorrows hopefully shouting, "What shall we become?". And if we catch the spirit of Christ's first followers, we shall say with them: "Beloved, now we are the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." In Christ is the pattern of our becoming and in growing up into him, do we find the peace of fulfillment.

"Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears.
Peace is the joy that comes to souls arriving
Up to the place where God himself appears."

God of all grace, grant unto us Thy peace which passeth understanding, that in quietness and confidence we shall find our strength. Mercifully help us in our struggle to be good and true. Encourage us in every effort to be loyal and loving. Keep us from blaming others for our own faults and search our hearts for the causes of our secret sins. Make us kindly in thought, gentle in word, generous in deed. Lift our eyes to see the needs of those who sit in the shadow of want and sorrow, and lengthen our sympathy to serve Thy children everywhere. Grant us the strength to bear our own burdens manfully and the grace to help the weak without hurting their self-respect. May we be so governed by Thy will and guarded by Thy love that we may further the peace of the world and finally enter into our eternal rest; through Jesus Christ Our Lord. Amen.

THE POWER OF PATIENCE

In these Lenten studies of "God's Gifts for Great Living" we come now to one that does not receive much popular applause. To most Americans the quality of patience looks rather pale as if it lacked vitality. It is regarded as a valuable virtue for the weak and the sick, but the strong prefer more rugged and ruddy traits which help them to get ahead. And especially at this particular time when we are so beset by crime and corruption within our country and so bedeviled by deceit and delay beyond our borders, the public is calling not for patience, but for quick and surgical action.

Yet Saint Paul included patience among his fruits of the Spirit, and for a very good reason. Without patience the others would not be brought to fruition. Recall the list in the fifth chapter of Galatians: "The fruit of the Spirit is love, joy, peace" and then he adds "long-suffering," as the King James version puts it, or "patience" as the Revised Standard Version translates it. This fourth fruit, patience, is necessary to the preceding three.

Consider love, the first on the list. None of us would have learned what love is, had not someone possessed the patience to teach us. In fact, we would not have grown up at all, had not patient hands guided us through the pitfalls of helpless infancy. What infinite patience it takes to be a good parent, answering the endlessly repeated questions of little lips, following the straying toddling steps, mending broken little toys and hearts.

And what patience is required to keep marital love from losing its romance. There has to be adjustment between diverse temperaments, the teaming of individuals who travel at different tempo, the harmonizing of varying tastes and interests, the sharing of sympathy in weakness and forgive-

ness in waywardness—and all this takes patience. Fellowship cannot be preserved in any circle without forbearance —the forbearance which patiently withholds judgment in times of doubt and hasty words in times of irritation. Think what patience is revealed in the words: "Love suffereth long and is kind . . .; is not easily provoked; love beareth all things, believeth all things, hopeth all things, endureth all things."

Also, patience is necessary for the second fruit of the Spirit, *joy*. We may dash hurriedly from thrill to thrill, and crowd our days with passing pleasures. But the pleasures of the moment merely added together do not make deep abiding joy. Our better pleasures, like our better tastes, have to be cultivated and harmonized. And as in music, the very interruptions enrich the melody of our enjoyment. This is the truth John Ruskin recognized. He said: "Not without design does God write the music of our lives. Be it ours to learn the time and not be discouraged at the 'rests.' If we say sadly, 'There is no music in a 'rest,' let us not forget 'There is the making of music in it.' The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson." The most truly joyous persons I happen to know intimately have had suffering and interruptions but by their patience they transferred these pauses into rests that enriched the composition of their lives.

And as for peace, which Paul lists as the third fruit of the Spirit, that too is impossible without patience. About a century ago Oliver Wendell Holmes was visiting the summer social colony at Newport. While there he overheard this remark: "After all, when a woman is well-dressed, she has a peace of mind which no religion can give." But the old Yankee poet realized that any peace of mind is very precarious if it has no other foundation than that of sitting

on the height of fashion. In fact it is the effort to keep up with the passing show that so often destroys our inner peace. Ours is called the "Age of Tension"; and "a war of nerves" is going on between Russia and America. But not many of our nervous breakdowns are caused by the international tenseness. Most of us have to confess that what wears our nerves ragged and worries our minds most is the race to keep ahead in the competition of our own social and business circles.

If we are to have peace of mind, we must have the patience to see faster rivals pass us without losing heart and faith, the patience to endure physical affliction without becoming bitter, the patience to bear "the whips and scorns of time, the proud man's contumely, the pangs of disprized love, the law's delay" and the other "ills that flesh is heir to."

And if we are to have a just and durable peace on the world scale, the strong, advanced, dynamic nations such as ours must have patience with the weaker and slower-paced countries. If we are not patient with such admittedly imperfect instruments as the United Nations, we shall be paralyzed by perfectionism and drift back into darkness.

Having thus considered the necessity of patience, let us think now about its *cultivation.*

For one thing, if we are to acquire patience we must take in hand the factor of *temper.* Temper is a curious element in our make-up, isnt it? If we "lose our temper" that is bad. If we "show our temper" that is also bad. Temper is something we must keep but keep under control. The word in our text which we are calling patience means in the Greek, "tempered through suffering."

And when I think of tempering, I am reminded of the village blacksmith shop where as a boy I used to take the horses to be shod. I often feel sorry for the modern city youths who are not familiar with the old-fashioned blacksmith shop! I would see the smithy take a curved strip

of iron, heat it in the forge to glowing softness, then hammer it on the anvil, then dip it in a tub of water, then more heating and hammering and dipping until finally it was brought to the proper shape for the horse's hoof and the proper toughness to stand uncounted poundings on the pavement.

Similarly some human souls undergo tempering in the forge and on the anvil of life. Consider the classic case of Elijah, the prophet. When we first see Elijah, he was impatient and impetuous. On Mount Carmel he staged the contest with the priests of Baal. According to the record, the Baal priests were to call upon their god to send down fire to consume the offered sacrifice. They failed. Then Elijah prayed to Jehovah and the fire came. This turned the crowd against the priests. Elijah pressed his advantage until the people were aroused to slaughter the priests of Baal.

But when Queen Jezebel took after Elijah to avenge the priests' death, he fled in fear. He lived in the cave and bemoaned his fate, crying to Jehovah to take away his life because he was the only faithful man left alive. Then the Lord led him up into the midst of a mountain storm. The lightning flashed, the thunder crashed and the wind roared, but the Lord was not in the storm. After that came the still small voice, and Elijah felt the Lord's presence, learning that "it is not by might nor by power but by my spirit" saith the Lord.

Thus Elijah was so tempered into patience by his experience that he went back to find seven thousand faithful ones with whom he could work, and a young colleague named Elisha with whom he could cooperate. Thus Elijah joined the innumerable company of those whom God has taught how "tribulation worketh patience."

Also if we are to cultivate patience, we must consider the factor of time. We Americans are so increasingly time-

conscious. Our grandfathers carried watches in their pockets and took them out only occasionally, but we carry watches openly on our wrists. And I know a man who carries a watch on the back of his wrist and another on the front of his wrist so that he can see the time without turning his hand!

There are some simple ways by which we can help to free ourselves from the tyranny of time. My friend, Doctor Charles Allen down in Atlanta, recently did a very practical thing. He had been fretted by the slow traffic from downtown Atlanta to his home during rush hours. It was making him tense. So he drove the distance at a quiet hour under the most favorable conditions and he found that it took only six minutes less than during the crowded hours. Realizing that six minutes were not enough to lose one's health over, he reconciled himself to the delayed driving by turning on the radio, relaxing and enjoying the time instead of fretting.

And we might remember what the late Emmet Fox said, that the present moment in any experience is never intolerable. At the very moment we are saying, "This is unbearable" we are bearing it. What makes us feel that an experience is intolerable is what we fear may happen the next minute or the next week. Hence if we lived one moment at a time, we could free ourselves from so much fear and fretfulness.

Jesus possessed the secret of serenity in the midst of strain. He was on a world mission with only a few months "to work the works" of the Father who had sent him. Yet Jesus gave no appearance of being hurried or flustered. He had time to talk with little children and mingle with wedding guests. He often said to his disciples, "Come ye apart and rest awhile."

I think Jesus would have smiled if he had attended the church service described in a recent radio letter. It hap-

pened in a very active church. The minister spent quite a while in making announcements about the meetings and events of the ensuing week. Then he looked at his watch and announced, "We shall cut the next hymn and sing only the first and last stanzas." The hymn printed in the program happened to be, "Take time to be holy!" Yes, I think Jesus would have smiled at that, but a bit sadly, for it is so symbolic of our enslavement to time.

But if we are to develop patience we must do more than relax our pace and take time off for meditation. We must catch the deeper secret of God's attitude toward time. The godless man feels that he must rush through to his success because it is now or never. But the godly man can take more time because he feels the issues of life are continual and eternal. This is the truth the Psalmist tried so often to impart. Listen: "A thousand years in thy (God's) sight are but as yesterday when it is past, and as a watch in the night." It is the secret of serenity expressed by Browning when he said, "Our times are in thy hand who said, 'A whole I planned.'"

And this leads to still a further factor in the cultivation of patience. If we are to control our tempering and our timing, we must have trust in God.

Think how the prophet Isaiah kept his poise when his nation's weak government, through fear of invasion, was feverishly trying to form an alliance with the fickle government of Egypt. Isaiah saw it would be far better for his nation to stand on principle than resort to expediency and he counseled: "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength." And I often wonder if our government would not appear stronger before the world if, instead of following expediency and trying to line up on our side almost every kind of foreign nation, whether free or fettered, we should try to stand firmly on God's side, raising the standard of freedom and

justice to which all lovers of decency and liberty could repair. O, for some powerful dramatic voice to say convincingly to all the world that America stands for divine principles and not political expediency!

Jesus was voicing a secret of patience when he told the parable of the tares to restrain his impetuous followers from rushing in and destroying the wheat by their effort to remove the weeds. There is a patience that comes from trusting the God of the harvest.

Saint Paul was expressing the trust which makes for patience when he said: "Be ye steadfast, immovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord." God is faithful and just. He oversees everything and overlooks nothing.

From all the voices of the past can we in the hectic present learn the counsel of patience: "Fret not thyself because of evil-doers . . . trust in the Lord and do good, so shalt thou dwell in the land."

But now lest some may think that patience is a pale, negative, passive resignation to things as they are, let us look for a moment at the *power* of patience.

Benjamin Disraeli said that "patience is a necessary ingredient of genius." And Disraeli should have known for his public career began in failure. When he as a foppish young politician made his first speech in Parliament, he was jeered. But he vowed that the time would come when they would hear him. And by tempering and timing he so disciplined himself that he rose to be Queen Victoria's trusted prime minister.

Buffon, the French writer, put the truth still more strongly when he wrote: "Genius is nothing else than a great aptitude for patience." If we doubt this, we might think over the records of the great inventors and discoverers. Was it simply superior talents and brilliance which brought their achievements? No. We think, for instance, of Madame

Curie who had the patience to persevere through the incredibly tedious and heart-breaking failures until she found the sought-for radium.

Patience sustains the power of endurance. Measured by the test of military tactics, Benedict Arnold was probably as brilliant as George Washington. Arnold was the hero of the early Revolutionary War days because of his bravery and skill at Saratoga and Ticonderoga. But he could not stand the delays and criticism which he later confronted, and he turned bitter and betrayed his country. And what makes Washington so revered? Not merely his military genius, although he did possess that; but the patience with which he endured the delays, the profiteering of the greedy farmers, the sabotage of fifth columnists. In him was demonstrated the truth: "They that wait on the Lord shall renew their strength: they shall mount up on wings as eagles, they shall run and not be weary," (which is harder), "they shall walk and not faint" (which is still harder, just to keep slogging ahead when things have slowed down to a walk). But there is something hardest of all, that is, as the Apostle said, "to stand and having done all, to stand."

It is good to cultivate the energy and foresight and courage which can help us to go out into the world and "make it." But it is also important to develop the fortitude and forbearance and patience which can help us to stand and "take it," to hold on when "there's nothing left save the will which says, 'hold on'."

Patience also gives the power of self-possession. Jesus said to his disciples, "In your patience possess ye your souls." Perhaps a contrast will throw some light on what it is to possess one's soul. Napoleon at the height of his power made Europe tremble at his tread. But when he was defeated at Waterloo and exiled to St. Helena, he went to pieces. He broke down into a peevish, fretful temper and losing all dignity and composure of soul, died before his

time. Contrast the latter days of Napoleon with those of Saint Paul, who also ended his years in a prison, knowing that from its doors he would be led to his death. Yet out of that dungeon Paul wrote to his young friend Timothy: "I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day." Such words reveal that he had come to possess his soul.

Yes, through patience men persevere even to the power of salvation. I have come to believe that Judas Iscariot did not betray Jesus out of greed for the mere thirty pieces of silver. Judas was playing for bigger stakes. He had heard Jesus talking about a promised Kingdom of Heaven. Judas assumed that the disciples would hold high places in this new Kingdom. But he wondered why Jesus did not proceed to set it up. Judas grew impatient with his Master's program. Perhaps if Jesus were arrested, he would show his hand. Why not, therefore, bring the issue to a head? So he led the officers to Jesus in Gethsemane. But still Jesus did not resort to force, and Judas realized that his scheme had failed. Whereupon he threw the pieces of silver back at his bribers and hanged himself. By his impatience he lost his salvation.

May it be that for some person now hearing my voice, the most needed next step on the road to salvation is patience?

Great God and Father of Mankind, forgive our feverish ways. Give us inner peace that we may have outer strength and deliver us from the distractions which fret us and the temptations which torment us. Help us so to handle our own lives that we may be a lift and not a burden to others. Be especially near to our sailors on the sea and our soldiers scattered throughout the earth. Comfort all who are in pain,

calm those who are in anxiety, encourage those who are in despair. Guide all leaders of good causes, give wisdom to the rulers of all lands, and grant us as a people the wisdom to see the way to peace and the will to follow it; through Jesus Christ, Our Lord. Amen.

THE ROAD TO ROYAL LIVING

May I ask you a question this morning? Do the original events of Palm Sunday evoke a feeling of pity for Jesus or arouse a sense of power in Jesus? Glance at the familiar scene again. A little cavalcade comes over the brow of the hill and the capital city of Jerusalem looms before them. The leader of the company is riding a lowly beast of burden. His companions strew his path with palm branches and shout: "Hosanna to the King." But in his eyes there are tears. While his comrades think he is riding to his coronation, he realizes that he is going to his crucifixion.

Contrast the little company of the Christ with the clanking soldiers and prancing chargers which would have accompanied a Roman official, Sholom Asch, in his book *The Nazarene* draws upon his imagination and injects an incident into the Palm Sunday proceedings. Asch pictures the procession of Jesus meeting the cohorts of Pilate as they accompany the Roman governor to an official function. As might be expected, the followers of Christ were forced into a side street to make way for the scornful Romans. The episode, though only imagined, serves to point the contrast between the pompous power of Rome and the humble carpenter who was hailed as king. Viewed by the world's standards, the entrance of Jesus into Jerusalem seems tragedy rather than triumph.

What then is the purpose of observing Palm Sunday?

Is it to arouse sympathy for Christ's sufferings? Certainly it does do that, for it was a prelude to a week of unspeakable anguish, marked by cruel criticism, deserting crowds, a mocking trial, a bloody scourging and the excruciating pain of the cross. All in all, our Lord's last week was a tragedy that tears at our hearts.

And yet I for one cannot think of Jesus standing in the streets of Jerusalem, pleading for sympathy as if he were a poor victim to be pitied. There were tears in his eyes as he beheld Jerusalem. Yet the cause of his crying was not his own suffering, but rather the blindness and future calamities of his beloved city. It is a royal figure we remember today. This is the memorial of a Master. While our hearts do go out to the Christ, the primary purpose of Palm Sunday was to put heart into us.

Our text, therefore, is not a plea but a promise. The man who more than any other came to understand how Christ does impart his mastery to men wrote of those who had caught his power these words: "They . . . shall reign in life by one, Jesus Christ." There was a regal power in the Christ which helps others to live royally and triumphantly.

Let us look a little way into the Master's method of imparting the reigning life to others. First of all, he helps others to reign in life by revealing what royal living is. We often speak of having a royal time. We have also an expression of "living like a king." But whence do we draw our patterns of what royal living is? Do we not take them from the heads of states, those monarchs who receive the homage of their subjects and wield power over vast dominions? Or we think of those potent figures, called kings of finance, whose affluence gives them personal security and whose monetary control gives them public prestige. To live in the higher economic brackets, to afford

anything our taste desires, to be looked up to for our influence and power—these are among the elements which make for royal living. So we think. To be perfectly frank, even we who call Christ our King, do we regard his way of life as living like a king? We feel called to follow him as a duty, but how many of us think of our Christian duties as giving us a royal good time?

Perhaps we are thinking of Jesus more gloomily than we ought to think. Perhaps we ought to remind ourselves what a royal time he had. His life was not all thorns. He did not undergo a perpetual Calvary. His early Galilean ministry was pretty well filled with sunshine. He referred to himself and his comrades as a bridal party, a fact which shows that his life was not all shadow. He did not refuse the simple joys and social recreations, the dinners and wedding suppers. We must not think of Jesus as being always tense and wrought up with the strain of his mission. He took time to talk and play with little children, to revel in the beauties of nature. There could scarcely have been a harassed and driven look about him who stood by the roadside and said invitingly to troubled, anxious souls: "Come unto me, all ye that labor and are heavy-laden and I will give you rest. . . . My yoke is easy and my burden is light."

No, if we would see Jesus as he really was, we must see not merely the crown of thorns, but also the palm branches of joy; not merely the spear thrust into his side on the cross, but also the arm of loving comradeship locked in his; not merely the Last Supper with its betrayal, but the wedding feast at Cana with its unclouded radiance. True, our Lord did suffer as no man hath ever suffered, because his sympathies were more infinitely tender and extensive. He took upon himself the sins of the whole world. He felt in his own person the pain inflicted on the sick, the op-

pressed, the imprisoned, even to the least of these. "He was wounded for our transgressions; he was bruised for our iniquities." He carried his cross, but he did it with a regal air. "There was a soaring quality in his spirit which rose above the heavy atmosphere that shut down upon his world." And that is royal living.

If we would follow Jesus, we need not expect that we shall have to march under incessant fire, be voted impossible by all our social intimates, and be ever wearing a crown of thorns. Difficult as it is to be a Christian, let us not think of Jesus' way of life as gloomy and depressing.

He was master of himself. He always had himself under complete control. He was tempted in all points even as we are, yet without sin. When the crowd flattered, he did not lose his head. When the crowd leered and cursed, he did not lose his nerve. He never gave way to bitterness under the bludgeoning of his critics, nor to revenge when the opposition weakened. He was always master of himself. And that is royal living.

He was master of physical circumstances. He was poor, yet he never gave the impression of being poverty-stricken. He was one of those persons whose sources of satisfaction seemed so independent of money. Instead of struggling, as most men do, to make himself independent *with* wealth, Jesus made himself independent *of* wealth. He never seemed pinched or restricted by the limitations of his environment although he lived under conditions which we in our machine age would call intolerable. He had that secret of large free living which Patrick Henry recognized when he put a closing paragraph in his will, reading thus: "I have now disposed of all my property to my family; there is one thing more I wish I could give them and that is the Christian religion. If they had this and I had not given them one shilling, they would be rich; and if they had not that and

I had given them all the world, they would be poor." Yes, we do not know how much the Carpenter of Nazareth made, but we know what he made—namely, a life which was master of physical circumstances. And that is royal living.

Moreover, Jesus was master of pain. As a physician he sought to banish from men all needless pain. But when it came he stood up to it. He never allowed pain to make his words petulant nor frustration to fray his temper. Jesus prayed that the cup of suffering might pass from him, but when he saw that it was necessary, he drank it—drank it with the smile of a winning sportsman, saying to his comrades, "Be of good cheer, I have overcome the world." Jesus endured the indescribable pain of the cross without becoming bitter toward those who inflicted it, saying, "Father forgive them for they know not what they do." And in all his suffering, he retained faith in the goodness of God, crying with confidence at the end, "Father, into thy hands I commend my spirit." Truly, he manifested victory over pain. And that is royal living.

And the supreme test of his triumphant attitude was his mastery of death. I refer not, at the moment, to the victorious way he emerged from the grave, but to the serene way he walked toward it. Jesus knew he was about to die. He had an incurable disease—that of love, which he knew would lead him to lay down his life. I have sometimes wondered what I would do if I knew I had but six months to live. Would I try to forget the fatal fact in excessive and extravagant indulgence? Or would I grow morbid about my approaching death, either talking too much about it, or assuming a mock heroism toward it? Well, Jesus did none of these things, he walked toward his death with such serenity and seeming unconcern that his closest friends could not believe that he was going to die. That is royal living, isn't it? And when at last his enemies

had nailed him to a cross and he was hanging in agony, there was still something so majestic about him that a dying thief crucified beside him, turned to him and cried: "Lord, remember me when thou comest into thy Kingdom." The Christ was still kingly, even on the cross. When a man can go to the grave as he did, that is royal living—and royal dying.

In this era of the strong man, when we have made a fetish of physical force and multitudes bow submissively before blustering dictators, we do well to reappraise the majesty and power which were in Christ Jesus. In this age of commercialism when we measure men by their purses, we do well to look again at Christ's kind of royal living, his masterful way of reigning over himself and his environment, over his suffering and his death.

The promise of our text is, remember, "They . . . shall reign in life by one, Jesus Christ." And the first way he helps men to reign in life is to reveal what royal living is.

A second way in which Christ helps us to reign in life is to reveal the royal in ourselves. More than that, he helps us to "be loyal to the royal" in ourselves.

Jesus did not merely demonstrate a regal mastery of life. He was more than a brilliant example. He came that we might have life and have it abundantly, royally. What if Jesus had been only a brilliant example which we cherished as a noble memory. We would then look back to his glorious life and say, "Yes, he was like that. It seems incredible that any one could have been so perfect, yet he was. But he was a spiritual genius and we are ordinary men. We have seen the great man, but we must go on being little men. He reigned in life, but that is beyond us."

Well, that is not the way Jesus has affected men. He was no mere star performer, dazzling spectators with his

feats of power and mastery. He was a team player, linking himself with others, imparting his strength to them and helping them to reign with him in life. He teamed up with Simon, the fisherman of turbulent temper who could not control his own cowardice, and transformed him into Peter, the master of his passions and the brave leader of his fellow disciples. He singled out of the crowd the hiding Zacchaeus, ashamed of his job and his record, and made him feel again that he was a son of Abraham, able to look the world in the eye, unashamed and unafraid. One day at the well of Samaria he met a woman whose tawdry domestic existence had closed the doors of decent society against her and he imparted to her sullen and hopeless spirit a new lease on life. They brought to him a poor broken woman taken in the sin which called for death by stoning, and he gave her back her self-respect. Thus he took those who were down and made them to reign in life.

And what he did Jesus still can do. He restores our inner sense of royal worth and imparts to us his power to reign over life's enslavements. Certain modern writers would have us believe that man is only an animal crawling over the epidermis of the earth toward meaningless extinction, or as Mr. Mencken once put it, "Man is just a sick fly taking a dizzy ride on a gigantic fly-wheel." But Jesus says not so. He gives to life such meaning and dignity that his followers are filled with hope which cries: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." Certain governments today operate on the principle that the individual is merely the tool of the state. But Jesus lifts man out of the indignity where the dictators place him, and asserts that the institution of state, like that of the Sabbath, is made for man and not man for the state. In the eyes of Christ every one of us is an end in himself and not a mere means to an end. We are not

meant to be cannon fodder for imperial ambitions, but sons of God headed for immortal destiny.

Some of us work under conditions where we seem to be but cogs in a machine. Men may call us "hands" and foremen may know us by number. I read some years ago of a woman who died in a neighboring state. She was the last, but one, of a group of women who contracted a fatal disease while painting watches. For years they knew they were doomed to die. They were each awarded, as I recall, $10,000 and $600 a year during their disability before death. Some of us are $10,000-a-year men and some of us are $10,000-a-death employees. But Christ puts no such monetary distinctions on us.

"All I could never be,
All men ignored in me,
That I was worth to God,
Whose wheel the pitcher shaped."

Yes, Christ reveals the royal values in ourselves and then helps to hold us loyal to them. The thought of him keeps men true to those high fidelities which would falter if left to our own strength. When the temptations of the flesh beset us, men are able to say with the apostle of old, "Thanks be to God who giveth us the victory through our Lord, Jesus Christ." When the odds seem too greatly against the good, men remember Christ and cry with John: "This is the victory that overcometh the world, even our faith." Thus men do "reign in life by one, Jesus Christ."

And what is more, Christ imparts a reigning principle which sustains royal living even to the end of our days. Some men may be on top of the world for a time, and yet end their days in fretful and petulant gloom. About ten years ago I said in a radio sermon that I sometimes indulged the thought of what Hitler and Mussolini, the proud dictators of that day, would do when they retired. As Fate decreed, they were never allowed to retire. But

we did get a brief glimpse of the sorry spectacle made by the craven fleeing Mussolini before he was strung up by the heels. And we heard reports of Hitler's fitful melancholy before he ended his life under Berlin's ruins.

We remember the latter years of Bismarck—Bismarck, whose figure was so vital and whose eye was so lustrous while he held the reins of power. But when the Iron Chancellor was replaced by the young Kaiser Wilhelm, the verve and zest seemed to go out of his frame. Lonely, morose, bewildered, he ended his days in shadow.

It is one thing to live regally for a time; it is another to ride royally to the end. This latter victory is given only to those who serve causes larger than themselves and with motives greater than ambition. It was in such causes that Christ came to enlist men. And those who do give themselves to his enterprises, say at the end with the veteran Paul, as he looked back on the persecution and perils he had endured, "In all these things we are more than conquerors through him that loved us." That is royal living. That is reigning "in life by one, Jesus Christ."

Almighty and ever gracious God, who through Thy Son didst reveal a love that will not let us go, draw us very close to Thee during this Holy Week of Our Lord's passion that we may enter with understanding into His triumph. Help us to hear Thy knock on the doors of our hearts and to welcome Thy control of our wills. Give us strength to set our faces steadfastly against all that would crucify afresh the Christ-spirit, in our midst. Awaken us to real dangers and calm our needless fears. As we behold the courage and devotion of Thy Son who died for us, may we be mellowed in heart, deepened in sympathy and strengthened in faith. During these sacred days draw Thy whole family nearer together by bringing us closer to the Cross; through Jesus Christ Our Lord. Amen.

THE VICTORY OVER DEATH

It is a point worthy of note that Easter services are full of joy, while funeral services are filled with sorrow. Yet both confront the same fact—death. Why this difference? Must it not be confessed that most of us do not get a strong enough grip on the Easter faith to sustain us when death comes into our closest circles?

Just as the incoming tide covers the sand bars of a shore line, so the Easter anniversary with its crowds, its choruses, its triumphant gladness flows in to hide the rocks and treacherous shoals of death. It is the day when "death is swallowed up in victory."

But the test of the Easter faith comes in the days after, when the festival tide has ebbed and the stark fact of death is laid bare by the loss of a loved one. Hence today we take our text not from the shouts of the glad Easter morning but from a passage written years afterward and frequently read at funeral services. It is in the fifteenth chapter of First Corinthians. Here it is: "Death is swallowed up in victory. . . . Thanks be to God who giveth us the victory through Our Lord, Jesus Christ."

Let us consider how Christ helps us to be victors over death.

First of all, he strengthens our *faith that life survives death.* The foundation of my belief in immortality reaches farther back than the resurrection of Christ. It rests on the very integrity of the universe. The belief in a life beyond the grave has persisted through all races. This conviction is strongest in our healthiest moments and rises out of our noblest emotion, that of love. The Creator has endowed us with the power to love, to evaluate, to hope. These powers are as integral to human nature as the craving of the body for food and drink and air. Surely the Creator

who keeps faith with the appetites of our bodies will not play false to the hungers of our souls.

If life ended at the grave, this would seem an irrational world. It would mean that the universe, having groaned in travail to bring forth its highest creation, human personality, then tosses it into the dust heap, a piece of rotting flesh less valuable than rusting iron which can be salvaged for future use. In this universe we are told there is conservation of energy and the light of a candle does not stop when the flame is extinguished but goes on traveling through space. Can we then believe that the light of love which shone in the eyes of our dead dear ones has vanished into nothingness? No. This is a universe whose physical laws we can so trust that we build skyscrapers seventy stories high like this one, from which I am now speaking. Surely, then we can trust the highest longings of our spirits.

And Christ by his life teaching has enhanced our belief in the fidelity of the Creator. He taught that the ruler of this world is a Heavenly Father, who clothes the grass of the fields and feeds the fowls of the air, who is more eager than earthly fathers to give good things to his children. And Christ so lived what he taught that men beheld in his face the glory of God. Since water does not rise higher than its source, the Christ who became flesh must have come from a Heavenly Father as good as he was. And if God be as good as Christ, I for one feel that I can trust him both for this world and whatever may come after.

Moreover, the work of Christ did not end on Calvary. The stories of the resurrection present some difficulties which my reason cannot resolve. But when I let my mind lie open to the record and allow each gospel to bring its wave of testimony in on my thought, I feel a rising tide of conviction that Christ did triumph over the grave.

The sorrowful women going out in the misty morning to anoint the body of their departed Leader; the experience

at the tomb which sent them rushing back to bring the disciples: the evening walk to Emmaus when a mysterious presence seemed to accompany them and to make their hearts burn within them on the way; the upper room a week later with the disciples gathered around the still doubting Thomas, and then his cry of conviction, "My Lord and my God"—these were the Easter reports and they were told with such restraint and artlessness that I cannot believe they were inventions. Nor can I think of them as ghost stories told by deluded though perhaps honest persons. What ghost ever had the effect of producing moral grandeur in the people who thought they saw him? Yet that is what the Resurrection did for the disciples. It transformed them from defeated refugees into triumphant radiant apostles proclaiming their risen Lord.

If you can believe that a religious movement, founded on a falsehood, can produce men of integrity and go on growing until it numbers over 600,000,000 followers, then you are welcome to your opinion. But for myself, I find it harder to explain away than to explain. And I say, "Thanks be to God who giveth us the victory through Our Lord Jesus Christ" by strengthening our faith that life survives death.

Moreover, Christ helps us to overcome not only our doubts about death but also our *dread* of death.

Why do we have such fear of death that we are ever fleeing from it and casting frightened glances over our shoulder at this stern spectre which dogs our steps? Perhaps this failure to look death in the face is partly the cause of our fear. It does seem that those who have come closest to death in battle or in serious illness develop a kind of calm courage. Among the treasured bits of literature are some letters left by Dr. Edward Wilson, the brave and brilliant explorer who lost his life in the Antarctic. Listen

to his words written to his wife as he knew the end was near: "Don't be unhappy. We are playing a good part in a great scheme arranged by God himself, and all is well. . . . We will all meet after death and death hath no terrors . . . all is for the best to those who have loved God, and we have both loved him with all our lives."

Such courage has the Christlike quality, for it was in that spirit that Christ walked toward the cross. He knew he was about to die. For one half hour in Gethsemane he prayed that the cross might be avoided; but he arose saying, "Not my will but thine be done." Having surrendered his will, he took death in his stride, saying to his comrades: "Let not your heart be troubled neither let it be afraid."

When we look death in the face with the consciousness of our Heavenly Father's love, the grave loses part of its dread. Is it the pain of dying that we fear? Physicians assure us that quite usually the actual pain at the time of passing is less than many of the pains we endure in living. And when we catch the spirit of the Great Physician, the physical aspects of dying lose their terrors. One of the most saintly souls in my circle of acquaintance is Bishop Bergraf, the primate of Norway. You will remember him as the heroic figure who resisted the Nazi invasion of Norway and was placed under house arrest, where he lived for months in the shadow of possible death. When he was asked about his view of death, he answered with a simple story. One day a peasant took his little son on a visit to a village some distance away. On the road they had to cross a swift stream which was spanned by a rickety narrow bridge. It was dark when they started home. The boy remembered the shaky bridge and was frightened. His father, noticing his fear, lifted the lad up and carried him in his arms. In a few minutes the little fellow was fast asleep on his father's shoulder. When he awoke, he was at home with the morning sun streaming through the

window of his bedroom. Such was Bishop Bergraf's description of the act of dying.

What is it we dread about death? Perhaps it is the loss of what we have loved here on earth—our homes, our possessions, our loved ones. Yes, I think that is what we fear most. And here too, Christ helps us, if we let him. During our days here Christ would set us to living with lasting things. He would turn our gaze and thoughts from "the things that are seen and temporal" to "the things that are invisible and eternal." He told us to transfer our hearts' affections to the treasures which "moth and rust do not consume and which thieves do not break through and steal."

If we learn to value character and love more than lands and cars, then we are getting our treasures into the form we can take with us. If we learn to like what Jesus liked, beauty, truth and goodness, then we shall enjoy the place which he said he was going to prepare for us. Then death will be a going home.

And love will not lose its own. Oh, of course, death brings a separation for a time and no words can dispel the loneliness.

"It singeth low in every heart,
We hear it, each and all,
A song of those who answer not,
However we may call."

Yes, we know the ache of lonely hearts. But go on to the last stanza of that hymn:

"They cannot be where God is not
On any sea or shore,
Whate'er betides, thy love abides,
Our God forevermore."

Just a week before last Easter, I was called to a hospital where a boyhood friend of mine was being treated. He was in a double room. The other patient in the room was almost well and told me with glowing face that he was going home the following Monday. My friend, Harry, was in great pain but he kept a brave face and said, "I am to be taken home on Monday, too, for the doctor thinks he can treat me as well there as here." They both did leave on Monday. One walked out with his wife. My friend was carried out in what we call death. But I believe they both went "home."

"Thanks be to God who giveth us the victory through Our Lord, Jesus Christ."

Eternal Father, we thank Thee for all the dear and faithful dead who make Heaven a home for us. May the memory of the good who have gone before us give us grace to follow in their footsteps. As Thy Son, our Saviour didst triumph over death, may we rise above the earthly and the temporal until we enter at length into His Kingdom where there is fulness of joy and peace for evermore; we ask through Jesus Christ Our Lord. Amen.

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WHO - WHAT - WHERE - WHEN - WHY

IT WOULD seem that perhaps the last thing we Anglican Loyalists (and a tip of the hat to the Canadian House of Bishops for giving us that name) need is yet another publication, but that is exactly what this is (the WHO): the FCC Newsletter. Unlike other publication members of the Fellowship, however, the FCC Newsletter is strictly that (the WHAT), a newsletter --and does not pretend to be anything else. It is being published in and mailed from Eureka Springs, Arkansas (the WHERE), and it is important that when you wish to correspond with the Newsletter that you address: FCC Newsletter, P. O. Box 252, Eureka Springs, AR 72632; correspondence to the Fellowship should continue to be sent to: The Fellowship of Concerned Churchmen, P. O. Box 505, Amherst, VA 24521. The Newsletter, DV, will be published about twice a month (the WHEN). It is too young yet (how much younger can you be than Vol. I, No. 1?) to set a definite publication (besides which all but the actual printing of the newsletter is being done with volunteer labor [bless their hearts]), but we'll do our best to set a pattern and stick to it.

Now comes the $64 question -- WHY? Because we know, from mail, phone calls, personal observation, and the like, that there are thousands of Anglican Loyalists not associated with any Anglican congregation at the moment who simply do not know what is going on; because we know, and again on the same basis, that there are far too many rumors, both written and oral, flying about that serve only to confuse the faithful and obfuscate the facts; because we know there is a need for those in, say, South Carolina, to find out what is being done in South Dakota; because there is a need for those who are not yet affiliated with a diocese or parish to know where they can turn. The Newsletter, to be effective, must serve all those needs, and to do that it must have reader support and cooperation. Write or call in your information, rumors, questions, or what-not (between 9 a.m. and 5 p.m. on weekdays and most of the time on weekends, call 501-253-9701; other times call 501-253-9800). If nothing else, the newsletter can serve as a medium of exchange of information amongst us Anglican Loyalists.

WHAT'S GOING ON THERE?

PLENTY of action out here in the Ozarks --the same blessed group of volunteers that is typing the Newsletter's mailing list, and folding them, and helping out in general is working very hard on acknowledging the Pledges of Loyalty that are coming in in a steady stream. Each Pledge will be acknowledged individually. Where the boxes checked indicate a desire to get in touch with other signers, letters are being prepared that will give the names of known signers in the requester's general area and of congregations that have broken away from PECUSA or have formed on their own. Also, our Ozark volunteers are filling orders for the booklet containing the opening addresses of the St. Louis Congress and for the Affirmation of St. Louis. If you have not yet ordered a booklet, they are $1 apiece, including postage; Affirmations may be had for the asking, but please include a large, stamped, self-addressed envelope with your request. Requests for either or both should be sent to: FCC Newsletter, P. O. Box 252, Eureka Springs, Arkansas 72632, and remittance should be made payable to FCC.

A WHO'S WHO OF ANGLICAN LOYALISTS

ONE OF the real problems facing all of us today is knowing just where the Anglican parishes are, who are the responsible people, how they may be contacted, and the like. This first issue of the newsletter herewith presents, without any guarantee of completeness or authenticity, all we have been able to glean about parishes that have broken away from PECUSA (and have aligned themselves with the Anglican Church in North America) or have formed from scratch.

Now here they are but, remember, this is the best information we have been able to gather: if it is wrong, don't mutter in your beard about it --write us or call us so we can correct the information. We expect to have a lot of corrections, but we also expect, with your help, eventually to print a list of Anglican parishes that will be complete (as of the moment of printing) and correct.

ALABAMA: Fairhope, St Peter's, P. O. Box 45, 36532; 205-928-5969; Bert Richardson
Montgomery, St Joseph of Arimathea, P. O. Box 17236, 36117; Philip C. Davis
Roanoke, St Barnabas', 3824 Asbury Pl, Birmingham 35243; 205-964-6610; William J. Marvin, priest
Atmore, Auburn, and Tuscaloosa - no information

ALBERTA: Edmonton, Resurrection; no further information

ARIZONA: Payson, St Paul's, P. O. Box 1261, 85541; 602-474-3114

ARKANSAS: Mountain Home, St Mary in the Ozarks, P. O. Box 654, 72653; 501-425-4072; Maurice H. Freemyer, priest

BRITISH COLUMBIA: Vancouver, St Athanasius', 5483 Alderley Rd, V8Y 1X9; Peter Wilkinson, priest; R. C. Henstock, priest

CALIFORNIA: Berkeley, St Joseph of Arimathea - no further information
Glendale, Holy Apostles, 1011 S Verdugo Rd, 91205; 213-243-3424; George H. Clendenin, priest
Hayward, Trinity, 1798 D St, 94541; 415-581-0848; Graham N. Lesser, priest
Hollywood, St Mary of the Angels, 4510 Finley Av, 90027; 213-660-2700, 660-9313; John D. Barker, priest
Los Angeles, Our Saviour, 6301 W Olympic Blvd, 90048; F. Ogden Miller, priest
Marina, St Barbara - no further information
Martinez, 4444 Canyon Way, 94553; 415-228-7792, 228-5161; Stanley J. Macgirvin, priest
Monterey, St John's, 1490 Mark Thomas Dr, Del Monte; (mail) P. O. Box 1029, Monterey 93940; 408-375-4463; Jerome F. Politzer, priest
Oakland, St Peter's, 6013 Lawton Av, 94618; 415-655-4283; Robert S. Morse, priest
Oceanside - no information
San Jose, St Michael & All Angels, 1039 Lincoln Av; (mail) P. O. Box 8186, 95125; C. Lee, priest; Graham N. Lesser, priest
San Mateo, Christ, P. O. Box 648, 94401; 415-347-4473; John T. Cahoon, priest
Santa Ana, St Therese of Lisieux, 105 W Stevens, 92707; 714-556-3111; G. Russell Touchstone, priest; William Musgrove, warden
Sun Valley, St Matthias, 7921 DeGarmo, 91352; 213-767-7932, 843-3535; William T. St John Brown, priest

COLORADO: Blackhawk, St Paul's, P. O. Box 176, 80422; 303-582-5858; William C. Buck, priest
Boulder, St Theresa of Avila - no further information
Colorado Springs, St Athanasius, P. O. Box 6193, 80934; Richard Willars, priest; Alfred J. Martin, M.D., warden
Denver, St Mary's, 2290 S Clayton, 80210; 303-757-6814; James O. Mote, priest
St Mark's, 1760 Lincoln St, 80803; Edward S. Gray, priest
Idaho Springs, Calvary - no other information
Westcliffe, St Luke's, 2695 Evans St, Denver 80219; Richard Willars, priest

FLORIDA: St Petersburg, St John's, 650 Pinellas Point, South (225), 33705; 813-867-8091; George W. Thomas; Raymond Plumer
Tallahassee, St Andrew's, 710 Middlebrook Cir, 32303; 904-385-5877, 386-8304; Mrs Lucyle Werkmeister; Col Charles L. Perkins
West Palm Beach, Holy Spirit, 1003 Allendale Rd, 33405; 305-833-9937; Peter F. Watterson, priest
Winter Haven, St Mary's, P. O. Box 9351, 33880; 813-324-3805; Sterling Rayburn, priest
GEORGIA: Atlanta, St Hilda of Whitby, 2586 Briarcliffe Rd, NE (2), 30529; 404-634-3754; George Murdoch, priest; John Crown, warden
INDIANA: Evansville, St Mary the Virgin, P. O. Box 3271, 47701; 812-867-5255; William Hickman
Indianapolis, St Edward the Confessor, 3921 Guilford, 46205; 317-925-6934; Richard Mote
KENTUCKY: Dayton, St John's, 619 O'Fallon Av, 41074; 606-781-5006; James Bjorkman, priest
MASSACHUSETTS: Brookline, 21 Milton Rd, 02146; 617-734-7267; C. David Burt, priest; Paul H. Walker
Harvard, St Alban's, P. O. Box 428, 01451; 617-456-9645; C. David Burt, priest
Ipswich, St Michael & All Angels, P. O. Box 8, 01938; 617-356-2213
MEXICO: Acapulco, Holy Cross, Apartado Postal 608; John P. Black, priest
MICHIGAN: Battle Creek - no other information
West Branch, Holy Faith, 429 State St (1), 48861; 517-345-5700; Louis E. Traycik, warden
MINNESOTA: St Dunstan's, 4800 DuPont Av, 55409; 612-472-9032; John Holman, priest; John Fitzsimmons (Minneapolis)
MISSOURI: Columbia - no other information
St Louis, Holy Apostles, P. O. Box 3854, 63122; 314-726-3481; Leland Hilligoss, warden
NEVADA: Boulder City, St Christopher's, 400 Utah St, 89005; 702-293-4277; Clark A. Tea, priest
Las Vegas, St Mary the Virgin, 1229 Carson, 89101
NEW JERSEY: Dunellen, Resurrection - no other information
Keansburg, St Mark's, 277 Carr Av, 07734; 201-787-1075; William Fredericks, priest
Long Branch, St Alban the Martyr, 2d & Bath Av, 07740; 201-222-2884, 222-1411; Robert Pearson, priest
McAfee, St Athanasius', P. O. Box 684, 07428; John Pusztay
Plainfield, 1600 Charlotte Rd, 07060; 201-756-0241, 756-0410; Stanwood Graves, priest
Stockton, St Peter's, RD 2, Box 129, 08559; 609-397-0349; Col James Horn
West Orange, St Mark's, 45 Main St, 07052; 201-736-0214; William Burns, priest
NEW MEXICO: Albuquerque, St Thomas the Apostle, 4717 Goodrich, NE, 87110; Charles Olsen, priest
St Peter's; George B. Schold, Jr, 9824 Robin Av, NE, 87112
NEW YORK: Brooklyn, Trinity, 131 Arlington Av, 11207; Gary Glogg, priest
Islip, St Stephen's, 44 Ocean Av, 11751; Oliver Zipp
Ozone Park, Epiphany, 103-10 - 104th St, 11417; 212-843-5851; Gary Glogg, priest
Port Chester, Advent - no other information
Rochester, Holy Cross, 500 Simpson Rd, 14617; 716-889-3357; David J. Ambuske, priest, 631 Chili-Scottsville Rd, Scottsville 14546
NORTH CAROLINA: Chapel Hill, St Thomas of Canterbury, P.O. Box 2312, 27514; 919-383-6969; George D. Stenhouse, priest

(continued page 4)

WHO'S WHO (continued)

NORTH CAROLINA (continued): Charlotte, St Paul the Apostle, 4538 Sharon Rd, 28211; 704-366-1552; Thomas Samonds
Fayetteville, Incarnation, P.O. Box 35687, 28303; 919-488-6232; George D. Stenhouse, priest; Col Donald A. Seibert, clerk
OHIO: Akron, St Mary's; Dr Don Gerlach
Chillicothe, St Paul's, 33 E Main St, 45601; 614-772-4105; Fred C. Wolf, Jr, priest
Columbus, Christ, Southern Hotel, Main & High, 43219; 614-475-0738; G. Wayne Craig, 2535 Sunbury Dr, 43219
Coshocton, St Paul's; Larry Snyder, priest
Dayton - no other information
OKLAHOMA: Oklahoma City, St David's, 3333 N Meridian, 73112; 405-942-1740; Ralph R. Pressley, priest
PENNSYLVANIA: State College, St Alban's, Cedar Court Townhouses, Toftrees; 234-4483; Henry C. Johnson, priest; Mrs Stuart Faith
SOUTH CAROLINA: Aiken, All Saints', 410 Colleton Av, 29801; William Nightingale, Jr
Charleston, St Timothy's, 68½ Queen St, 29401; Clyde H. Turner, warden
Columbia, Christ, 1512 Blanding, 29201; 803-779-2960, 771-7877; William Gatling, priest; William D. Ladkau, priest
TENNESSEE: Shelbyville, St Dunstan's; Ray Anderson
TEXAS: Bedford, St Bede's, P.O. Box 136, 76021; 817-283-3086; Jean Pierre Meshew, priest
Corpus Christi - no other information
Corsicana, Transfiguration, P.O. Box 881, 75110; 214-872-2581; Robert Q. Kennaugh, priest
Dallas, St Thomas à Becket, (mail) P.O. Box 136, Bedford 76021; 817-283;3086; Jean Pierre Meshew, priest
Houston, St Andrew's - no other information
LaPorte, St Andrew's, 201 S 3d St, 77571; 713-471-0123; Jean Pierre Meshew, priest
Pharr - no other information
San Antonio, All Saints'; Jean Pierre Meshew, priest; Don Collins, 118 LaSalle Place, Universal City 78148
VERMONT: Northfield, Incarnation; Frederick E. Preuss, II, priest
VIRGINIA: Alexandria; Jerome Loomis, 112 N Alfred St, 22314
Bridgewater, Holy Cross, Box 99 BC, 22812; 803-228-6834; Dale E. Mekeel, priest
Centreville, Ascension; R. Robertson-Kendall, priest; Nathaniel F. Young, warden, 10510 Cedar Av, Fairfax, 22030
Christiansburg, Rt 4, Box 1750, 24073; 703-382-7892; A. Fraser MacCammond, priest
Clifton Forge, St Andrew's, 514 McCormick Blvd, 24422
Norfolk, St Edward the Confessor, P.O. Box 385, 23501; Joseph Mahler; Roger Hunt Carroll
Richmond, Christ the King, 1413 Graystone Av, 23224 (temporary location: 2330 Buford Rd); 804-232-1848; E. E. Kyle Boeger, priest, P.O. Box 236, Bremo Bluff 23022; Ralph R. Hudson, warden
WASHINGTON: Sequim; R. C. Henstock, priest; John H. Merscher
WISCONSIN: Oconomowoc, St Mary's
WYOMING: Blessed Sacrament, P.O. Box 66, 80201; 307-325-6741; John K. Valensis, priest

[NOTE: Addresses given are in most cases not the location of the church, but simply a point of contact. Like the Christians of old you may have to rummage around a bit in the catacombs before you find the congregation. Be persistent; don't give up --and when you do find correct addresses, proper phone numbers, and the like, let us know.]

NO EDITORIALS

GIVE ANY editor access to a typewriter and blank paper (or even a yellow ruled pad and a blunt pencil) and it's awfully hard to keep him from editorializing all over the place. However, the FCC Newsletter is not an opinion journal, and we shall try, insofar as we can control our baser nature, not to editorialize. There are good opinion journals within the community of the faithful and it is not the role of this newsletter to supplant them, but rather to complement them. In alphabetical order, those which are members of the FCC and which will provide you with views as well as news, are: The Anglican Digest, Hillspeak, Eureka Springs, AR 72632; The Certain Trumpet, P.O. Box 216, Amherst, VA 2451; The Christian Challenge, P.O. Box 9871, Austin, TX 78766, and New Oxford Review, 6013 Lawton Av, Oakland, CA 94618. Anglican Loyalists should be subscribing to and reading all four publications (now THAT is an editorial statement --but true!). If you are not, a post card to those which you are not reading will bring you information about frequency of publication and subscription rates.

ABOUT THE CONSECRATIONS

THE MOST recent information we have is that the consecrations of the bishops-elect from the Dioceses of the Holy Trinity, Christ the King, the Southeast, and possibly the Midwest if an election is held in time, will take place in Denver on the Feast of St Thomas Aquinas (28 January). A news release from St Mary's Church, Denver, reports that they will take place at 10:30 a.m. in Augustana Lutheran Church.

Who are the bishops-elect?

For the Diocese of the Holy Trinity: James Orin Mote, OSF, OHC, Rector of St Mary's, Denver since 1957. Father Mote, who will be 56 the day before his consecration, was born in Indianapolis; received a BA from Canterbury College, Indiana, in 1948, and a DD from Nashotah House in 1975; he was ordered deacon in June 1951 and priested in February 1952; he is a Trustee of Nashotah House, and an Honorary Canon of the Diocese of Damaraland.

For the Diocese of Christ the King: Robert Sherwood Morse, Rector of St Peter's, Oakland, California since 1966. Father Morse is 53 and was born in San Francisco; received his BA from Pacific College in 1948, was graduated from Seabury-Western Theological Seminary in 1950; he was ordered deacon in July 1950 and priested in February 1951; he is married, has 2 children; he is the Executive Director of the American Church Union, and Editor of the New Oxford Review

For the Diocese of the Southeastern United States: Peter Francis Watterson, Rector of Holy Spirit, West Palm Beach, Florida, since 1960 (and Headmaster of the Day School). Father Watterson is 50 and was born in Swarthmore, Pennsylvania; received a BS from Bard College in 1952, and was graduated from Philadelphia Divinity School in 1955; he was ordered deacon in May 1955 and priested in November of that year; he is married, has 5 children.

Of your Christian charity, pray for James, Robert, and Peter.

FCC ANNUAL MEETING

THE FELLOWSHIP of Concerned Churchmen will meet at the Cherry Creek Inn in Denver on Friday, 27 January (the Feast of St John Chrysostom). This will be the FCC's annual meeting (required by its By-Laws) wherein the election of officers and members of the Board of Directors will take place. Present officers are: Perry Laukhuff, Editor of The Certain Trumpet, Amherst, VA, President; The Rev'd Dr. Carroll E. Simcox, retired Editor of The Living Church and presently on the faculty of the Episcopal Theological Seminary in Kentucky, Lexington, Vice President; Mrs A. H. Von Klemperer, President of the Long Island (NY) Chapter of SPBCP, Secretary; and Ralph Edgar Murphy, New Britain, PA, Treasurer.

FCC MEETING (continued)

The present members of the Board of Directors are: The Rev'd Peter D. Hannen, Rector of St Columba's Church, Montreal, and President of The Council for the Faith (Canada); The Rev'd Robert C. Harvey, Rector of All Saints' Church, Bergenfield, NJ, and President of The Foundation for Christian Theology; The Rev'd Robert S. Morse, Bishop-Elect of the Diocese of Christ the King and Rector of St Peter's Church, Oakland, CA; The Very Rev'd James Parker, SSC, Rector of St Mark's Church, Albany, Georgia, and Vicar General for North America of The Society of the Holy Cross (SSC); and Capt W. R. Swindells, USMC, Retired, Managing Editor of The Anglican Digest.

All officers and members of the Board hold terms expiring at the annual meeting.

GOOD-BYE NO. 1

IN OUR next issue we hope to report to you on the results of some upcoming events: a meeting in Charlottesville aimed at creating a Diocese of Virginia; a similar meeting in New England for the same purpose; an election meeting of the Diocese of the Midwest (with the fervent hope that it will elect a bishop to be consecrated in Denver on the Feast of St Thomas Aquinas); and new parishes and congregations hither and yon.

What can you as a reader of the first issue of the FCC Newsletter do to help it along? Obviously, we are going to need production money; if you feel so moved, make your check to FCC and send it to the newsletter (P.O. Box 252, Eureka Springs, AR 72632); it is tax deductible. Obviously, too, we need readers; send us names and addresses --but equally obvious is it that we are interested primarily in reaching those who are genuinely interested in what is happening amongst Anglican Loyalists, within the Fellowship of Concerned Churchmen, and within the Anglican Church in North America. We could care less that the FCC Newsletter has a circulation of only 6 7/8, whereas Publication X has 7¼!

FCC Newsletter
P.O. Box 252
Eureka Springs, AR 72632

BULK PERMIT
49
EUREKA SPRINGS
ARKANSAS

FCCB
The Rev'd David E. Green
2451 Ridge Road
Berkeley, CA 94709

FEB 8 1978

FCC The Fellowship of Concerned Churchmen NEWSLETTER

Vol. I, No. 2 mid-January A.D. 1978

THE Diocese of the Mid-West has elected Charles Dale David Doren, 62, to be Bishop of that Diocese. Father Doren, born in Marvin, South Dakota, received a BD from Seabury-Western Theological Seminary, and doctorates (divinity) from Lane (Tennessee) and Grove City (Pennsylvania) Colleges in 1955; he was ordered deacon in March 1944 and was priested in November of that same year. He is married and has 2 children. He lectured in England, Scotland and Ireland in 1963, has served in Polynesia and Korea (Archdeacon of the Diocese of Taejon); from 1952 until 1975, when he retired, was Rector of St Paul's, Mount Lebanon, Pennsylvania. Since 1973 he has been a Trustee of the Foundation for Christian Theology.

Of your Christian charity, pray for James, Robert, Peter and Dale.

ADVERTISING, MORE OR LESS

IF YOU did not receive, but would like to have, Vol. I, No. 1 of the FCC Newsletter, send us a postcard (if you are in a hurry to get it, send a stamped, self-addressed #10 envelope) to: FCC Newsletter, P.O. Box 252, Eureka Springs, Arkansas 72632.

IF YOU have not yet ordered your booklet of the St Louis Congress opening addresses send, to the same address, one dollar per copy desired (quantity rates available upon request).

IF YOU need, or want, an additional copy of the Affirmation of St Louis, send a stamped, self-addressed #10 envelope (or a larger one if you want more than one copy) to that address.

NOTE: If you want both a copy of the Newsletter and a copy of the Affirmation, put 24 cents in postage on the envelope.

WANTED: Retired or working priest by developing Anglican congregation in Alexandria (Virginia, that is). Write to the Church of St Margaret of Scotland, 112 North Alfred Street, Alexandria, Virginia 22314, or call 703-836-6504.

TO GET on the mailing list of The Goodnewsletter, published, edited (and probably hand-addressed) by the Rev'd Jean Pierre Meshew, Rector-at-Large in Texas (check your listings in Vol I, Nos 1 and 2 for an idea of how large a loop Father Meshew is throwing), send a postcard to the good Father with your name and address. The Goodnewsletter is filled with do-it-yourself ideas for Anglican Loyalists who want to get going; the most recent issue features a reproduction of the ad Father Meshew used to get his Dallas-Fort Worth congregation started. The address: P.O. Box 136, Bedford, Texas 76021.

ALTAR LINENS and the like? Any Anglican congregation that needs altar linens or small chalice linens, or has a large Fair Linen that needs to be cut down, or has an old linen surplice or linen alb (worn in some places but firm in others), or has

(continued overpage)

linen remnants or linen yardage to be used for these --and if you don't want to tackle the job yourself, write to:

The Barn Owl
c/o FCC Newsletter
P.O. Box 252
Eureka Springs, Arkansas 72632,

enclosing a stamped, self-addressed envelope for speedy reply. The Barn Owl (or BarmWol, as she is known around here) says, "I will be happy to make anything you need either of used linen or of new (whatever is provided, either by you or me) at a very reasonable rate."

WHO'S WHO, UPDATE NO. 1

IN OUR first issue we told you that the listing contained therein bore no warranty, stated or implied; that it was a beginning, and that we needed corrections so that we might, eventually, publish an accurate and reasonably complete roster of parish churches in the Anglican Church in North America. There follows, corrections to our first listing:

ALABAMA: delete St Barnabas', Roanoke; Father Marvin advises us that he renounces "the disaster that was Minneapolis '76", but that "St Barnabas is still an Episcopal Church".
CALIFORNIA: Wrightwood, P.O. Box 1032, 92397; Gordon Koenig, lay reader
OHIO: Lancaster - no further information
PENNSYLVANIA: Pittsburgh - no further information
TEXAS: Bedford, St Bede's - change phone number to 817-267-6820
Corpus Christi, 3120 Ocean Dr, 78404; Mrs John Cornelius Rip
Dallas, St Thomas à Becket - change phone number to 817-267-6820
Houston - see LaPorte
Pharr, Blessed Sacrament - no other information
VIRGINIA: Alexandria, St Margaret of Scotland -address and contact remain same

GOOD-BYE NO. 2

WE HAVE been snowed in atop our "mountain" in the Ozarks. The Newsletter may not reach you in a very timely fashion (at least the postal service can blame it on the weather this time), but we do hope to see many of you at the ConsecrationS (four, count 'em, four) in Denver, God willing and weather permitting. GB#1 reported on a "Diocese of Virginia" meeting- that came to be the Diocese of the Mid-Atlantic and they did meet and did set up a Standing Committee.

FCC Newsletter
P.O. Box 252
Eureka Springs, AR 72632

BULK PERMIT
49
EUREKA SPRINGS
ARKANSAS

FCCB
The Rev'd David E. Green
2451 Ridge Road
Berkeley, CA 94709

F C C The Fellowship of Concerned Churchmen
NEWSLETTER

Vol. I, No. 3 mid-February A.D. 1978

FOLLOWING the presentation of the customary testimonials and credentials concerning fitness and election, the reading of an extraordinary letter of "consent and intent" from the Right Rev'd Mark Pae, Bishop of Taejon, and having, with other bishops elect, promised "conformity and obedience to the Doctrine, Discipline, & Worship of the Holy, Catholic and Apostolic Church", Charles Dale David Doren (see Vol. I, No. 2 for biography) was consecrated a Bishop in the Church of God by the Right Rev'd Albert Arthur Chambers, Bishop of Springfield, retired, and the Right Rev'd Francisco J. Pagtakhan, Bishop Secretary for Missions & Ecumenical Affairs of the Philippine Independent Church. Bishop Doren then joined the other two in the laying on of hands for James Orin Mote, Robert Sherwood Morse, and Peter Francis Watterson (see Vol. I, No. 1 for biographies). The Rev'd George William Rutler, Rector of the Church of the Good Shepherd, Rosemont, Pennsylvania, preached the sermon in which he said that the time for recrimination had passed and that the occasion was a "great day of rejoicing" noting that many who hesitated to come would, "Years from now, hesitate to say they did not come".

At the end of the Service of Consecration and before the beginning of the Eucharist, Bishop Pagtakhan presented Bishop Chambers the Philippine Independent Church's Bishop Aglipay Cross in recognition of his devotion to and defense of the Faith. In making the presentation, the Bishop noted that it had been presented to only one other person --the Most Rev'd Arthur Michael Ramsey, 100th Archbishop of Canterbury.

Estimates of attendance at the event on the Feast of St. Thomas Aquinas varied from 1300 to 1800.

FCC ANNUAL MEETING

ON THE day previous (the Feast of St John Chrysostom), the Fellowship of Concerned Churchmen held its annual meeting at which: the President, Perry Laukhuff, gave a "State of the Fellowship" report; the annual financial report was presented by the Treasurer, Ralph E. Murphy, and new officers and a new Board of Directors were elected for 1978.

New officers are: The Rev'd Dr Carroll E. Simcox, retired Editor of The Living Church and presently on the faculty of the Episcopal Theological Seminary in Kentucky, at Lexington, President, and Capt W. R. Swindells, USMC, Ret'd, Managing Editor of The Anglican Digest, Vice President. Mrs A. H. (Nancy) Von Klemperer and Ralph Edgar Murphy were reelected, respectively, Secretary and Treasurer.

The new Board of Directors is comprised of: The Rev'd George H. Clendenin, Rector of the Church of the Holy Apostles, Glendale, California; The Rev'd Robert O. Harvey (former member); Mr Perry Laukhuff (formerly President of the Fellowship and an ex officio member); The Very Rev'd James Parker (former member); Mr Andrew Stahl of the Council for the Faith of Canada; and Captain Swindells (former member).

WHO'S WHO, UPDATE NO. 2

WE HAD not thought to republish the Anglican Parishes List quite so soon, but the number of additions, corrections and refinements makes it worthwhile. The ground rules remain the same: when you find an error or omission, don't complain to your spouse; complain to us. Drop us a card (P.O. Box 252, Eureka Springs, AR 72632) or call us (501-253-9701 or, at night, 253-9800). Also please remember that physical locations may change: the addresses and phone numbers listed are primarily a means of your getting in touch with fellow Anglican Loyalists; from there you should be able to find a proper place of worship.

ALABAMA: Atmore - no further information
Auburn - no further information
Fairhope, St Peter's, P.O. Box 45, 36532; 205-928-5969; Bert Richardson
Montgomery, St Joseph of Arimathea, P.O. Box 17236, 36117; Philip C. Davis, 3024 Pelzer Av, 36109
Tuscaloosa - no further information

ALBERTA: Edmonton, Resurrection; Philip T. Sargeant, priest, c/o St John's School of Alberta, RR 1, Stony Plain, T0E 2G0

ARIZONA: Payson, St Paul's, P.O. Box 1261, 85541; 602-474-3114; Robert P. Donovan, deacon

BRITISH COLUMBIA: Victoria, St Athanasius, 5483 Alderley Rd, V8Y 1X9; Peter Wilkinson, SSC, & R. C. Henstock, priests

CALIFORNIA: Berkeley, St Joseph of Arimathea; Francis W. Read, priest
Burlingame, Christ; John T. Cahoon, priest
Glendale, Holy Apostles, 1011 S Verdugo Rd, 91205; 213-243-3424; George H. Clendenin, priest
Los Angeles, Our Saviour, 6301 W Olympic Blvd, 90048; Forrest Ogden Miller, priest
Marina, St Barbara's
Martinez, 4444 Canyon Way, 94553; 415-228-7792, 228-5161; Stanley C. Macgirvin, priest
Oakland, St Peter's, 6013 Lawton Av, 94618; 415-655-4283; Robert S. Morse, Rector, and Bishop of the Diocese of Christ the King
Oceanside - no further information
San Marcos, St Michael & All Angels, 1851-A Knob Hill Rd, 92069
San Mateo (Hillsborough), Christ, P.O. Box 648, 94401; 415-347-4473; John T. Cahoon, priest
Santa Ana, St Therese of Lisieux, 105 W Stevens, 92707; 714-556-3111; G. Russell Touchstone, priest; William Musgrove, warden
Wrightwood, P.O. Box 1032, 92397; Gordon Koenig, lay reader

COLORADO: Blackhawk, St Paul's, P.O. Box 176, 80422; 303-582-5858; William C. Buck, priest
Boulder, St Theresa of Avila
Colorado Springs, St Athanasius, P.O. Box 6193, 80934; Richard Willars, priest; Alfred J. Martin, M.D., warden, 1108 Shrider Rd
Denver, St Mary's, 2290 S Clayton, 80210; 303-757-6814; James O. Mote, Rector, and Bishop of the Diocese of the Holy Trinity
St Mark's, 1160 Lincoln St, 80203; 303-839-5845, 377-6614; Edward S. Gray, priest
Idaho Springs, Calvary
Westcliffe, St Luke's, (Mail: 2695 Evans St, Denver 80219); Richard Willars, priest

CONNECTICUT: Fairfield, Our Lady, 203-384-2655; Jean Cummings, 49 Ridgeway Av, 06430
Mystic; Mrs Wanda McFarland, 203-536-4366

FLORIDA: St Petersburg, St John's, 650 Pinellas Point, S (225), 33705; 813-867-8091; George W. Thomas, P. Raymond Plumer
Tallahassee, St Andrew's, 710 Middlebrook Cir, 32303; 904-385-3116, 385-5877; 386-8304; Mrs Lucyle Werkmeister, Col Charles L. Perkins
West Palm Beach, Holy Spirit, 1003 Allendale Rd, 33405; 305-833-9937; Peter F. Watterson, Rector, and Bishop of the Diocese of the Southeastern United States
Winter Haven, St Mary's, P.O. Box 9351, 33880; 813-324-3805; Sterling Rayburn, priest

GEORGIA: Atlanta, St Hilda of Whitby, 2586 Briarcliffe Rd, NE (2), 30529; 404-634-3754; George Murdoch, priest; John Crown, warden

ILLINOIS: Chicago, St George the Martyr, c/o Allenson's Books, 29 W Jackson, 60604; Robert C. Bornfield, priest, 109 N Kenilworth, Oak Park 60301, 312-848-5402; R. B. Dibbert, deacon, 7402 N Sheridan Rd, 60626, 312-764-9820; James G. Schneider, warden, 888 Cobb Blvd, Kankakee, 60901, 815-937-2888
Springfield, St Luke's, 1218 S Grand Av, E, 62708 (Mail: P.O. Box 3103); William E. Krueger, priest

INDIANA: Evansville, St Mary the Virgin, P.O. Box 3271, 47701; 812-867-5255; William Hickman
Indianapolis, St Edward the Confessor, 3921 Guilford, 46205; 317-925-6934; Richard Mote
KANSAS: Ft Scott, St Francis', 1323 E Wall St, 66701
KENTUCKY: Dayton, St John's, 619 O'Fallon Av, 41074; 606-781-5006; James Bjorkman, priest
LOUISIANA: Metairie, Mission of the Anglican Church, 3001 - 22d St, 70002 (Mail: P.O. Box 15140, New Orleans 70175); Charles Parnell, warden; Miss Jane Barry, clerk
MASSACHUSETTS: Harvard, St Alban's, P.O. Box 428, 01451; C. David Burt, priest, 617-456-8645; Jess Keegan, 617-456-8705
Boston, Mrs Stevenson, 617-742-1508
Brookline, 21 Milton Rd, 02146; 617-734-7267; Mrs Paul H. Walker, 617-734-7267
Ipswich, St Michael & All Angels, P.O. Box 8, 01938; 617-356-2213
Marlboro, Mrs Hodgson, 617-485-8841
MEXICO: Acapulco, Holy Cross, Apartado Postel 608; John P. Black, priest
MICHIGAN: Battle Creek - no further information
West Branch, Holy Faith, 429 State St (1), 48661; 517-345-5700; Louis E. Traycik, warden
MINNESOTA: Minneapolis, St Dunstan's, 4800 DuPont Av, 55409; 612-824-3933; John Fitzimmons, warden, 612-474-9032
MISSISSIPPI: Jackson, St Columb's, 301 Claiborne Av, 39209; 601-948-7245; C. Osborne Moyer, priest
MISSOURI: Ava, St Francis in the Ozarks, RFD 4, 65608; L. M. Heigham, warden
Columbia - no further information
St Louis, Holy Apostles, P.O. Box 3854, 63122; 314-726-3481; Leland Hilligoss, 8225 Parkside Dr, Clayton 63105 (warden)
NEW HAMPSHIRE: Jefferson, St Dunstan's, RFD 1, Box 147, 03583; George Brackett
Winchester, David Hewlett, 603-239-4325, 239-6677
NEW JERSEY: Bergenfield, All Saints', 12 W Central, 07621
Keansburg, St Mark's, 277 Carr Av, 07734; 201-787-1075; William Fredericks, priest
Long Branch, St Alban the Martyr, 2d & Bath Av, 07740; 201-222-2884, 222-1411; Robert Pearson, priest
McAfee, St Athanasius, P.O. Box 684, 07428; John Pusztay
Stockton, St Peter's, RD 2, Box 129, 08559; 609-397-0349; Col James Horn
West Orange, St Mark's, 45 Main St, 07052; 201-736-0214; William Burns, priest
NEW MEXICO: Albuquerque, St Thomas the Apostle, 4717 Goodrich, NE, 87110; Charles Olsen, priest
St Peter's; George B. Schold, Jr, 9824 Robin Av, NE, 87112
NEW YORK: Brooklyn, Trinity, 131 Arlington Av, 11207; Gary Glogg, priest
Islip, St Stephen's, 44 Ocean Av, 11751; Oliver Zipp
Ozone Park, Epiphany, 103-10 - 104 St, 11417; 212-843-5851; Gary Glogg, priest
Port Chester, Advent; 914-232-5291; G. A. Machado, priest
Rochester, Holy Cross, 500 Simpson Rd, 14617; 716-889-3357; David J. Ambuske, priest, 631 Chili-Scottsville Rd, Scottsville 14546
NORTH CAROLINA: Chapel Hill, St Thomas of Canterbury, P.O. Box 2312, 27514; 919-967-2442; George D. Stenhouse, priest, 919-383-6969
Charlotte, St Paul the Apostle, 4538 Sharon Rd, 28211; 704-366-1552; Thomas Samonds
Fayetteville, Incarnation, P.O. Box 35687, 28303; 919-488-6232; George D. Stenhouse, priest; Donald A. Seibert, clerk
OHIO: Akron, St Mary's; Dr Don Gerlach
Chillicothe, St Paul's 33 E Main St, 45601; 614-772-4105; Fred C. Wolf, Jr, priest
Cincinnati, St Alban's; 513-531-2738; Herbert Verity
Columbus, Christ, Southern Hotel, 43219; 614-475-0738; G. Wayne Craig, priest, 2535 Sunbury Dr, 43219
Coshocton, St Paul's; Larry Snyder, priest
Dayton, All Saints'' Daniel Sauer, warden, 1813 Harvard Blvd, 45406; 513-274-8328
Lancaster, St Luke's, 310 Hillside Av, 43130; William F. Cantieri, warden
OKLAHOMA: Oklahoma City, St David's, 3333 N Meridian, 73112; 405-942-1740; R. R. Pressley, priest
PENNSYLVANIA: Pittsburgh, Holy Trinity; C. Dale David Doren, Rector, and Bishop of the Diocese of the Midwest
State College, St Alban's; 814-234-4483; Henry C. Johnson, priest; Mrs Stuart Faith, 963 E McCormick Av, 16801

SOUTH CAROLINA: Aiken, All Saints', 410 Colleton Av, 29801; William Nightingale, Jr
Charleston, St Timothy's, 68½ Queen St, 29401; Robert O. Harvey, priest; Clyde H. Turner, warden
Columbia, Christ, 1512 Blanding, 29201; 803-779-2960, 771-7877; William Gatling, priest
TENNESSEE: Shelbyville, St Dunstan's; Roy Anderson
TEXAS: Bedford, St Bede's, P.O. Box 136, 76021; 817-267-6820; Jean Pierre Meshew, priest
Corpus Christi, 3120 Ocean Dr, 78404; Mrs John Cornelius Rip
Corsicana, Transfiguration, P.O. Box 881, 75110; 214-872-2581; Robert Q. Kennaugh, priest
Dallas, St Thomas a Becket (Mail: P.O. Box 136, Bedford); 817-267-6820; Fr Meshew
Houston, St Andrew's, P.O. Box 36277, 77036; Fr Meshew; Lewis E. Berry, Jr, warden, 10603 Meadowlake Ln, 77042, 713-783-3529, 772-2322
Pharr, Blessed Sacrament
San Antonio, All Saints'; Don Collins, 118 LaSalle, Universal City, 78148; Fr Meshew
VERMONT: Northfield, Incarnation; RD 2, 05663; Frederick E. Preuss, priest
VIRGINIA: Alexandria, St Margaret of Scotland, 112 N Alfred St, 22314; Jerome Loomis, 703-836-6504
Bridgewater, Holy Cross, P.O. Box 99 BC, 22812; 803-228-6834; Dale E. Mekeel, priest
Centreville, Ascension, 13941 Braddock Rd, 22020; Ramsay Robertson-Kendall, priest; Nathaniel F. Young, warden, 10510 Cedar Av, Fairfax 22030
Christiansburg, R 4, Box 1750, 24073; 703-382-7892; A. Fraser MacCammond, priest
Norfolk, Oratory of St Paul, P.O. Box 385, 23501; Roger Hunt Carroll
St Edward the Confessor, P.O. Box 12311, 23502; 804-461-3922; Joseph Mahler
Richmond, Christ the King, 1413 Graystone Av, 23224; E. E. Kyle Boeger, priest, P.O. Box 236, Bremo Bluff 23022; Ralph R. Hudson, warden
WASHINGTON: Sequim; R. C. Henstock, priest; John H. Mersher
WISCONSIN: Oconomowoc, St Mary's
WYOMING: Cheyenne, Blessed Sacrament, P.O. Box 66, 80201; 307-325-6741; John K. Valensis, priest

GOOD-BYE NO. 3

HAVE A size 38 long cassock in excellent condition; will donate to anybody needing same. The Rev'd C. Osborne Moyer, P.O. Box 10446, Jackson, MS 39209.

HEARTFELT thanks to all who have sent contributions and/or information; we hope you will accept this publicy expressed thanks in lieu of individual thanks.

TO THE Churchman in Syracuse, New York, who, on 27 January 1978, sent us a dollar bill and an apparent request for the booklet of addresses --if you will send us your name and address we will be glad to get the booklet into the mail to you.

Booklets ($1 apiece), Affirmations & back issues of the newsletter (large SASE envelope) are still in good supply. Let us know your needs.

FCC Newsletter
P.O. Box 252
Eureka Springs, AR 72632

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FCC The Fellowship of Concerned Churchmen
NEWSLETTER

Vol. I, No. 4 late-February A.D. 1978

ABOUT THE most important thing that the Newsletter can do, next to providing updated listings of new congregations and points-of-contact, is to provide specific answers to questions that arise concerning the Fellowship and the Anglican Church in North America, and to address itself to scotching rumors or correcting misinformation. We have received many letters in the brief time since the first issue went into the mails (and apparently got stuck in a snowbank) and several have asked, in one way or another, "Were the consecrations at Denver valid?" TIME and other publications, including some diocesan, have cast doubt upon the matter. Herewith, the Newsletter presents the answer in the form of a press release from the Fellowship's Press Officer, Dottie Faber, Editor of The Christian Challenge.

BISHOPS RESPOND TO CONSECRATION ATTACKS

ATTEMPTS to cast doubt on the validity of the January 28 consecrations of our bishops for the emerging Anglican Church in North America - as well as on the authority of one of the co-consecrators - have brought sharp responses from the two bishops who officiated at the Denver service. They are the Right Rev'd Albert A. Chambers, Bishop of Springfield (Illinois), retired, and the Right Rev'd Francisco J. Pagtakhan, Bishop Secretary for Missions and Ecumenical Affairs of the Philippine Independent Catholic Church.

Consecrated during a service held at the Augustana Lutheran Church in Denver were: The Rev'd James O. Mote of Denver as Bishop of (the non-geographical) Diocese of the Holy Trinity; the Rev'd Peter F. Watterson of West Palm Beach, Florida, as Bishop of the Anglican Diocese of the Southeast; the Rev'd Robert S. Morse of Oakland, California, as Bishop of (the non-geographical) Diocese of Christ the King; and the Ven. C. Dale David Doren of Pittsburgh as Bishop of the Anglican Diocese of the Midwest.

It was the consecration of Dr. Doren, the former rector of St. Paul's Episcopal Church, Mt. Lebanon, Pennsylvania, and more recently the Archdeacon of the Korean Diocese of Taejob, that evoked interest from TIME Magazine. At the request of the Right Rev'd Mark D. Pae, Bishop of Taejon, who had agreed last November to act as co-consecrator, Dr. Doren had gone to Korea two weeks before the consecration to help Bishop Pae unsnarl governmental red tape so he could obtain a passport to make the trip to Denver.

Dr. Doren reported on his return, only three days before the consecration, that during the week spent in Korea, Bishop Pae was contacted by the Archbishop of Canterbury, Dr. F. Donald Coggan, and was told that he would be "cut off" from the Anglican Communion if he went to Denver. Bishop Pae, therefore, cancelled his plans for the trip and, instead, sent a letter to Bishop Chambers giving his consent to the consecration of Dr. Doren.

Bishop Chambers accepted the letter as the valid intention of Bishop Pae, and he and Bishop Pagtakhan consecrated Dr. Doren first at the Denver service. In turn, he assisted in the consecration of the other three bishops-elect.

The January 13 issue of TIME, however, reported that Bishop Pae has since denied writing such a letter.

Replying to the article, Bishop Chambers said that "it leaves the impression that Dr. Doren was not telling the truth" and that the letter might have been forgery.

"This is ridiculous on the face of it," continued Bishop Chambers from his home in

Dennis, Massachusetts, "because Dr. Doren was fully aware before he left Korea that the consecration would proceed, with or without the presence of Bishop Pae, since a consecration with only two bishops is most assuredly valid. There are many instances throughout the history of the Holy Catholic Church of consecrations being carried out by fewer than three bishops, including the succession of Roman Catholic orders in the United States which come from the consecration of three bishops by only a single bishop."

Bishop Chambers said he considers it "an insult to Dr. Doren" for TIME to "imply that he would manufacture such a letter."

The bishop said he has the original letter in his possession, and that "it is written

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[text of the letter from Bishop Pae]

I hereby give my consent to the consecration of the Venerable Dr C. Dale Doren. By this I intend that Dr. Doren will be a Bishop of the Anglican Communion.

I am sorry that I cannot come to U. S. of America at this time. But I want Dr. Doren to be a member of the Anglican Communion.

With all good wishes

Yours Sincerely,

s/ + Mark Pae

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on the letterhead of the Diocese of Taejon, the Anglican Church in Korea, from the office of Bishop Mark D. Pae, and it is impressed with the official seal of the Diocese."

He added" "I know it to be in Bishop Pae's handwriting because I have compared it with three previous letters written to me by Bishop Pae in recent months, and the handwriting is the same."

Why does Bishop Pae now deny writing the letter? Bishop Chambers said he believes "it is clear he has been under great pressure from the Archbishop of Canterbury."

A letter from the Most Rev'd John M. Allin, Presiding Bishop of the Episcopal Church, sent on February 6 to all bishops of the Church, said that Bishop Chambers "acted without the consent or authorization of this Church to ordain to the episcopacy four persons who had been selected to be the leaders of a new ecclesiastical body," adding that he had "counseled Bishop Chambers against taking the action he did."

The letter from Bishop Allin also said that the Most Rev'd Macario Ga, Supreme Bishop of the Philippine Independent Church, had cabled him after the Denver consecrations to say he was "shocked and distressed" by Bishop Pagtakhan's participation, stressing that he had not known in advance that this was his intention. The Presiding Bishop told his fellow bishops that Bishop Ga's cable declared that Bishop Pagtakhan's action was not authorized by his Church.

In response to Bishop Allin's letter, Bishop Chambers said that he would not comment because he had already written directly to the Presiding Bishop.

Bishop Pagtakhan, however, who is presently visiting a daughter who lives with her family in Los Angeles, was quick to relate the story of his invitation to act as a co-consecrator which, he said, came through Bishop Ga from a layman in Los Angeles.

Bishop Pagtakhan said he had been authorized by the Supreme Bishop to meet for lunch one day last October with Edward Heatherman of Palos Verdes Estates, "a member of the group of the continuing Church."

When he reported back to Bishop Ga, he said he "told him that my sympathy lay with Bishop Chambers and his group since they are the ones loyal to the Faith similar to ours."

Bishop Pagtakhan said he asked Bishop Ga if he would be willing for him to go to Denver as his representative, and the Supreme Bishop replied that he thought this would be a "good idea so that, at the same time while I was there, I could work out the registration of our Church with the U.S. Government."

When the official invitation from Bishop Chambers reached Bishop Pagtakhan a month later, he said he asked Bishop Ga to give him a letter indicating he was the Supreme Bishop's representative.

According to Bishop Pagtakhan, the Supreme Bishop replied, "I have a better idea, and it will serve the purpose just the same. I shall appoint you as Secretary for Local and

Foreign Missions and Internal and External Ecumenical Affairs. This way you can participate at the consecration and, at the same time, see what can be done to have our Church registred with the U. S. Government, and visit some Filipino communities while there."

Bishop Pagtakhan also said that, when he asked Bishop Ga about the possibility of an intercommunion agreement between the Philippine Independent Church and the emerging Anglican Church in North America, the Supreme Bishop replied that this would be "no problem" because "in reality and in truth, theirs is the original Church which was the PECUSA then with whom were in intercommunion."

Bishop Pagtakhan also revealed that he had in his possession copies of two letters from the Rev'd Oliver B. Garver, assistant to the Right Rev'd Robert C. Rusack, Bishop of Los Angeles, addressed to the Rev'd Gregorio Bayaca, Rector of the Church of the Holy Child, a Filipino congregation in the area which is being permitted to use the church property of an Episcopal parish for its services.

One of the letters admitted that "the situation is clearly very confused" by the fact that Bishop Allin was quoting the cable from Bishop Ga, who claimed no knowledge of Bishop Pagtakhan's intention to act as a co-consecrator, while at the same it had been revealed in news reports on the Denver service that Bishop Pagtakhan had presented Bishop Chambers the "Bishop Aglipay Cross" on behalf of the Supreme Council of Bishops of the Philippine Independent Church, which Father Garver's letter described as "a most distinguished honor".

Bishop Pagtakhan explained that the award, given only once before by the Supreme Council and then to Dr. Michael Ramsey, at that time Archbishop of Canterbury, had been authorized by the Right Rev'd Manuel L. LaGasca, President of the Supreme Council of Bishops and Metropolitan of Greater Manila.

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[text of the citation accompanying the Bishop Aglipay Cross

Christian Greetings to all throughout the world!

For the very laudable principles and Christian courage to maintain the essence and precepts of the Catholic Faith assumed by the Right Reverend ALBERT A. CHAMBERS and his group, by virtue of this Apostolic Letter, for and in behalf of the Supreme Council of Bishops of the Philippine Independent Catholic Church, by the Grace of God, the undersigned hereby awards the

BISHOP AGLIPAY CROSS

to Bishop Chambers and his sympathizers in putting up a continuing Holy Catholic and Apostolic Church.

Given at this Metropolitan See, Diocese of Greater Manila, this 20th day of January, 1978, in Pasay City, Metro Manila, Philippines.

s/ + M. L. LaGasca
MANUEL L. LAGASCA
President, SCB, & Metropolitan
of Greater Mla.

[SEAL]

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FULL TEXT OF STATEMENT BY THE RIGHT REVEREND ALBERT A. CHAMBERS

The TIME Magazine article leaves the impression that Dr. Doren was not telling the truth when he said he had brought from Korea a letter from Bishop Mark Pae, giving his consent to the consecration of his own Archdeacon, who has been his good friend for many years. Is one to conclude from the TIME report that the letter read to the congregation at the consecration service was a forged document, written to fool somebody?

This is ridiculous on the face of it because Dr. Doren was fully aware before he left Korea that the consecration would proceed, with or without the presence of Bishop Pae, since a consecration with only two bishops is most assuredly valid. There are many instances throughout the history of the Holy Catholic Church of consecrations being carried out by fewer than three bishops, including the succession of Roman Catholic orders in the

United States which come from the consecration of three bishops by only a single bishop.

It is an insult to Bishop Doren to imply that he would manufacture such a letter. I have the original in my possession. It is handwritten on the letterhead of the Diocese of Taejon, the Anglican Church in Korea, from the office of Bishop Mark D. Pae, and it is impressed with the official seal of the Diocese. I know it to be in Bishop Pae's handwriting because I have compared it with three previous letters written to me by Bishop Pae in recent months, and the handwriting is the same.

The Canons found in the APOSTOLIC CONSTITUTIONS clearly state that, should a bishop be unable to be present to consecrate, he may send his written consent, and I am convinced that Bishop Pae did just that.

It is quite understandable to me that he now chooses to deny he wrote the letter because it is clear he has been under great pressure from the Archbishop of Canterbury. But his denial has no effect on the validity of the consecration.

NOTES

The Newsletter has a copy of the full statement by Bishop Pagtakhan also, but it is somewhat long to be included in this special issue. If you want a copy, send us a long, stamped, self-addressed envelope, asking for Bishop Pagtakhan's statement, and we will send it to you.

Because we are concerned to get this information out to you as quickly as possible, we are not including an update of "Who's Who" or other of the usual items with it. In due time we will put together all the corrections we have received (and many thanks to one and all for responding) and include them in the next Newsletter.

In these confused times of rumors and charges and confusion, please pray for Dale, James, Robert and Peter. Theirs is a heavy load. Your special prayers are asked for Albert --his has been and continues a heavy load.

FCC Newsletter
P.O. Box 252
Eureka Springs, AR 72632

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FCCB
The Rev'd David E. Green
2451 Ridge Road
Berkeley, CA 94709

F C C The Fellowship of Concerned Churchmen NEWSLETTER

GRADUATE THEOLOGICAL UNION 1962 APR 5 1978

Vol. I, No. 5 mid-March A.D. 1978

WHERE do we begin to try to put together another issue of the Fellowship Newsletter? The pace is so fast and the Postal Service is so slow that we find we are always on the run trying to catch up with where we should have been yesterday. Be that as it may, we shall continue to try to give you as complete, as timely, and as accurate information as we can. We shall continue to urge you to help us by writing or calling when you have corrections or additions to what appears in the Newsletter. We thank all of those who have done so so far, and particularly are we appreciative of the good grace that our correspondents have shown in helping us to get the correct information --even when we have grossly misspelled a name the correspondent was most charitable and understanding. We are long enough in to the business of getting the Newsletter out now that we can begin to set some sort of standard format so that you may know what to expect. The chief value of the Newsletter continues to be that of letting you know when and where new parishes or congregations are formed; to that end we will print updates in the odd-numbered issues, such as this one, and a complete listing (at least for the foreseeable future) in even-numbered issues. We shall also try to issue the Newsletter every four weeks. Many readers have written us concerning the slowness of delivery: we can only counsel patience. For one thing, we know that the weather has been against us and, in at least one instance: 1) prevented us from picking up the printed Newsletter from the printer on time; 2) prevented us from getting it into the mail on time; and 3) held it captive for several days in a postal distribution center. As the weather eases perhaps the flow of mail will improve.

UPDATE NO. 3 — If there has been no material change in a listing, no entry is made here. Additions, corrections, and deletion are noted here and should be compared with the list in issue No. 3 (mid-February).

ALABAMA: Atmore, St Andrew's, P.O. Box 560 , 36502; Charles W. Laue, 205-368-3897
Montgomery, St Joseph of Arimathea: ADD Harvey R. Fletcher, Clerk

ALBERTA: Edmonton, Resurrection: ADD for Fr Sargeant, 403-429-4140; ADD G. Mealey, 10511 - 140 St, T5N 2M1, 403-452-2853

CALIFORNIA: Berkeley, St Joseph of Arimathea: ADD for Fr Read, 6073 Claremont Av, Oakland 94618, 415-658-4033
ADD Placentia, St Mary Magdalene, Anthony F. Rasch, priest, 714-774-8100
ADD San Francisco, Anglican Catholic Mission, Edwin H. Walker IV, priest, 415-731-3353
ADD Santee, Mr and Mrs K. V. Saunders, 8701 Mesa Rd (44), 92071, 714-449-9301

COLORADO: Boulder, St Teresa of Avila, Richard P. Woolley, 1850 Folsom (309), 80302, 303-449-6186
DELETE St Mark's, Denver

FLORIDA: ADD Palatka, All Saints', Mary A. Gale, 1912 Carr St, 32077

ILLINOIS: DELETE St Luke's, Springfield

KANSAS: CHANGE address of St Francis', Ft Scott to P.O. Box 425, 66701

ADD MANITOBA: Winnipeg, St Thomas More, 55 Wilton St, R3M 3B3

ADD MARYLAND: Millersville, Col Geoffrey T. Cowell, P.O. Box 224, 21108, 301-987-5873

MEXICO: DELETE Holy Cross, Acapulco

MICHIGAN: Battle Creek, All Saints', Geo. M. Spriggs, Jr, warden, 263 Berkley, 49017
West Branch: CHANGE address of Holy Faith to P.O. Box 531, 48661

MINNESOTA: Minneapolis, St Dunstan's: ADD Jane Nones, 612-824-3933
MISSOURI: Columbia, Andrew J. McRoberts, 1407 Bouchelle, 65201, 314-449-3117, 314-442-5566
NEW JERSEY: DELETE All Saints', Bergenfield; St Mark's, Keansburg; St Athanasius, McAfee; St Peter's, Stockton
ADD Flemington, St Peter's, 3 Williams Pl, 08822; Col James A. Horn, warden, 609-397-0349
NEW YORK: DELETE Trinity, Brooklyn; Epiphany, Ozone Park
Islip, St Stephen's: ADD (Mail: P.O. Box 603, Great River, 11739); Mrs Oliver Zipp, 516-581-5484; Mrs John B. Fellows, 516-581-2269
Port Chester, Advent: ADD Adolph Rutler, warden, 914-323-5291
Rochester, Holy Cross: ADD Mrs Robert J. Cone, 11 Tryingham Rd, 14617
OHIO: Columbus, Christ: ADD Robert Amerine, warden, 614-888-6402
Lancaster, St Luke's: ADD 614-653-8607
ADD Portsmouth, Charles Brown, Lay Reader-in-Charge, 721 Washington St, 45662, 614-353-7520
OKLAHOMA: Oklahoma City: CHANGE to Holy Cross, P.O. Box 12530, 73157, R. R. Pressley, priest, 405-946-3589
ADD ONTARIO, Ottawa, Annunciation, C. J. deCatanzaro, priest, 318 Clemow Av, K1S 2B8, 613-232-5406
PENNSYLVANIA: Pittsburgh, Holy Trinity: ADD 2293 Country Club Dr, Upper St Clair 15241, 412-833-6221, 221-3598
State College, St Alban's: CHANGE to Mrs Stuart Forth
SOUTH CAROLINA: Charleston, St Timothy's: CHANGE to Robert C. Harvey, priest, 22 Trapman, 29401
Columbia: CHANGE to Good Shepherd, 809 Calhoun, 29201, 803-765-1334; William Gatling, priest, 803-772-5736; William Ladkau, priest, 803-791-4596
TENNESSEE: ADD Sewanee, St Stephen's, Reginald H. Helvenston, The Cloister, St Mary's Road, 37375, 615-598-5832
ADD Memphis. Nativity, Earl Bennetts, 1913 Grovehaven Dr, 38116
TEXAS: DELETE Bedford (but continue to use P.O. Box 136, Bedford 76021 as mail address for Fr Jean Pierre Meshew, CHANGE phone to 817-498-1147)
Euless, St Bede's, Mark G. Holliday, priest
San Antonio, All Saints': CHANGE to F. Ogden Miller, priest
ADD UTAH: Salt Lake City, Robert Sperling, 305 South 12th East, 84102, 801-582-6914; Mrs H. L. Cook, 801-277-0305
VIRGINIA: ADD Blacksburg, A. Fraser MacCammond, priest
Bridgewater, Holy Cross: CHANGE to 703-828-2501, 828-6834
WASHINGTON: Sequim, St Anselm of Canterbury, R. C. Henstock, priest; John H. Merscher, lay reader; George E. Brown, lay reader, Rt 3, Box 781, 98382, 206-683-3637
DELETE St Mary's, Ocomonowoc, Wisconsin.

WANTED & OFFERED

Tapes of the Church Congress are still available: Tape 1 - Swindells, Laukhuff (opening), and Simcox; Tape 2 - Rutler and Williamson; Tape 3 - Barnes, deCatanzaro, Workshop on Establishing Missions; Tape 4 - Faber, Morse, Reading of Affirmation of St Louis, Laukhuff (closing). Church Congress tapes cost $5 each or $20 for the set. Send your order, with a check made out to FCC, to the Fellowship of Concerned Churchmen, P.O. Box 505, Amherst, VA 24521.
Tapes of the Consecrations are also available: Two cassettes include the complete service, approximately three hours in length, preludes, processional, Epistle, Gospel, sermon, consecrations, celebration of the Eucharist, and recessional, with organ, choir and brass ensemble. Send $10 per set requested to: St Mary's Church, c/o Bill Lamb, 1632 South Glencoe St, Denver, CO 80222. Tapes will be mailed with labels and in storage boxes within one week of receipt of payment.
Father Pedro N. Santos, a priest-affiliate of the Diocese of the Midwest, whose address is 1931 Norwood Drive, Grosse Pointe Woods, MI 48236, has offered to celebrate the Holy Eucharist with any group in the Detroit area which so desires.
THE BARN OWL (c/o the Fellowship Newsletter, P.O. Box 252, Eureka Springs, AR 72632)

invites parishes having no linens at all, or larger old linens or old linen surplices or alb portions which could be cut down for smaller pieces, or linen remnants to send a self-addressed, stamped envelope in which you will receive advice on how to make over what you have, or information on new pieces made to your requirements. Any pieces that you do not need will be passed along to other parishes that need them. The Barn Owl has some pieces already made and available. There is no charge. Any donated linen, old or new, will be made according to requests received and sent to new homes.

N. R. Miller, P.O. Box 5993, Columbia, SC 29250, a woodcarver, furniture maker and metal worker, offers to tell those interested ". . . how to make an altar out of doors, processional crosses out of hoe handles, etc. Will furnish dimensions, sketches, etc. to anyone needing such info and consultation at no charge . . . let me know what you want to make, enclosing a stamped, self-addressed envelope. Almost everything that is needed can be "home made" at very little cost if people are willing to use their talents for God."

Back issues of the Fellowship Newsletter are available upon request: I-1 - purpose of Newsletter and brief biographies of Bishops Morse, Mote and Watterson; I-2 - brief biography of Bishop Doren and information about The Barn Owl; I-3 - brief reports on the Denver consecrations and the Fellowship annual meeting, including list of new officers and directors, update of Anglican Loyalist congregations; I-4 - "Bishops Respond to Consecration Attacks", including text of Bishop Chambers' statement, letter from Bishop Pae, and citation for presentation of the Aglipay Cross. To get any or all, send a No. 10 (or larger) self-addressed envelope with 24¢ postage to the Fellowship Newsletter, P.O. Box 252, Eureka Springs, AR 72632.

Copies of the Affirmation of St Louis may be obtained in the same way from the same source. The opening addresses of the Church Congress are also available from the above address for $1 per copy (quantity rates upon request); when remittance accompanies order, postage is paid.

COMINGS & GOINGS

The Bishop of the Diocese of Christ the King, accompanied by the Rector of Holy Apostles, Glendale, California, has been in Texas, Mississippi, Georgia and the San Joaquin Valley of California recently --a modern day Paul and Barnabas perhaps. The Bishop of the Diocese of the Holy Trinity was recently at "St Michael's Church in Downey [California]" (perhaps somebody from that church would send us information so that it can be listed in the Newsletter). The Bishop of the Diocese of the Midwest was in Ohio recently, but has had to cancel a visit to St Louis at Easter because of recent surgery. Your prayers are asked for +Dale. The Past President of the Fellowship, probably by the time you get this issue of the Newsletter will be on his way or attending a "Catholic Renewal" conference in Loughborough, England, representing the Fellowship and ACNA.

COMING UP SOON

A "Mini-St Louis" Congress is scheduled in Oklahoma City on 1 April at the Holiday Inn at 3535 N.W. 39th Expressway. The Eucharist is to be celebrated at 10:30 a.m., followed by lunch, and the meeting is scheduled from 1 to 5 p.m. For further information write the Church of the Holy Cross, P.O. Box 12530, Oklahoma City 73157, or call Fr Pressley at 405-946-3589. The Second Salem Congress is scheduled for 13 May in Salem, Massachusetts. It is a meeting of the 1200 members of the Concerned Churchmen of New England and is to present a plan "for organization of a New England diocese, as well as a proposed call to convention for a Diocesan Synod and a model Constitution and Canons . . ." For further information, call or write the chairman of CCNE, Mr H. Otis Noyes, Jr, 246 Eastern Promenade, Portland, ME 04101, 207-775-0792. Expected soon are Anglican Loyalist listings for congregations in Ann, Arbor, Detroit and Flint, Michigan; Erie, Pennsylvania; and Poplar Bluff, Missouri.

QUICK QUOTES

Father Carmino J. deCatanzaro, reacting to the Canadian Church's refusal to recognize officially any split, "Of course not -- they're never going to admit it if they don't recognize it."

FCCB
The Rev'd David E. Green
2451 Ridge Road
Berkeley, CA 94709

BULK PERMIT
49
EUREKA SPRINGS
ARKANSAS

The Fellowship Newsletter
P.O. Box 252
Eureka Springs, AR 72632

Charles E. Parnell, President of the Mission of the Anglican Church, in New Orleans, commenting on the actions of the Bishop of Louisiana in thwarting the Mission's attempt to rent space at Loyola University for an Easter Eucharist, "The Episcopal Bishop has no jurisdiction over the Mission of the Anglican Church . . . The Episcopal Bishop has no connection with the Anglican Church in North America. If the Episcopal Bishop wants to straddle two [Churches] and control both of them, he will accomplish what no other Church leader has dared."

The Bishop of the Diocese of Christ the King, telling the congregation of the Church of the Holy Cross, Oklahoma City, not to be disturbed because it was losing its church building, "Life takes everything away from us anyhow -- our looks, our friends, our loved ones, but if you have God at the end, you have everything."

Father Kyle Boeger, in a letter to the Bishops of Southern Virginia, "Perhaps when the leadership of PECUSA realizes that punitive action is useless, the voices of moderation and reason may be heard. This Spirit-led movement cannot be inhibited by Old Testament hair-splitting legalism any more than the wind can be stopped by a fish net or contained in a bird cage."

Father Jean Pierre Meshew in his <u>The Goodnewsletter</u>, "You are <u>not</u> alone, even though you may think you are. It is almost certain that there are others in your area who are like-minded. You can find them."

GOOD-BYE NO. 5

In the week preceding the consecrations in Denver, "the first religious order in the Continuing Church" was formed there at St Mary's Church. Twenty people met with, then, Father Mote and after a discussion of the Rules of the Third Order of St Francis , the group voted to form a Third Order and pray for the formation of a First and Second Order. Before the week was out one of the group asked Bishop Mote to receive his vows in the First Order, and four tentative sites for a monastery had been ofeered. For more information about the Order write: The Franciscans, c/o St Mary's Church, 2290 South Clayton, Denver 80210.

The Right Reverend, the Bishop of the Diocese of Christ the King, uses as his crosier a simple shepherd's crook made for him in the Holy Land.

Did you know that one of the best ways to be sure that information about the Anglican Church in North America is sent to those who want and need it is for you to send us their names and addresses?

Of your Christian charity pray for our bishops --James, Robert, Peter, and Dale-- and for those bishops who made it possible --Albert, Francisco, and Mark.

APR 26 1978

F C C The Fellowship of Concerned Churchmen NEWSLETTER

THEOLOGICAL

Vol. I, No. 6 late-April A.D. 1978

LETTERS come in to the Fellowship Newsletter in a considerable number, and many of them have raised the question of the validity of the consecrations in Denver on 28 January; others ask about the apparent split within the Diocese of the Holy Trinity. We have, in each case, tried to answer as truthfully and as completely as we could within the means of time and knowledge available to us. Now, we are happy to be able to recommend to you a source of much good information about both questions.

In the March, 1978, issue of The Christian Challenge appear an article and an editorial that speak directly to the matter. The editorial, "A Matter of Validity", deals not only with the circumstances of the consecrations in question, but cites the Apostolic Constitutions and the Apostolic Canons, wherein the Fathers of the Church dealt with those matters, and, further, gives details pertinent to the question as they pertained to the Church of England, the Polish National Catholic Church, and the Roman Catholic Church in the United States.

"The Story Behind the Consecration", written also by Dorothy A. Faber, Editor of the Challenge, sets forth the events that led up to the consecrations in Denver. The Dragon Lady, as she is universally known, writes ". . . it will require a book in order to relate all the crises, all the unexpected events, all the outside pressures and internal machinations that were occurring behind the scenes during the preceding year." Mrs Faber, nevertheless, does an excellent job of recording the highlights of that story ---and the sure way for you to know about them is to write The Christian Challenge, POB 2624, Victoria, Texas 77901, and request that you be put on the mailing list beginning with the March, 1978, issue. Since paper and printing and postage cost money, it would be well that you send a contribution with your request.

ANGLICAN LOYALIST CONGREGATIONS

ONCE again, let us set up this simple caveat: The information given here is the best that we have been able to gather. The situation is very fluid and changes from day to day. What we have attempted to give you here is, in most cases, simply a set of contacts --names, addresses, telephone numbers-- that you should check out before you attend services. If you do not find any listing in your area, perhaps it is time to get things organized on your own --that is the way most of these listings came about. Where previous listings have carried the notation "no further information" and none has been forthcoming, we have dropped the listing. We have added one additional bit of information: where we know or are reasonably sure of the diocesan affiliation of the parish or mission we have so indicated in parentheses following the name of the church as follows: Diocese of Christ the King (XR); of the Holy Trinity (HT); of the Southeastern United States (SE); of the Midwest (MW). As always, we ask that you write (POB 252, Eureka Springs, Arkansas 72632) or call (501-253-9701, 253-9800) if you have additional information or if you find we have erred.

ALABAMA: Atmore, St Andrew, POB 560, 36502; Charles W. Laue, 205-368-3897
Fairhope, St Peter, POB 45, 36532; Bert Richardson, 205-928-5969
Montgomery, St Joseph of Arimathea, POB 36117; Philip C. Davis, 3024 Pelzer Av, 36109; Harvey R. Fletcher, clerk

17236

ALBERTA: Edmonton, Resurrection; Fr Philip T. Sargeant, St John's School of Alberta, Rural Route 1, Stony Plain, T0E 2G0, 403-429-4140; G. Mealey, 10511 - 140 St, T5N 2M1, 403-452-2853
ARIZONA: Payson, Holy Nativity, POB 1261, 85541; Fr Robert P. Donovan, 602-474-3114 (XR)
Scottsdale, St Jerome, 1708 N 69 St, 85257, 602-942-5555; Fr Robert H. Bridges, 602-946-1260
ARKANSAS: Hot Springs, Richard W. Hobbs, 500 Ouachita Av, 71901, 501-623-6666
BRITISH COLUMBIA: Victoria, St Athanasius, 5483 Alderley Rd, V8Y 1X9; Frs Peter Wilkinson, SSC, and R. C. Henstock
CALIFORNIA: Berkeley, St Joseph of Arimathea (XR), 2543 Durant Av, 94704, 415-841-3083; Fr Francis W. Read, 6073 Claremont Av, Oakland 94618, 415-658-4033
Burlingame, Christ (XR), POB 648, 94010; Fr John T. Cahoon, 1208 Capuchino, 94010, 415-347-4423; Jack Lysaght, 415-349-7314
Glendale, Holy Apostles (XR), 1011 S Verdugo Rd, 91205, 213-243-3424; Fr George H. Clendenin, 213-241-4473
Los Angeles, Our Saviour, 6301 W Olympic Blvd, 90048
Martinez, Fr Stanley G. Macgirvin, 4444 Canyon Way, 94553, 415-228-7792, 228-5161
Oakland, St Peter (XR), 6013 Lawton Av, 94618, 415-655-4283; Right Rev'd Robert S. Morse, Rector, and Bishop of the Diocese of Christ the King, 415-841-8150
Placentia, St Mary Magdalene, 714-774-8100; Fr Anthony F. Rasch, 1765 Greenleaf Av, Anaheim 92801
Santa Ana, St Therese of Lisieux, 105 W Stevens, 92707, 714-556-3111; Fr G. Russell Touchstone; William Musgrove, Senior Warden
Santee, Mr and Mrs K. V. Saunders, 8701 Mesa Rd (44), 92071, 714-449-9301
Wrightwood, Mr Gordon Koenig, POB 1032, 92397
COLORADO: Black Hawk, St Paul, POB 176, 80422; Fr William C. Buck, 303-582-5858
Boulder, St Teresa of Avila, Jeanne Woolley, Senior Warden, 1850 Folsom (309), 80302, 303-449-6186
Colorado Springs, St Athanasius, POB 6193, 80934; Fr Richard Willars; Alfred J. Martin, MD, Senior Warden, 1108 Shrider Rd, 80918
Denver, St Mary, 2290 S Clayton, 80210, 303-758-7211, 757-6814; Right Rev'd James O. Mote, Rector, and Bishop of the Diocese of the Holy Trinity

Idaho Springs, Calvary
Westcliffe, St Luke; Fr Richard Willars, 2695 Evans St, Denver 80219
CONNECTICUT: Fairfield, Our Lady; Jean Cummings, 49 Ridgeway Av, 06430, 203-384-2655
Mystic, Mrs Wanda McFarland, 203-536-4366
DISTRICT OF COLUMBIA: Washington, St Hilda of Whitby; Fr R. Michael Wynkoop, 301-587-2299; A. Edward Faro, Senior Warden, 3900 Cathedral Av, NW (612-A), 20016, 202-965-9896
FLORIDA: Fort Lauderdale, St Michael the Archangel; Fr James G. Monroe, Jr
Jacksonville, Holy Trinity, 2911 Broward Rd, 32218; Fr Robert W. Bowman, 4604 Lanier Dr, Savannah, GA 31405
Palatka, All Saints; Mary A. Gale, 1912 Carr St, 32077
St Petersburg, St John, 650 Pinellas Point, S (225), 33705, 813-867-8091; George W. Thomas; P. Raymond Plumer
Tallahassee, St Andrew, 710 Middlebrook Circle, 32303, 904-385-3116, 385-5877, 386-8304; Mrs Lucyle Werkmeister; Col Charles L. Perkins
West Palm Beach, Holy Spirit (SE), 1003 Allendale Rd, 33405, 305-833-7605; Right Rev'd Peter Francis Watterson, Rector, and Bishop of the Diocese of the Southeastern United States, 305-833-9937
Winter Haven, St Mary, POB 9351, 33880, 813-324-3805; Fr Sterling Rayburn, 813-324-1579
GEORGIA: Atlanta, St Hilda of Whitby, 2586 Briarcliffe Rd, NE (2), 30529, 404-634-3754; Fr George Murdoch; John Crown, Warden
Savannah, St Andrew, Montgomery & State Sts, 912-355-0807; Fr Robert W. Bowman, 4604 Lanier Dr, 31405
ILLINOIS: Chicago, St George the Martyr (MW), c/o Allenson's Books, 29 W Jackson, 60604; Fr Robert C. Bornfield, 109 N Kenilworth, Oak Park 60301, 312-848-5402; Rev'd R. B. Dibbert, deacon, 7402 N Sheridan Rd, 60626, 312-764-9820; James G. Schneider, Warden, 888 Cobb Blvd, Kankakee 60901, 815-937-2888
INDIANA: Evansville, St Mary the Virgin, POB 3271, 47701, 812-867-5255; William Hickman
Indianapolis, St Edward the Confessor, 3921 Guilford, 46205, 317-925-6934; Fr Joseph P. Deyman, 3662 Nobscot Court (1A), 46222
IOWA: Sioux Center, Fr E. L. Hebden Taylor, 333 - 4th Av, NE, 51250; 712-722-1671
KANSAS: Ft Scott, St Francis (HT), POB 425, 66701; James McNeley, Warden, 316-223-2838
KENTUCKY: Dayton, St John (MW), 619 O'Fallon Av, 41074, 606-781-5006; Fr James Bjorkman, 219 Glazier Av, Bellevue 41073
LOUISIANA: Metairie, Christ, 3001 - 22d St, 70002 (Mail: POB 15140, New Orleans 70175), 504-891-3182; Charles Parnell, Warden
MANITOBA: Winnipeg, St Thomas More, 55 Wilton St, R3M 3B3
MARYLAND: Millersville, St Charles the Martyr, POB 224, 21108; Col Geoffrey T. Cowell, 301-987-5873; E. J. M. LaRoque, 301-467-8096
Mount Airy, Mrs May B. Shaw, Rt 4, Box 239, 21771, 301-829-0205
Silver Spring, Mrs J. Albert Sanford, 1200 Pinecrest Circle, 20910
MASSACHUSETTS: Boston, Mrs Stevenson, 617-742-1508
Brookline, Mrs Paul H. Walker, 617-734-7267
Harvard, St Alban, POB 428, 01451; Fr C. David Burt, 617-456-8645; Jess Keegan, 617-456-8705
Ipswich, St Michael and All Angels, POB 8, 01938, 617-356-2213
Marlborough, Mrs Hodgson, 617-485-8841
MICHIGAN: Battle Creek, All Saints (MW); George M. Spriggs, Jr, Warden, 263 Berkley Av, 49017
West Branch, Holy Faith (MW), POB 531, 48661, 517-345-5700; Louis E. Traycik, Warden
MINNESOTA: Minneapolis, St Dunstan (MW), 4800 Dupont Av, 55409, 612-824-3933; John Fitzimmons, Warden, 612-474-9032; Jane Nones, 612-824-3933
Spring Park, St Chad; Fr John E. Holman, 608-782-6350; E. G. Lindemann, Warden, 4177 Shoreline Dr, 55384, 612-471-8653; J. M. Lehr, 6338 Xerxes Av, S, Minneapolis 55423, 612-927-6091
MISSISSIPPI: Gautier, Mrs M. L. Wootten, 1709 Pat Dr, 39533
MISSOURI: Ava, St Francis in the Ozarks, RFD 4, 65608; L. M. Heigham, Warden
Columbia, Andrew J. McRoberts, 1407 Bouchelle, 65201, 314-449-3117, 442-5566
Poplar Bluff, William W. Pettet, 211 N Broadway (104), 63901, 314-785-5684, 686-2356
St Louis, Holy Apostles (MW), POB 3854, 63122, 314-726-3481; Leland Hilligoss, Senior Warden, 8225 Parkside Dr, Clayton 63105
NEBRASKA: Ainsworth, Holy Trinity; Fr Herman E. Buck
Valentine, Agape; Fr Herman E. Buck, POB 261, 69201
NEW HAMPSHIRE: Jefferson, St Dunstan, RFD 1, Box 147, 03583; George Brackett
Winchester, David Hewlett, 603-239-4325, 239-6677
NEW JERSEY: Atlantic City, Ascension, POB 1808, 08404; Frs Robert M. Collins, 609-266-8807, 344-0615, and Stuart W. Frazier, 609-266-3817
Flemington, St Peter (HT), 3 Williams Pl, 08822; Col James A. Horn, Senior Warden, 609-397-0349
Long Branch, St Alban the Martyr, 2d St & Bath Av, 07740, 201-222-2884, 222-1411; Fr Robert Pearson
West Orange, St Mark, 45 Main St, 07052, 201-736-0214; Fr William Burns
NEW MEXICO: Albuquerque, St Peter; Fr George B. Schold, Jr, 9824 Robin Av, NE, 87112; Richard Musgrove, Warden, 811 Pennsylvania Av, NE, 87110
St Thomas the Apostle, Fr Charles H. Olsen, Jr, 4717 Goodrich, NE, 87110
NEW YORK: Islip, St Stephen, 44 Ocean Av, 11751 (Mail: POB 603, Great River, 11739); Oliver Zipp, 516-581-5484; Mrs John B. Fellows, 516-581-2269
Port Chester, Advent; Adolph Rutler, Senior Warden, 914-323-5291; Mrs Flagler Matthews, 914-967-0210
Rochester, Holy Cross, 500 Simpson Rd, 14617, 716-889-3357; Fr David J. Ambuske, 631 Chili-Scottsville Rd, Scottsville 14546; Mrs Robert J. Cone, 11 Tryingham Rd, 14617
NORTH CAROLINA: Chapel Hill, St Thomas of Canterbury, POB 2312, 27514, 919-967-2442; Fr George D. Stenhouse, 919-383-6969
Charlotte, St Paul the Apostle, 4538 Sharon Rd, 28211, 704-366-1552; Thomas Samonds
Fayetteville, Incarnation, POB 35687, 28303, 919-488-6232; Fr George D. Stenhouse, 919-383-6969; Donald A. Seibert, Clerk

OHIO: Akron, St Mary (MW); Dr Don Gerlach
Chillicothe, St Paul (MW), 33 E Main St, 45601, 614-772-4105; Fr Fred C. Wolf, Jr
Cincinnati, St Alban (MW), 513-531-2738; Herbert Verity
Columbus, Christ (MW), Southern Hotel, 43219, 614-475-0738; Fr G. Wayne Craig, 2535 Sunbury Dr, 43219; Robert Amerine, Warden, 614-888-6402
Coshocton, St Paul (MW); Fr Larry Snyder
Dayton, All Saints (MW); Daniel Sauer, Warden, 1813 Harvard Blvd, 45406; 513-274-8328
Lancaster, St Luke (MW); William F. Cantieri, Senior Warden, 310 Hillside Av, 43130, 614-653-8607
Portsmouth, Christ (MW); Charles Brown, 721 Washington St, 45662; 614-353-7520
OKLAHOMA: Oklahoma City (XR), POB 12530, 73157, 405-843-6758; Fr R. R. Pressley, 4504 NW 28 St, 73127, 405-946-3589 Holy Cross
ONTARIO: Ottawa, Annunciation (MW); Fr C. J. deCatanzaro, 318 Clemow Av, K1S 2B8, 613-232-5406
PENNSYLVANIA: Pittsburgh, Holy Trinity (MW); Right Rev'd C. Dale David Doren, Rector, and Bishop of the Diocese of the Midwest, 2293 Country Club Dr, Upper St Clair 15241, 412-833-6221, 221-3598
State College, St Alban, 814-234-4483; Fr Henry C. Johnson (temporary); Mrs Stuart Forth, 963 E McCormick Av, 16801
SOUTH CAROLINA: Aiken, All Saints, 410 Colleton Av, 29801; William Nightingale Jr
Charleston, St Timothy, 68½ Queen St, 29401; Fr Robert C. Harvey, 22 Trapman, 29401; Clyde H. Turner, Senior Warden
Columbia, Good Shepherd, 809 Calhoun, 29201, 803-765-1334; Frs William Gatlin, 803-772-5736 and William Ladkau, 803-791-4596
Florence, Our Saviour (SE); Fr William Ladkau; Laurence K. Wells, Senior Warden, POB 694, Kingstree 29556; Mrs Walter Gregg Wallace, Clerk, Rt 4, 29501
TENNESSEE: Shelbyville, St Dunstan; Ray Anderson, 799 Whitthorne St, 37160, 615-684-0447
TEXAS: Bedford, Fr Jean Pierre Meshew, POB 136, 76021, 817-498-1147
Big Spring, St Paul; W. T. Wynn, Warden, 1603 W Dengar, Midland 79701; Mrs John Affleck, Corresponding Secretary, 2308 Allendale Rd, 79720
Corpus Christi, Mrs John Cornelius Rip, 3120 Ocean Dr, 78404
Corsicana, Transfiguration, POB 881, 75110, 214-872-2581; Fr Robert Q. Kennaugh
Dallas, St Thomas a Becket (see listing for Bedford)
Euless, St Bede; Fr Mark G. Holliday
Houston, St Andrew, POB 36277, 77036, 713-783-3529, 772-2322; Lewis E. Berry, Jr, Senior Warden, 10603 Meadowlake Ln, 77042 (HT)
San Antonio, All Saints; Don Collins, Senior Warden, 118 LaSalle Pl, Universal City 78148
Austin, Mrs Dorothy A. Faber, 8706 Silverhill Ln, 78759, 512-345-1329 (St. Augustine of Hippo)
UTAH: Salt Lake City, St Andrew (HT); Robert Sperling, 305 South 12th East, 84102, 801-582-6914; Mrs H. L. Cook, 801-277-0305
VERMONT: Northfield, Incarnation, RD 2, 05663; Fr Frederick E. Preuss, II
VIRGINIA: Alexandria, St Margaret of Scotland, 112 N Alfred St, 22314, 703-836-6504; Jerome Loomis, Senior Warden; Daniel J. Jones, 3049 Shadeland Dr, Falls Church 22044, 703-JE3-9505
Bridgewater, Holy Cross, Box 99 BC, 22812, 703-828-2501; Fr Dale E. Mekeel, Rector, and Chairman of the Standing Committee of the Diocese of the Mid-Atlantic, 703-828-6734
Centreville, Ascension, 13941 Braddock Rd, 22020; Fr Ramsay Robertson-Kendall; Nathaniel F. Young, Warden, 10510 Cedar Av, Fairfax 22030
Norfolk, St Edward the Confessor, POB 12311, 23502, 804-461-3922; Joseph Mahler, Warden
Richmond, Christ the King, 1413 Graystone Av, 23224 (mail); Fr E. E. Kyle Boeger, POB 236, Bremo Bluff 23022; Ralph R. Hudson, Warden
WASHINGTON: Sequim, St Anselm of Canterbury; Fr R. C. Henstock; John H. Merscher; George E. Brown, Rt 3, Box 781, 98382, 206-683-3637
WYOMING: Cheyenne, Blessed Sacrament, POB 66, 82001; Fr John K. Valensis, POB 2826, Airport Station, 82001; 307-634-8290

BISHOP CHAMBERS' LETTER

On 15 March 1978, Bishop Chambers wrote to those who had worked with him in the four dioceses of ACNA, the Fellowship of Concerned Churchmen, and elsewhere toward the Church Congress in St Louis and the consecrations in Denver. We believe that the letter deserves the widest sort of circulation and are proud and pleased to be able to reproduce it here:

To my Beloved Friends:

A year ago I came out of a very comfortable retirement to fulfill what I believed to be a most essential pastoral function. I confirmed in many churches which had separated from PECUSA, some of whose Bishops were suing them in secular courts, thus destroying any pastoral relationship which might have previously existed.

Then, also because of my pastoral concern, I decided to do what I could to provide the new congregations with a legitimate Episcopate. This was most essential.

After great turmoil, great pressures, great searching, the goal was achieved. We, in Denver, on January 29, 1978, had a legitimate, lawful and valid consecration of four outstanding bishops. Their elections were properly conducted. All the documents are in my safe deposit box. Since all the documents were complete, I took order for the consecration.

These four Bishops are devoted. They are strong in the faith, alert, informed, dedicated, eager. They will carry on the witness that needs to be made, and will build up the Continuing Church, founded on Apostolic Faith and Order. And they are now able to consecrate any new Bishops for the Continuing Church.

I feel that I have fulfilled my consecration vows and my commitment to the Continuing Church. I want now to return to my "retired status". Why? Not because I've lost my deep concern for the "cause", but just because I have only so much energy (after all, I will be 72 in June) and I can't, literally, keep up with a demanding schedule. If I could have, I would not have retired almost six years ago.

I love the accolades, the applause, the warmth and love of so many I've been with this past year. Who

wouldn't? All this warms my heart. But the real accolades belong to the new Bishops who will make their witness, build up the Church and will succeed.

Bless you all for your thoughts of me. I am just a humble servant who took seriously his Consecration Vows. With love and undying gratitude for your support, I am

Affectionately yours, in Our Blessed Lord

s/ + Albert A. Chambers,
VII Bishop of Springfield

THE BARN OWL

The Barn Owl is out of linen. Completed altar linens have been sent to several states and out of the country. So far only one requester has provided linen; the rest of the requests were filled from linen on hand. If you have any linen of an unfigured weave, regardless of age or condition, please send it to the Barn Owl (POB 252, Eureka Springs, Arkansas 72632). The firm portions can be used for making altar linens.

Please include the following measurements with your request:

Purificators: the diamter of the Chalice (draw around it);
Pall: the height of the Chalice, or dimensions of burse;
Corporal: the diameter of the Chalice base or dimensions of burse;
Fair Linen: the length, width and height of table being used for an altar;
Credence Cloth: the length, width and height of table or shelf being used.

The Barn Owl does not make cassocks, surplices, albs or other garments of that nature --only altar linens. The Barn Owl is one person. Remember to enclose a self-addressed, stamped envelope with your inquiry. Please give the name of your ACNA parish or mission, however small, and the name of your priest if you have one.

HEART WARMERS

The Concerned Churchmen of New England (POB 215, Rochester, New Hampshire 03867) have voted to establish a separate fund for the pecuniary relief of clergymen who have lost their income as a result of their loyalty to the Continuing Church. By unanimous consent, it was agreed that this fund shall be named the Bishop Chambers Fund. Contributions will be gratefully received by Mr Jesse Wright, POB 158, Deerfield, New Hampshire 03037. Mr Wright is the CCNE treasurer.

The Fellowship of Concerned Churchmen has named Mr Perry Laukhuff, President of the Fellowship for the past four years, President Emeritus. In his letter advising Mr Laukhuff of this action, the Rev'd Carroll E. Simcox, present President of the Fellowship said, in part, "It may well be true as the old saying has it that there are no indispensable men, but when I, and others, review the history and achievements of the Fellowship of Concerned Churchmen from its beginning we can only say that the FCC without Perry Laukhuff is rather like Hamlet without the Prince of Denmark."

SHORT NOTES

Robert Paul Donovan, 54, a native of Ohio and ordered deacon in 1969, is the first man to be priested in the Anglican Church in North America. The ordination, at the Church of the Holy Nativity, Payson, Arizona, was the first episcopal act of Robert Sherwood Morse, consecrated Bishop of the Diocese of Christ the King the day before in Denver.

In a meeting on 18 January 1978 at Hyannis, Massachusetts, the Rule for The American Greyfriars, a religious order for men, and its counterpart, The American Greyladies, a religious order for women, of the Anglican Church in North America, was approved. The Rev'd Robert C. Kelley [of New York City] is the founder. The Right Rev'd Albert A. Chambers, VII Bishop of Springfield, is Visitor. ---From the Spring 1978 issue of The Scroll.

COMING UP SOON

The Second Salem Congress of the Concerned Churchmen of New England, 13 May; for more information, write or call the Chairman of CCNE, Mr H. Otis Noyes, Jr, 246 Eastern Promenade, Portland, Maine 04101, 207-775-0792.

At Des Plaines, Illinois, on 1 June, a meeting of the Planning Committee for the Constitutional Synod to be held at the Sheraton, Dallas, 18-21 October. Further details on the synod will be forthcoming, but the important information at the moment is that the Drafting Committee is hard at work, and that draft copies of the Constitution and Canons will be sent to deputies well before the synod so that they may study them and be prepared to act.

On 20 May, at the Church of St John the Evangelist, Dayton, Kentucky, a synod of the Diocese of the Mid-west, at which two seminarians from the Episcopal Theological Seminary in Kentucky, at Lexington, will be ordered deacons.

WANTED & OFFERED

Still available are the tapes of the addresses at the Church Congress in St Louis and of the consecrations in Denver. For the first, send your request to the Fellowship of Concerned Churchmen, POB 505, Amherst, Virginia 24521: the tapes are $5 each (see Fellowship Letter I-5 for a description of each tape). Tapes of the consecrations are available from St Mary's Church, c/o Bill Lamb, 1632 South Glencoe Street, Denver 80222. Two cassettes, which include the entire service, are $10 per set; tapes will be mailed with labels and in storage boxes.

Father Pedro N. Santos, 1931 Norwood Drive, Grosse Pointe Woods, Michigan 48236, is a priest-affiliate of the Diocese of the Midwest; he has offered to celebrate the Holy Eucharist with any group in the Detroit area which so desires.

N. R. Miller, POB 5993, Columbia, South Carolina 29250, a woodcarver, furniture maker and metal worker, offers information and consultation at no charge for those interested in making altars, processional crosses and the like (for details, I-5).

Back issues of I-1, 2, 3, 4 and (limited) 5, of the Fellowship Newsletter are available upon request; send a large, stamped envelope, with first-class postage for each issue wanted.

Mrs Ronald (Ethelmae) Yoxheimer, 339 King Street, Northumberland, Pennsylvania 17857, a church organist for some years "would be glad to offer [her] services free of charge in this capacity, or in any other

aspect you would need [her]".

Copies of the Affirmation of St Louis are available upon request, and in quantity if desired. For one or two copies, a No. 10 stamped, self-addressed envelope will suffice. Larger quantities will be sent in envelopes provided by the Fellowship. Reimbursement of postage will be appreciated.

The booklet of the Opening Addresses of the Church Congress in St Louis is still available for $1 per copy (quantity rates available), including postage.

Fr Robert W. Bowman, 4604 Lanier Drive, Savannah, Georgia 31405, has "some linen chasuables available for anyone who needs them. One is plain white, one is white and red, the third (in very poor condition, and with an alb) is white and green. . . . also a burgundy red one available."

COMINGS & GOINGS

As reported in the Fellowship Newsletter of mid-March, Mr Perry Laukhuff, the President Emeritus of the Fellowship, attended the Catholic Renewal Conference in Loughborough, Leicestershire, England, 29 March - 1 April. He was accompanied by the Rev'd Dr C. J. deCatanzaro, Rector of the Anglican Church of the Annunciation in Ottawa. Father deCat and Mr Laukhuff represented both the Fellowship and ACNA; in addition, Mr Laukhuff represented the American Church Union. They were there "to give Anglicans from all parts of the Church a clearer and more accurate picture of developments in the American and Canadian Churches, of the formation of the Anglican Church in North America and of our aims and prospects."

A Congress of Witness, sponsored by the Anglican Missionary Society of Oklahoma and the Church of the Holy Cross, was held in Oklahoma City on 1 April. Keynote speaker was Fr George Rutler, Rector of the Church of the Good Shepherd, Rosemont, Pennsylvania. Celebrant of the Eucharist on Saturday morning was Fr R. R. Pressley, Rector of Holy Cross, and the preacher was Fr Jean Pierre Meshew, the "Vicar General of Texas". Afternoon speakers, in addition to Fr Rutler, were Mrs Dorothy A. Faber, Editor of The Christian Challenge and Captain W. R. Swindells, Vice President of the Fellowship and Managing Editor of The Anglican Digest.

ABC, XYZ, & ETC.

We all fall into the habit of using acronyms (is it ACNA or ACINA?) and initial letters and short-cut jargon from time to time. It appears to be one of the modern-day linguistic maladies to which we all are susceptible and at times it assumes epidemic proportions. We have had a number of inquiries about TCT as opposed to FNL. Translated, that means we are being asked if TCT (The Certain Trumpet, edited by Perry Laukhuff) and FNL (the Fellowship Newsletter, edited by Walt Swindells) were not doing the same thing. The answer is no. The newsletter that you are now reading came about at the suggestion of Dottie Faber, the Dragon Lady editor of The Christian Challenge (TCC, just in case you missed that one), and with the encouragement of Mr Laukhuff, with the thought --concurred in by its editor-- that the Fellowship Newsletter would be just that, a newsletter, and would not serve as an opinion journal (happily, both TCT and TCC do). For a brief period, The Certain Trumpet used as an underline, "The Newsletter of the Fellowship of Concerned Churchmen"; however, with the advent of the Fellowship Newsletter, Mr Laukhuff instructed his printer to remove that line. As occasionally happens, there was a slip 'twixt printer and editor, and the line remained for one more issue. Be assured, however, that Mr Laukhuff and Captain Swindells are on the best of terms and that TCT is not competing with FNL or vice versa.

The second line of inquiry we get is why we did not list TAL (The Anglican Laymen) in the earlier issues of the newsletter. The answer is simply that we listed those publications (The Anglican Digest, The Certain Trumpet, The Christian Challenge, and New Oxford Review) which were, and are, full-fledged participating members of the Fellowship of Concerned Churchmen. No mystery, really. There are undoubtedly a number of good conservative publications about the country that we do not list, but, like The Anglican Laymen, they are not publication members of the Fellowship.

As for the element of competition, again we do not feel that we are "competing" with any publication --nor do we, quite frankly, feel that any publication is "competing" with us. The Fellowship Newsletter, which is still at this point supported solely by your voluntary contributions and its staff's voluntary efforts, exists only to report to those who wish to receive and read it, as much accurate and timely information as we can muster about the Fellowship and the Anglican Church in North America.

QUICK QUOTES

Fr Jean Pierre Meshew in The Goodnewsletter: We are being told that only those who are in communion with the Archbishop of Canterbury are Anglicans. From a rigidly legalistic point of view that statement may have some merit. But if it is true, so be it. I am much more interested in being in communion with God, and in being true to the Faith of the Creeds and the Church as she always has taught it.

Paul and Vee Schwieker in a letter to The Christian Challenge: The keynote addresses at the Congress of Concerned Churchmen by the Rev'd George Rutler and the Rev'd Dr Carroll E. Simcox, as published in your November issue, are masterpieces and should be retained for posterity. (Editor's Note: If you don't have your posterity copy yet, see "Wanted & Offered".)

Fr R. R. Pressley in his parish bulletin: . . . what is this Anglican Church in North America? Know first that that name is provisional; it may be changed at the General Synod to be called this fall . . . . Notice, also, that it is not of North America, but in North America. The difference is small, but perhaps important. "Of" used in a description indicates that the described object or organization is derived from, or comes from the named entity. Obviously, any body claiming to be a part of the Catholic Church cannot be derived from America. The provisional name uses in. "In" indicates inclusion with relation to space, time, state, circumstances, manner, etc. Since our movement to reform the Church, and continue it as we have known and loved it is limited, so far, to the United States, Canada and Mexico, it just seems kind of natural to call it what we have . . . . Once before, I said in this [bulletin], "We have changed nothing but our name; the Episcopal Church has changed everything but its name."

Bulletin of St Timothy's Anglican Church, Charleston, South Carolina: Let us keep ever firm in our minds who we are, what we are doing, and why. We are loyal Anglicans continuing the Episcopal Church as it was before it departed from the Catholic Faith and from Apostolic Order. We are loyal in communion with God and true to the Faith of the Creeds and the Church as she has always taught it.



The Fellowship Newsletter is beginning to get Anglican Loyalist parish bulletins from hither and yon about the country; among them is The Courier of the Church of the Holy Apostles, in St Louis, Missouri. In its April issue appears the new device of that parish -- a shield with a star of twelve wavy rays, representing the twelve apostles of our Lord. The shield is black and the star white, signifying that the apostles were lights of the world in their generation, lights shining in the darkness. Although each of the apostles has a shield traditionally attributed to him, none has heretofore been attributed to the twelve as a group.

The newsletter would be pleased to reproduce, within its capabilities, the shields, banners, coats-of-arms, or what-have-you of other parishes. To cut down on production costs, send us something that we can use in its original size.

GOOD-BYE NO. 6

Now, as perhaps never before, Churchmen need to learn more about the Church. Good reading is one way and one good way to insure good reading about the Church is a membership in the Episcopal Book Club. Four Books-of-the-Season are offered every year, arriving around the Ember Days. The books are offered on a satisfaction-guaranteed, money-back arrangement, and considerable savings can be effected by taking advantage of the Club's payment-in-advance offer. For $20, four books will be sent, as published --and the same guarantee applies. If you prefer, you may request to have the next (or current) Book-of-the-Season sent you and be billed at the EBC price. As an example of the savings that can be effected, EBC's current book, The Risk of Love, bears a publisher's price of $6.95, is available to Club members for $5.10, postage paid. You may also request a list of past selections still available.

To further aid you in your pursuit of knowledge about the Church, we suggest you subscribe to The Anglican Digest. "Subscribe" is not quite the right word since no subscription fee is attached to the Digest. Rather, TAD, as it is generally known, asks that you send in a dollar (a TADollar) on your birthday. You may request a sample copy.

Yet a third way --especially for newly formed congregations, newly ordained priests, and the like-- to enhance your knowledge of the Church is by reference to the classics --Frank E. Wilson's The Divine Commission, C. B. Moss' The Christian Faith, Evelyn Underhill's and Dorothy L. Sayers' books, and perhaps a thousand more. Many of the best and most readable and soundest are out of print. Where to ask? Try SPEAK's Operation Pass Along. At no charge, used books, which have been donated by clergymen and laymen alike, are "passed along" to those who want and need them. If Pass Along has it, you may have it --for the asking.

To follow through on any of these suggestions, simply write: Episcopal Book Club or The Anglican Digest or Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632. Tell 'em Walt sent you!

Of your Christian charity, pray for our Bishops --Dale, Robert, James and Peter --and those Bishops who made their consecrations possible, Albert, Francisco and Mark.

A FINAL PITCH: We do get letters inquiring about the newsletter's subscription price. There is none, but postage, printing and paper are all expensive. Your generosity will keep the newsletter in circulation.

FCC Newsletter
P.O. Box 252
Eureka Springs, AR 72632

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The Rev'd David E. Green
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Berkeley, CA 94709

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The Fellowship of Concerned Churchmen
NEWSLETTER

Vol. I, No. 7 mid-May A.D. 1978

GREETINGS in our Lord and Saviour Jesus Christ:

We, the Council of Bishops, meeting in West Palm Beach, Florida, this 14th day of April 1978, do affirm the following:

We uphold the Faith of our Lord's One, Holy, Catholic and Apostolic Church. This Faith is rooted in the Holy Bible. The Holy Scripture contains all Faith for all men. The Book of Common Prayer is the standard expression of this Faith as we witness to our Anglican heritage. We cannot compromise the historic Catholic and Apostolic Faith, and we must contend against all false teaching and error in religion.

We commit ourselves to the principle of the Sacramental life.

We shall do all in our power to foster and nurture the Godly and Scriptural concept of Christian family life.

We dedicate ourselves in work and purpose to the creation of a Christian Society.

The Sacrament of Christian Marriage is sacred as a gift from Christ Himself and we do here bear witness to its indissoluble character. We rejoice that God gives His love to those who are one in Him, and believe further that peace and harmony will be found in society again only when the sacredness of Christian Marriage is reaffirmed by all Christian people.

We believe in the sanctity of life. We oppose with every fiber of our being the aborting of God's holy, innocent, unborn babies, and we pledge ourselves to the protection of all human life at any stage. We abhor the casualness with which life is now destroyed. We believe that God is the "Lord and giver of Life". It is God who gives it and only God who can take it away.

We are opposed to all atheistic governmental systems; and, further, declare that Almighty God must always have His place in the affairs of men. Man can best find himself and his dignity as he is free. Man living in respect for others and God will find his purpose. It cannot be otherwise.

We commit ourselves to the young people of this land in upholding before them the highest Christian moral standards. We base Christian Morality on the Holy Scriptures and the Faith of Christ's Church. We are not concerned with fads or vogues nor with the opinions of men or "modern" theologians about what Christian Morality really is, or is supposed to be, in any generation. We know what it is, and we see it given clear and concise description in Holy Scripture. It is Holy Scripture that dedicates Christian Morality and nothing else. We hold that human sexuality is holy and sacred, and only finds its purpose and fulfillment in holy marriage. All sex outside marriage is illicit.

We do assure the faithful that a high standard of training and education will be kept for the clergy. The clergy will be trained in the doctrine and dogma and teaching and practice and tradition of our Lord's Church. Theological education will have a place of priority, and the moral and spiritual integrity of the clergy insisted upon. We will strive to produce a clergy that is in some way worthy of the Office to which its members are called by God. We do earnestly pray for His grace and direction in this Holy endeavor.

We do, further, state here that it is what a Christian believes that is of the essence and matters. In our own tradition, we may have expressions of worship --in ritual and ceremony. We do value them all. In continual love for one another in the holy Faith we live in deep respect and mutual tolerance. Diversity in worship expression does not diminish our tradition, but greatly enriches it. Right belief then --let it be clear-- is the substance of our witness.

We do announce here --and with prayers of thanksgiving-- that our first seminary will open this fall in Berkeley, California. We do, especially, beg the prayers of the faithful for it. We ask your prayers for the faculty and students, and that God will prosper it according to His will and purpose.

As bishops in the Church of our Lord Jesus Christ and believing all the Faith of His Catholic and Apostolic Church, we do thank God that we have come to know this Faith

through the Anglican tradition and expression. We assert our claim to be true Anglicans, and this blessed tradition of which we are a part not only do we love, but we intend to keep.

It is our intention to be in England during the Lambeth Conference to be held in July and August in this year of our Lord 1978. We are saddened to learn that not all of the bishops of the world-wide Anglican Communion have been invited to participate. We believe that for "political ecclesiastical" reasons this is so. Also, so far as can be surmised at this point, there seems to be some note of prejudice about who should attend the Lambeth Conference and who should not. We do pray for the guidance of the Holy Spirit upon this Conference. It is our fervent prayer that this particular Lambeth Conference does not destroy the Anglican tradition of our Lord's Church. We do sincerely pray that the Catholic and Apostolic Faith will be preserved in its integrity and truth.

The Council of Bishops has appointed the Reverend George Clendenin [Holy Apostles, Glendale, California] as liaison officer to make arrangements for the Bishops to attend events surrounding this meeting. As well, the Bishops will be in England conversing with many loyal and faithful Anglicans --bishops, priests, deacons and laymen-- who are determined to keep the Faith; and who are, as well, planning for the future witness of the Faith of our Lord's Church in the Anglican tradition.

In joy and unity with one another we do send our warm felicitations to all the faithful. May God keep you in His love and grace always. Please be assured that the Faith of Christ's Church that we hold in trust --and in succession from the Apostles themselves-- will be kept --and to His honor and glory.

The Holy Spirit is your strength. The Victory is ours. Jesus is Lord.

Given this day, 14 April, under our hand and seal:

+ Peter Francis Watterson, Bishop of the Diocese of the Southeastern United States

+ C. Dale David Doren, Bishop of the Diocese of the Midwest

+ James O. Mote, Bishop of the Diocese of the Holy Trinity

+ Robert S. Morse, Bishop of the Diocese of Christ the King

ANGLICAN LOYALIST CONGREGATIONS

AS NOTED in Newsletter 6, odd-numbered newsletters will carry additions, corrections and deletions to the list of Anglican Loyalist congregations; even-numbered newsletters will carry the complete list unless there has not been sufficient change to justify a reprinting. The changes noted hereunder apply to the list published in Newsletter 6; * identifies NEW listings since that newsletter. Diocesan association is indicated as follows: Christ the King (XR); Holy Trinity (HT); Midwest (MW); Southeastern United States (SE). As always, we ask that you write (POB 252, Eureka Springs, Arkansas 72632) or call (501-253-9701, 253-9800) if you have additional information or find that we have erred.

ALABAMA

Atmore - add (SE) and change POB # to 843

Fairhope - add (SE) and Donald Gooden, Senior Warden, POB 855, 36532

Montgomery - add (SE) see also "Too Late To Classify", page 6

CALIFORNIA see also "Too Late to Classify", page 6

*Anaheim, St Mary Magdalene (HT), POB 4729, 92803, 714-774-8100; Fr Anthony F. Rasch, 1765 Greenleaf Av, 92801; William T. Heaton, Senior Warden, 4171 Homestead, Irvine 92714, 714-551-4825

*Downey, St Michael (HT), 11425 Paramount Blvd, 90241, 213-869-8044; Fr Elwood B. Trigg, The Penthouse, 402 S. Alexandria Av, Los Angeles 90020

Placentia - delete; see Anaheim

FLORIDA

Fort Lauderdale add (SE) and Fr Monroe's address: 3421 NW 43d St, 33309, 305-735-0266

Jacksonville - delete; not ACINA

Palatka - add (SE)

St Petersburg, St John (SE), P. Raymond Plumer, Lay Reader, Velvet Cloake Apt #225, 650 Pinellas Point Dr, S, 33705, 813-867-8091

*Sebring, St Simon of Cyrene (SE); Col Paul Trammel, Senior Warden, 7693 Rolling Hills Rd, 33870

Tallahassee, St Andrew (SE); James Larkin, Senior Warden, 311 S Calhoun St (200), 32301; Col C. L. Perkins, Clerk, 710 Middlebrook Cir, 32312, 904-385-3116; Col Robert M. Shoemaker, Lay Reader, 912 Lasswade Dr, 32312, 904-385-8547

West Palm Beach - add Fr Whitney Church, POB 1001, Deerfield Beach 33341, 305-

426-1908
Winter Haven - add Fr Pomeroy H. Hartman, 999 Av "G", NE, 33880

GEORGIA
Atlanta, St Hilda of Whitby (SE); Fr George W. Murdoch, 2586 Briarcliff Rd, NE (2), 30329, 404-445-3697
Savannah - delete; not ACINA

INDIANA see "Too Late to Classify", page 6
*Bedford-Bloomington; Mrs Norman Nichols, Rt 13, Bedford 47421; Joel Marsh, Rt 10, Bloomington 47401

KANSAS
*Wichita; Billy Nalle, Apt 2205, 400 W Central Av, 67203

LOUISIANA
Metairie - delete; see New Orleans
New Orleans, Christ, POB 15140, 70175, 504-891-3182; Charles Parnell, Senior Warden

MINNESOTA
Minneapolis - add Senior Warden's address: 6201 Murray Hill Rd, Excelsior 55331

MISSISSIPPI
*Greenville; Mrs Lou McIlwain, 745 S Washington, 38701; Claude Aylor, POB 311, Lake Village, Arkansas 71653
*Pascagoula; Mrs A. J. Willis, 2803 Montclair Av, 39567

NEW YORK
Islip, St Stephen, POB 603, Great River 11739; Oliver Zipp, 44 Ocean Av, 11751, 516-581-5484; Mrs John B. Fellows, 516-581-2269

NORTH CAROLINA
Chapel Hill - add (SE)
Charlotte, St Paul the Apostle (SE), POB 1781, 28232; Fr George D. Stenhouse, POB 2312, Chapel Hill 27514, 919-383-6969; Thomas Samonds, Senior Warden, 4538 Sharon Rd, 28211, 704-366-1552
Fayetteville, Incarnation (SE), POB 35687, 28303; Fr Joseph Strange Husk, 111 Hale St, 28301, 919-485-2525; Col Donald A. Seibert, Clerk

OHIO
Akron, St Mary (MW), POB 3693, 44310; Fr J. M. Ryerson, 246 Buffalo St, Conneaut 44030, 216-593-3131; Dr Don R. Gerlach, 216-836-7160, 375-7324, 928-3990
*Conneaut, St Gregory (MW); Fr Ryerson (as above)
Coshocton, St Paul (MW); Fr Larry Snyder, SSC, 539 Cambridge Rd, 43812, 614-623-0744; John E. Metz, 1208 Cambridge Rd, 43812

ONTARIO
Ottawa - add J. M. Pechell, Queen Elizabeth Towers, 500 Laurier Av, W (1108), K1R 5E1

PENNSYLVANIA see "Too Late to Classify", page 6
Pittsburgh - add T. Dixon Holladay, Jr, 1823 Tyburn Ln, 15241

SOUTH CAROLINA
Aiken, All Saints (SE); Fr Henry Summerall, Jr, 100 Park Av, SW, 29801, 803-648-9529; William Nightingale, Jr, Senior Warden, 410 Colleton Av, SE, 29801; Robert Goodeville, 710 Laurel Dr, 29801
Charleston - add Senior Warden's address: 18 Arcadian Way, 29407
Columbia, Good Shepherd (SE), POB 1298, 29202, 803-765-1334; Fr William L. Gatling, Jr, 809 Calhoun, 29201, 803-772-5736; Fr William Ladkau, POB 1298, 29202, 803-791-4596

TENNESSEE see "Too Late to Classify", page 6
*Sewanee, St Stephen (SE); Reginald H. Helvenston, The Cloister, St Mary's Road, 37375, 615-598-5832
Shelbyville - add (SE)

TEXAS
Austin, St Augustine; James C. Fish, Senior Warden, 7306 W Rim, 78731, 512-345-0617; Miss Auburn Faber, 8706 Silverhill Ln, 78759, 512-345-1329
Dallas, St Thomas Becket, POB 136, Bedford 76021, 817-498-1147; Fr Jean Pierre Meshew (same address and phone); Bill Brewer, Senior Warden, 2425 Brennan Dr, Plano 75075, 214-596-4636
Euless, St Bede; Fr Mark G. Holliday, 65 Townhouse Lane, Grand Prairie 75051, 214-262-5539; Ernest Workman, Senior Warden, 817-268-2127
*Grand Prairie, St Charles the Martyr; Fr Holliday (see above); Dick Bond, Senior Warden, 730 Egyptian Way, 75050
San Antonio, All Saints (HT), POB 18404, 78218; Fr F. Ogden Miller, 512-349-7847; Donald K. Collins, 7705 Village Oak, 78233

VIRGINIA
*Blacksburg, St Peter; Fr A. Fraser MacCammond, Rt 4, Box 1750, Christiansburg 24073, 703-382-7892; Dr Robert C. Heterick, Jr, 234 Craig Dr, 24060, 703-552-1587

OF YOUR Christian charity pray for our bishops -Dale, Robert, James and Peter, and for those who consecrated them - Albert, Francisco and Mark.

AN OPEN LETTER

Dear Fellow Anglican:

These are trying times in the Continuing Anglican Church. We are all in need of Spiritual and moral support to continue the work that our Lord set down for us to do.

I am sending out an appeal to those members of the Continuing Anglican Church who would like to share ideas, joys, tribulations and Christian fellowship with other members. Letter-writing would be an excellent opportunity to exchange ideas and information about our church on a person to person level. More important than this would be to promote Christian fellowship. A greater love of our Lord and each other would be generated. In order to get our people to people correspondence started, please send the names and addresses of those who would like to become part of our Anglo-Catholic Friendship Mission to me:

Martha C. Laubenheim
2820 South Ivanhoe Street
Denver, Colorado 80222

You may correspond with as many different people as you wish or have time for. We only ask that it be a continuing relationship.
God's blessing be with all,

[The above letter was sent to the Fellowship Newsletter from the Diocese of the Holy Trinity with a request from Bishop Mote that it be published --which we are pleased to do.]

WANTED & OFFERED

St. Andrew's Church (Anglican), Salt Lake City, is looking for a priest who would like to help build a congregation. The present numbers are small but they are very dedicated and carry strong convictions. It would be necessary for the priest to supplement his income with outside employment for, probably, at least a year. Anybody interested should write to: Robert W. Sperling, Warden, 305 South 12th East, Salt Lake City, Utah 84102 or call 801-582-6914.

Fr Ralph R. Pressley, Rector of Holy Cross Anglican Church, Oklahoma City, will celebrate the Holy Eucharist with any group in the Oklahoma City area which so desires; he can be reached by writing (POB 12530, Oklahoma City 73157) or calling (before noon: 405-843-6758; other times: 405-946-3589).

The Church of the Holy Apostles, 1011 South Verdugo Road, Glendale, California 91205 is still very much in need of legal defense funds. In many respects, Holy Apostles is the "bellwether" church in the property settlement fight and the outcome of its dispute with the Bishop of Los Angeles may, probably will, have great significance insofar as other property suits are concerned. Holy Apostles has been in the forefront of the legal battle and, as a parish, has quite literally bled itself white. It needs and deserves your help. Send what you can marked "for legal defense". This is a particularly good use of your tithe if you do not as yet have an Anglican Loyalist congregation to which you can turn.

N. R. Miller, a South Carolina Anglican Loyalist, has a standing offer to advise and consult with those who are interested in "how to make an altar out of doors, processional crosses out of hoe handles" and the like. He says that "almost everything that is needed can be 'home-made' at very little cost if people are willing to use their talents for God." Mr Miller's address is POB 5993, Columbia 29250; be sure to include a large, self-addressed, stamped envelope when you write him.

St Margaret of Scotland Anglican Church, Alexandria, Virginia, is looking for a retired or working priest. For further information write or call: Jerome Loomis, Senior Warden, 112 North Alfred Street, 22314, or call him at 703-836-6504.

Fr Pedro N. Santos, a priest-affiliate of the Diocese of the Midwest, whose address is 1931 Norwood Drive, Grosse Pointe Woods, Michigan 48236, has offered to celebrate the Holy Eucharist with any group in the Detroit area which so desires.

To raise funds for a new church in Charleston, South Carolina, the Senior Warden of St Timothy's Church advises the Newsletter that the parish is selling illuminated manuscripts done by artist Nancy Wilds , both in portfolio and as single pieces. Miss Wilds "created this Portfolio of prayer book manuscripts in the classical, medieval style as the culmination of a career of study and research at Salisbury Cathedral . . . and twenty-five years devoted to the illumination of the prayer book." For complete information on the series: St Timothy's Anglican Church, 68½ Queen Street, Charleston, South Carolina 29401.

Available: Tapes of the Church Congress in St Louis (The Fellowship of Concerned Churchmen, POB 505, Amherst, Virginia 24521, $5 per tape, $20 for the set of four); Tapes of the Denver Consecrations (St Mary's Church, c/o Bill Lamb, 1632 South Glencoe Street, Denver, Colorado 80222, $10 for the cassette set of the entire service); the Opening Addresses of the Church Congress in print (Fellowship Newsletter, POB 252, Eureka Springs, Arkansas 72632, $1 per booklet; quantity rates upon request); back issues of the Fellowship Newsletter (same address, enclose a #10 self-addressed, stamped envelope for one, a larger envelope [with double postage] for more than one).

THE BARN OWL

The Barn Owl wishes to thank the two ladies at opposite ends of Massachusetts for sending linen and money, the gentleman in Michigan who sent an organist's cotta and cassock, and those who have sent requests for linens. Please remember to send complete altar and chalice measurements (see Newsletter 6 for how to measure) in your letter of inquiry along with your self-addressed, stamped envelope or post card for reply. Remember, too, that the Barn Owl has only feathers --she needs used linens with which to work.

HEART WARMERS

A Resolution passed at the Second Synod of the Anglican Diocese of the Midwest:

WHEREAS, this Synod rejoices in obtaining the historic episcopate in order to bear witness to the Apostolic Faith in Jesus Christ, and

WHEREAS, the Rt. Rev. Albert A. Chambers and the Rt. Rev. Francisco J. Pagtakhan have steadfastly and heroically borne witness to the Catholic Faith in the laying on of hands for our Bishop and the Bishops of the Dioceses of the Holy Trinity, of Christ the King, and of the Southeastern United States, and

WHEREAS, the Rt. Rev. Mark D. Pae in spite of external presure sent a letter to Bishop Chambers giving his consent to the consecration of our Bishop,

NOW, THEREFORE, BE IT RESOLVED by the Synod of the Anglican Diocese of the Midwest that we offer our ardent praise unto God for His faithful servants, Albert, Francisco and Mark, and that we convey these expressions of gratitude to them, and

BE IT FURTHER RESOLVED that this Synod respectfully urges the Rt. Rev. Albert A. Chambers to give serious consideration to the invitation to become our first PRIMATE.

An English priest in a letter to his Bishop soon after the St Louis Church Congress:

I hope that the Lambeth Conference and our own General Synod will refuse recognition to "priestesses", if only on the ground that their "ordination" has taken place without the necessary consent of the rest of the Church. At the very least, I trust that no move will be made to disown or excommunicate the minority in America who have remained faithful to Scripture and to Catholic and Anglican Tradition: I would have no choice but to regard myself as disowned or excommunicated with them.

A letter from an Orthodox priest to then Fr Watterson:

I have just finished reading, with great joy, the article in the Palm Beach Post-Times concerning you and the magnificent witness you are bearing for Our Lord and God and Saviour Jesus Christ in the face of His enemies, the heretical hierarchs who bring shame on the precious Body of Christ!

The attitude of your bishops is puzzling, especially to an Eastern Orthodox priest. How, in the name of all that is marvelous, can a person who has publicly abandoned any trace of claim to membership in the Holy, Catholic and Apostolic Church presume to expel another from that Body? Perhaps this is an exercise in applied ignorance? When the gates of the fold are destroyed through the machinations of the devil, who can censure the faithful shepherd for leading his flock to safety? This is, I am sure, a Pascha for you; a breaking of the bonds of spiritual death, and a resurrection to the eternal --and timeless-- verities of the Christ, the Truth!

A Canadian priest's letter to an American bishop:

I have no wish whatever to influence those who are happy with the Minneapolis General Convention Church. I myself believe this is a newly created denomination. I do wish to continue to minister, God helping me, to those who wish, as I do, to remain orthodox Anglicans.

The sad fact of the matter is that the Church has been split by those who do not know what the "Faith once delivered to the saints" is. What attempts are now made at reconciliation are too little and too late and do not come to grips with the basic issue, the constant wearing away of the Faith by the liberals and secularists.

Again, it is my joy to be "in communion" with the "Continuing Anglicans" and to minister to their pastoral needs in whatever way I am able to do so. I wish them God's blessings and help.



In Newsletter 6, we featured the design of the Anglican Church of the Holy Apostles, St Louis, which was designed by its senior warden. Newsletter 7 features the glyph of the Anglican Church of the Holy Cross, Oklahoma City. The design was created by the Rector's elder son and has been used not only on bulletins and stationery, but in advertising in the public press for the congregation. Most recently, it was used by the Anglican Missionary Society of Oklahoma in promoting its Congress of Witness on 1 April. The congregation selected the name (it was formerly St David's) partly because of the significance of Holy Cross Day, 1976 (Minneapolis) and Holy Cross Day, 1977 (St Louis) to the Continuing Church.

TOO LATE TO CLASSIFY

Anglican Loyalist Congregations changes (see also pages 2 and 3)

ALABAMA

Montgomery, St Joseph of Arimathea (SE), POB 17236, 36117; Philip C. Davis, Senior Warden, 3024 Pelzer Av, 36109, 205-272-2814; Harry R. Fletcher, Clerk, 205-264-5272

CALIFORNIA

Martinez - delete; see Walnut Creek

Walnut Creek, St Martin of Tours, 3111 North Main (Mail: 325 Lenox (405), Oakland 94610); Fr G. D. Wiebe, SSC, 415-763-4580; Lee Poteet, Senior Warden, 239-4041

COLORADO

Colorado Springs, St Athanasius (HT), POB 6193, 80934; Fr Stanley Macgirvin; Alfred J. Martin, MD, Senior Warden, 1108 Shrider Rd, 80918

*Grand Junction, Anglican Mission of Colorado West (HT); Mrs Grace Hardcastle, 1441 Patterson Rd (502), 81501

CONNECTICUT

*Southport, Advent (HT); Hugo G. R. Kenyon, 15 Osborne Pl, 06490

KENTUCKY

*Ashland; Mr and Mrs T. C. Bullington, 3429 Blackburn Av, 41101, 606-324-8086

NEVADA

*Las Vegas, St Mary the Virgin (HT); Richard Brandz, 3304 Webb Av, North Las Vegas 89030

NEW JERSEY

Flemington, St Peter (HT), POB 681, 08822, 201-782-2521, 782-1812; Col James A. Horn, Senior Warden, 3 Williams Pl, 08822

NEW YORK

*Poughkeepsie, Holy Comforter (HT); Fr Charles H. Willcox, 18 Davies Pl, 12601

TENNESSEE

*Memphis, St Thomas the Apostle (SE); Mrs Walter Meely, Jr, Sec'y, 910 Hawthorne St, 38107

* indicates new listing since last newsletter

ADD (HT) to the following (listed alphabetically by states to help you line them up with the list in Newsletter 6): Resurrection, Edmonton; St Athanasius, Victoria; St Therese, Santa Ana; St Paul, Black Hawk; St Teresa, Boulder; Calvary, Idaho Springs; St Luke, Westcliffe; St Edward the Confessor, Indianapolis; St Alban, Harvard; Agape, Valentine; St Dunstan, Jefferson; St Peter, and St Thomas the Apostle, Albuquerque; St Mark, West Orange; St Stephen, Islip; St Alban, State College; Incarnation, Northfield.

COMING UP

The Northeast Deanery of ACINA will sponsor a Day of Witness, 3 June 1978, in Clinton, New Jersey. The keynote speaker will be Fr George Rutler, Rector of the Church of the Good Shepherd, Rosemont, Pennsylvania. See Flemington listing above for more information.

St Joseph of Arimathea is hosting organizational meetings in central Alabama. For more information see listing above for Montgomery.

Because we have run out of space, steam and time GOOD-BYE NO. 7 is just that!

Fellowship of Concerned Churchmen
Newsletter
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Eureka Springs, Arkansas 72632

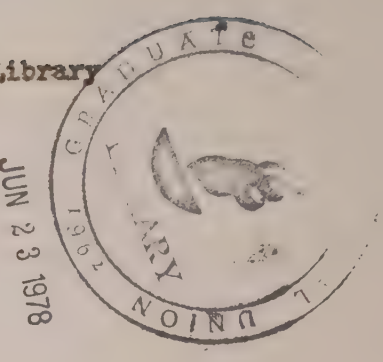
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FCC The Fellowship of Concerned Churchmen NEWSLETTER

Volume 1, Number 8 June A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

THE Theological School of St Joseph of Arimathea is being established by the Diocese of Christ the King. While, officially, the Seminary will not open until September 1979, a pilot program is being commenced in September, 1978, and those who satisfactorily complete the work in the academic year 1978-79 will be credited with a full year toward a degree and graduation. Those interested in attending the Seminary are requested to communicate with The Right Rev'd Robert S. Morse, 6013 Lawton Avenue, Oakland, California 94618.

THE BARN OWL has been pleased to send out 46 pieces of newly-made altar and chalice linens since 10 February, using both new and used linen. Some have sent linen, some money, and all have sent prayers and encouragement. The Barn Owl has been able to keep up with requests for linens and with postage costs so far. Those who prefer to have all new linens for their needs, and who can pay for it, will be glad to know that the Barn Owl uses only the best Irish linen, ordered by the yard from Mary Moore of Davenport, Iowa. Only small pieces of linen are left; yet, whenever faced with a need the material always turns up! Have both polycarbonate and plexiglass on hand for making palls. Remember: measure height of chalice, and draw around cup. Upon those two measurements hang all that's necessary for the five chalice pieces: corporal, purificator, pall, burse, and veil. Please send requests, measurements, and a self-addressed, stamped envelope, or a double-fold postcard to The Barn Owl, c/o the Fellowship Newsletter, POB 252, Eureka Springs, Arkansas 72632.

ANLICAN LOYALISTS One of the advantages of an essentially one-man editorial staff is that the editor is free to stick his foot in his mouth without worrying about nibbling on somebody else's toes. Case in point is our brash announcement that we would publish a full list of Anglican Loyalist congregations in our even-numbered newsletters and up-dates in the odd-numbered ones. Therefore, new --or old-- math to the contrary notwithstanding, 8 is an odd number! The additions, corrections, and deletions noted herein apply to Newsletters 6 and 7. Diocesan affiliations, some of which are subject to change as a result of the Council of Bishops' meeting in West Palm Beach in April, are indicated as follows: Christ the King (XR); Holy Trinity (HT); Mid-Atlantic (MA); Midwest (MW); and Southeastern United States (SE).
CAVEAT LECTOR: As always, we ask that you call (501-253-9701, 253-9800) or write (POB 252, Eureka Springs, Arkansas 72632) if you find errors or omissions in the list.

ARKANSAS: Hot Springs, St Chrysostom (XR), POB 1241, 71901; Fr Alan Rosenau, 105 Electra, 71901 ; Richard W. Hobbs, Warden, 500 Ouachita Av, 71901, 501-623-6666
Mountain Home, St Mary in the Ozarks (HT); Fr Rosenau (see above)
BRITISH COLUMBIA: Victoria, St Athanasius (XR); Fr Peter D. Wilkinson, 5238 Beckton Road, V8Y 2C1, 658-5575; Fr R. C. Henstock, 410 - 1020 Burdett Avenue, V8V 3H1
CALIFORNIA: San Jose, Resurrection (XR); Fr Clarence Lee, 786 Melannie Court, 95116, 408-295-6310, 286-1610
Santa Ana, St Therese of Lisieux (HT); Fr G. Russell Touchstone; William Musgrove, Warden, 105 W Stevens Street, 92707, 714-540-7103
CONNECTICUT: Fairfield - DELETE - not in ACINA
Mystic; Fr Charles Dinkler; Mrs Wanda McFarland, 203-536-4366
FLORIDA: Fort Lauderdale, St Michael the Archangel (SE), POB 5203, 33310, 305-735-0266; Fr James G. Monroe, Jr, 3421 N.W. 43rd Street, 33309; Kenneth W. Scott, Warden, 305-565-1758
Tallahassee, St Andrew (SE), POB 3101, 32303
IOWA: Colfax, St Aidan; Fr E. L. Hebden Taylor, 333 - 4th Avenue, N.E., Sioux Center 51250, 712-722-1671; Louis Falk, Layreader, 515-223-1591 (Des Moines); Mrs June Kosmach, 620 East 4½ Street, South, Newton 50208, 515-792-6734
KANSAS: Fort Scott, St Francis (HT); Fr Freed, 739 National Avenue, 66701, 316-223-2081
MAINE: Too late to classify, but we hope to report next issue
MARYLAND: Silver Spring, St Thomas; Fr Lester Kinsolving; Mrs J. Albert Sanford, 1200 Pinecrest Cir, 20910
MASSACHUSETTS: Brookline; Mrs Paul H. Walker, 21 Milton Road, 02146, 617-734-7267
Natick; Mr Mainwaring, 617-653-7550
MICHIGAN: Grand Rapids, St Peter the Apostle, POB 1344, 49501; Fr Steiman E. Stephens
MISSISSIPPI: Greenville, St Luke (XR); Fr Alan Rosenau (see Arkansas); Mrs Willard McIlwain, 745 South Washington, 38701; Claude Aylor, POB 311, Lake Village, Arkansas 71653

Pascagoula, Ascension (SE); Mrs A. J. Willis, 2803 Montclair Avenue, 39567, 601-769-2899
NEW HAMPSHIRE: Laconia, St Michael; Fr Herman Nelson
Nashua, St Chrysostom, POB 3511, 03060; Fr Herman Nelson
NEW JERSEY: Long Branch, St Alban the Martyr - DELETE - not in ACINA
NEW MEXICO: Albuquerque, St Peter (HT), 811 Pennsylvania, N.E., 87110, 505-883-1624; Fr George B. Schold, Jr, 9824 Robin Avenue, N.E., 87112; Richard Musgrove, Warden
NEW YORK: Manhattan, Monastery Church of the Holy Grail, POB 396, Old Chelsea Station, 10011, 216-675-3146; Fr Robert C. Kelley
OHIO: Columbus, Christ (MW), 2535 Sunbury Dr, 43219, 614-476-4191; Fr G. Wayne Craig; Robert Amerine, Warden, 2137 Castlecrest Drive, Worthington 43085, 614-888-6402
SOUTH CAROLINA: Spartanburg; Mr and Mrs John Gerson, Jr, 128 Holly Dr, 29301
VIRGINIA: Abbingdon, Fr A. Fraser MacCammond, Route 4, Box 1750, Christiansburg 24073
Amherst, Ascension (MA), Main Street; Fr John A. Pedlar, POB 552, 24521

[NEWSLETTER footnote to Wardens (because we know many congregations do not yet have, or share, a priest): We believe that the ideal listing for the Newsletter consists of the name of the church, a good mailing address and at least two telephone contacts. If we do not presently show such information for your church, please send us a postcard (POB 252, Eureka Springs, Arkansas 72632) with that information. We do not think it practicable to try to indicate meetings places, times or dates because they can change too quickly and too often. We are willing --space permitting-- to list more than one mailing address and two telephone numbers. Give us more than one and two if you wish --we'll do the best we can with them.]

WE are grateful for all the contributions we get:- they come in all forms: cash, checks, postage stamps, information, kind words about the Newsletter --even in the form of inspired verse!

ADAM'S RIB & WOMAN'S LIB

The Druid priests wore lots of woad
At solstices and equinox
And offered maidens a la mode
In manner quite unorthodox.

In modern days, the ladies wear
Cosmetics and accoutrements,
And take the priestly role in prayer,
In services and sacraments.

And given time, with Woman's Lib,
Those ladies may with wit devise
A just demand for Adam's rib,
And offer priests in sacrifice.

---Fr Vernon N. Cox, Canada

WANTED & OFFERED

If sufficient firm orders are received, The Catholic Religion, by Fr Vernon Staley, will be reprinted at a cost of $5.50 per single copy, or $5.25 each for orders of ten or more. Write to Miss Margaret Lindsay, 3365 Denver Street, S.E., Washington, D. C. 20020.

The Reverend Fathers Pedro N. Santos, 1931 Norwood Drive, Grosse Pointe Woods, Michigan 48236, and Ralph R. Pressley, POB 12530, Oklahoma City 73157, offer to celebrate the Eucharist anywhere in their respective areas upon request.

For consultation and information on making altars, processional crosses, and the like (details in I-5), drop a note (enclose a self-addressed, stamped envelope) to N. R. Miller, POB 5993, Columbia, South Carolina 29250. Mr Miller reports ". . . I have had numerous requests. Seems as though the need is great! Also seems that people are willing to help themselves! Very encouraging."
[Just as a footnote, we think it "very encouraging" that Mr Miller et al offer their services.]

Rose Hill Gallery, POB 16201, Washington, D. C. 20023, is offering a "special 50% discount" to ACINA congregations which wish to sell Nancy Wilds' Portfolio of Illuminated Manuscripts "based on the Book of Common Prayer". If you are interested in the manuscripts, but not in selling them, write St Timothy's Anglican Church, 68½ Queen Street, Charleston, South Carolina 29401, for prices and descriptions.

HEART WARMERS

Fr Jean Pierre Meshew, the "Vicar General of Texas" and the Editor of the GOODNEWSLETTER, has insisted right along that the only way to get a congregation started is to do it. The Fellowship Newsletter has just received a letter from Iowa which perfectly, and modestly, proves the point:

"To the Fellowship of Concerned Churchmen-

"Greetings from the Catholic faithful in Iowa-

"Things seem to move very slowly and on a small scale in Iowa - but here is a run-down of how we are getting started.

"In February I placed a small ad in the Des Moines Tribune seeking Anglican faithful - 3 replies. Mr Louis Falk from West Des Moines was one who answered, and informed me he and his family planned to be in Denver over Easter and would try to talk to Bishop Mote. He did and on April 8 we had our 1st meeting at the Falk home - 5 families represented attended. Mr Falk then placed a bigger ad in the Des Moines Tribune - 6 replies. I had written a letter to the Editor of The Christian Challenge that was published in the April issue. Fr E. L. Hebden Taylor (of Sioux Center) saw it and called me and offered his services.

"Results: Our 1st Mass - May 21, at Colfax Interfaith Center, Colfax, Iowa. Colfax is a small town between Newton and Des Moines on Highway 6. Name of Mission - St Aidan's Anglican - 28 people at first Mass. Mr Falk has been in touch with Bishop Mote and applied for membership in the Diocese of the Holy Trinity. We had people at our first Mass from as far away as Emmetsburg, Iowa (about 150 miles N.W. of Des Moines).

Faithfully,
s/June Kosmach"

Fr Meshew and Mrs Kosmach have the answer: to get a congregation going - do it!

QUICK QUOTES

By way of the bulletin of Holy Cross Anglican Church, Oklahoma City, we are pleased to quote from a letter from The Right Rev'd Charles Francis Boynton, Retired Suffragan of New York, and, save for a most inopportune heart attack, a consecrator of our four ACINA bishops: First is his reply to a request [from St Mary's, Denver] to reprint earlier remarks -- "Of course you can duplicate my letter of Feb. 21st. Use it as you wish. I wouldn't have been at St Louis or tried to get to Denver to share my Orders if I had not been sympathetic to the Loyalist cause." His very kind letter goes as follows: "Thank you for your gracious letter and your prayers. I am improving steadily and my latest checkup was a good one. I'm afraid it was a close call, however, and I must learn to behave and take life easier. I am still brokenhearted that I didn't get to Denver, especially since my absence caused your consecration and that of the others to be, in the eyes of PECUSA, irregular though valid. I don't buy that irregular stuff one little bit. My prayers are with you and the continuing Church that God will prosper it. God bless you." [Newsletter footnote: As this issue is being typed we have learned that Bishop Boynton has resigned from the House of Bishops, and that Bishop Chambers has responded to the Presiding Bishop of PECUSA. We hope to have texts in time for the next issue.]

Of your Christian charity, pray for our bishops -- Dale, Robert, James, and Peter; for those who consecrated them -- Albert, Francisco, and Mark; and for him who wished to consecrate -- Charles.

Postage rates have clobbered us: new price for Opening Addresses booklets, $1.25 each; 12 or more, $1 each.

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FCC The Fellowship of Concerned Churchmen
NEWSLETTER

VOLUME I, No. 9 July A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

JUST about the time we think we can settle on a fixed format for the Newsletter, another congregation comes along or changes its name or acquires a new home or a good letter is received or any of a seemingly endless series of good things is drawn to our attention, and we have to back off and try a new tack. Obviously the only pragmatic way to approach this matter under such circumstances is to relax and enjoy it - and not worry about the format of the next issue until the time comes. So we will do, and so it is that we are going to a double column and that we are starting out issue 9 with a revised list of Anglican Loyalist congregations that is up to date, insofar as we know, as of the very moment we set stubby fingers (both of them) to typewriter.

CAVEAT LECTOR: The information is the best we have been able to assemble; it bears, even invites, close scrutiny and checking before one acts on it. Diocesan affiliations, where known, are as follows: Christ the King (XR); Holy Trinity (HT); Mid-Atlantic (MA); Midwest (MW); Resurrection (Res); Southeastern United States (SE).

ALABAMA
Atmore, St Andrew (SE), POB 843, 36502; Charles W. Laue, 368-3897
Birmingham, St Bede the Venerable
Fairhope, St Peter (SE), POB 45, 36532; Donald Gooden, SW, POB 855, 36532; Robert Richardson, 928-5969
Montgomery, St Joseph of Arimathea (SE), POB 17236, 36117; Fr William J. Marvin; Philip C. Davis, SW, 272-2814; Harry R. Fletcher, C, 264-5272

ARIZONA
Payson, Holy Nativity (XR), POB 1261, 85541; Fr Robert Donovan, 474-3114
Tucson, St Jude; Fr Robert G. Wilkes, 7400 Calle Cuernavaca, 85710, 296-5570

ARKANSAS
Hot Springs, St Chrysostom (XR), POB 1241, 71901; Fr Alan Rosenau, 767-9861 Richard W. Hobbs, SW, 623-6666
Mountain Home, St Mary in the Ozarks (HT), POB 654, 72653; Fr Rosenau; Nils Florentz, SW, 492-6132; Ellen Kilgore, C, 492-5291

CALIFORNIA
Anaheim, St Mary Magdalene (HT), POB 4729, 92803, 774-8100; Fr Anthony F. Rasch, 1765 Greenleaf Av, 92801; William T. Heaton, SW, 551-4825
Arcata, Holy Family; Donald Clancy, W, 822-2105, 822-4382; Gloria Bohlmann, S-T, 1754 Roberts Way, 95521
Berkeley, St Joseph of Arimathea (XR), 2543 Durant Av, 94704, 841-3083; Fr Francis W. Read, 658-4033
Burlingame, Christ (XR), POB 648, 94010; Fr John T. Cahoon, 347-4423; Jack Lysaght, 349-7314
Covina, St Luke (HT); Fr Richard E. Lockwood, 828-3958 (before 9 a.m., after 3 p.m.); Robert Kambeitz, SW, 334-7362; Mrs Walter Buerger, C, 20769 Mesarica Rd, 91724, 331-3623
Downey, St Michael (HT), 11425 Paramount Blvd, 90241, 869-8044; Fr Elwood B. Trigg, The Penthouse, 402 S Alexandria Av, Los Angeles 90020
Glendale, Holy Apostles (XR), 1011 S Verdugo Rd, 91205, 243-3424; Fr George H. Clendenin, 241-4473
Oakland, St Peter (XR), 6013 Lawton Av, 94618, 655-4283; Bishop Robert S. Morse (XR), 841-8150
San Jose, Resurrection (XR), 1717 The Alameda, 95126; Fr Clarence Lee, 786 Melannie Ct, 95116 (mail), 295-6310; George Garbarino, SW, 286-1610
San Marcos, St Michael & All Angels (HT); Fr Burket Kniveton
Santa Ana, St Therese of Lisieux (HT); Fr G. Russell Touchstone; William Musgrove, SW, 105 W Stevens, 92707, 540-7103
Santee, Mr & Mrs K. V. Saunders, 8701 Mesa Rd (44), 92071, 449-9301
Walnut Creek, St Martin of Tours; Fr G. D. Wiebe, SSC, 325 Lenox (405), Oakland 94610, 763-4580; Lee Poteet, SW, 239-3041
Wrightwood, Gordon Koenig, LR, POB 1032, 92397

COLORADO
Black Hawk, St Paul (HT), POB 176, 80422, 582-5858; Fr William C. Buck
Boulder, St Teresa of Avila (HT); Mrs Richard P. (Jeanne) Woolley, SW, 1850 Folsom (309), 80302, 449-6186
Colorado Springs, St Athanasius (HT), POB 6193, 80934; Fr Stanley Macgirvin; Alfred J. Martin, MD, SW, 1108 Shrider Rd, 80918
Denver, St Mary (HT), 2290 S Clayton, 80210, 758-7211, 757-6814; Bishop James O. Mote (HT), 758-7211
Grand Junction, Anglican Mission of Colorado West; Mrs Grace Hardcastle, 1441 Patterson Rd (502), 81501
Idaho Springs, Calvary (HT); Fr Buck (see Black Hawk)
Westcliffe, St Matthew the Apostle (HT), 783-2213, 783-2338; Fr Richard C. Willars, 2695 W Evans St, Denver 80219; Mrs William G. Falkenberg, POB 206, 81252

CONNECTICUT
Mystic, St Alban; Fr Charles Austin Dinkler, 32 Pearl St, 06355, 572-0137; Mrs Wanda McFarland, 536-4366; Stephen B. Lee, 44 Hillside, Noank 06340

DISTRICT OF COLUMBIA
Washington, St Hilda of Whitby (MA); Fr R. Michael Wynkoop, 587-2299; A. Edward Faro, SW, The Westchester 612-A, 4000 Cathedral Av, NW, 20012, 965-9896; Ralph D. Johnson, 942-3380

FLORIDA
Fort Lauderdale, St Michael the Archangel (SE), POB 5203, 33310, 735-0266; Fr James G. Monroe, Jr; Kenneth W. Scott, SW, 565-1758; Derek R. Hamptom, C, 563-5820
Largo, St John (SE), POB 1676, 33540; Fr Jack R. Habberfield; P. Raymond Plumer, LR, 867-8091
Palatka, All Saints (SE); Mary A. Gale, 1912 Carr St, 32077
St Petersburg - see Largo
Sebring, St Simon of Cyrene (SE); Col Paul Trammel, SW, 7693 Rolling Hills Rd, 33870
Tallahassee, St Andrew (SE), POB 3101, 32303; James Larkin, SW, 311 S Calhoun St (200), 32301; Col C. L. Perkins, C, 385-3116; Col Robert M. Shoemaker, LR, 385-8547
West Palm Beach, Holy Spirit (SE), 1003 Allendale Rd, 33405, 833-7605; Bishop Peter F. Watterson (SE), 833-9937; Fr Whitney Church, 426-1908
Winter Haven, St Mary (SE), POB 9351, 33880; Fr Sterling Rayburn, 324-1579; Fr Pomeroy H. Hartman, 999 Av "G", NE, 33880

GEORGIA
Atlanta, St Hilda of Whitby (SE); Fr George W. Murdoch, 2586 Briarcliff Rd, NE (2), 30329, 445-3697; John Crown, SW
West Point, St Andrew; Mrs Howard Syler, 608 Av C. 31833

ILLINOIS
Chicago, St George the Martyr (MW), c/o Allenson's Books, 29 W Jackson, 60606 Fr Robert C. Bornfield, 848-5402; Fr R. B. Dibbert, 764-9820; James G. Schneider, SW, 936-2888
St Jude; Fr Lafond Lapointe

INDIANA
Bedford-Bloomington, Mrs Norman Nichols, Rt 13, Bedford 47421; Joel Marsh, Rt 10, Bloomington 47401
Evansville, St Mary the Virgin, POB 3271, 47701, 867-5255; William Hickman
Indianapolis, St Edward the Confessor (HT), 3921 Guilford, 46205, 925-6934; Fr Joseph P. Deyman, 3662 Nobscot Ct (1A), 46222; Mrs Florence S. Niceley, C, 5028 N College Av, 46205

IOWA
Colfax, St Aidan; Fr Taylor; Louis Falk, 223-1591 (Des Moines); June Kosmach 620 E 4½ St, S, Newton 50208, 792-6734
Sioux Center, Fr E. L. Hebden Taylor, 333 - 4th Av, NE, 51250, 722-1671

KANSAS
Fort Scott, St Francis (HT), POB 425, 66701; Fr Robert R. Freed, 223-2081; James McNeley, SW, 223-2838
Wichita, Bill Nalle, Apt 2205, 400 W Central Av, 67203

KENTUCKY
Ashland, St Mary; Mr and Mrs T. C. Bullington, 3429 Blackburn Av, 41101, 324-8086
Dayton, St John (MW), 619 O'Fallon Av, 41074, 781-5006; Fr James Bjorkman, 219 Glazier Av, Bellevue 41073; Jack Murray, 73 Harrison Av, Bellevue 41073

LOUISIANA
New Orleans, Christ (SE), 4007 St Charles Av (103), 70115; Charles Parnell, SW, 643-0361; Ann Plaisance, 891-1797 (NOTE: All numbers after work hours)

MARYLAND
Millersville, St Charles the Martyr (MA), POB 224, 21108; Col Geoffrey T. Colwell, 987-5873; E. J. M. LaRoque, 467-8096
Mount Airy, Mrs May B. Shaw, Rt 4, Box 239, 21771, 829-0205
Silver Spring, St Thomas; Fr Lester Kinsolving; Mrs J. Albert Sanford, 1200 Pinecrest Cir, 20910

MASSACHUSETTS
Boston, Mrs Stevenson, 742-1508
Brookline, Mrs Paul H. Walker, 21 Milton Rd, 02146, 734-7267
Harvard, St Alban (HT), POB 428, 01451; Fr C. David Burt, 456-8645; Jess Keegan, 456-8705
Marlborough, Mrs Hodgson, 485-8841; Mrs Dutcher, 481-0930
Natick, Mr Mainwaring, 653-7550

MICHIGAN
Battle Creek, All Saints (MW); George M. Spriggs, Jr, SW, 263 Berkley, 49017
Grand Rapids, St Peter the Apostle, POB 1344, 49501; Fr Steiman E. Stephens
West Branch, Holy Faith (MW), POB 531, 48661, 345-5700; Louis E. Traycik, SW

MINNESOTA
Minneapolis, St Chad (HT); Fr John E. Holman, 782-6350; E. H. Lindemann, SW 4177 Shoreline, 55384, 471-8653; Nelle S. Austin, JW, 698-2250
St Dunstan (MW), 4800 DuPont Av, 55409, 824-3933; John R. Fitzimons, SW, 474-9032; Jane Nones, 824-3933

MISSISSIPPI
Gautier, Mrs M. L. Wootten, 1709 Pat Dr, 39533
Greenville, St Luke (XR), Fr Rosenau (see Arkansas); Mrs Willard McIlwain, 745 S Washington, 38701; Claude Aylor, POB 311, Lake Village, AR 71653
Pascagoula, Ascension (SE); Mrs A. J. Willis, 2803 Montclair Av, 39567, 769-2899

MISSOURI
Ava, St Francis in the Ozarks; L. M. Heigham, SW, RFD 4, 65608
Columbia, Andrew J. McRoberts, 1407 Bouchelle, 65201, 449-3117, 442-5566
Poplar Bluff, William W. Pettet, 211 N Broadway (104), 63901, 785-5864, 686-2356
St Louis, Ascension (MW); Jay Teutenberg, SW, 1628 Jonquil, 63119, 961-2469; Mrs Michael Wiejaczka, C, 843-8059
Holy Apostles (MW), POB 3854, 63122, 726-3481; Leland Hilligoss, SW

NEBRASKA
Ainsworth, Holy Trinity (HT); Fr Buck (see Valentine)
Valentine, Agape (HT); Fr Herman E. Buck, POB 147, 69201

NEW HAMPSHIRE
Jefferson, St Dunstan (HT); Fr Herman Nelson; George Brackett, RFD 1, Box 147, 03583
Laconia, St Michael the Archangel (HT); Fr Nelson; Dean Steward, 24 Ledgewood Estates, Ashland 03217
Nashua, St John Chrysostom (MW); Fr Nelson; Henry Edgell, SW, 411 Lucas Rd, Manchester 03103, 627-2958
Winchester, St Luke; Fr Nelson; David Hewlett, 239-4325, 239-6677

NEW JERSEY
Atlantic City, Ascension, POB 1808, 08404; Fr Robert M. Collins, 266-8807, 344-0615; Fr Stuart W. Frazier, 266-3817
Flemington, St Peter (Res), POB 681, 08822, 782-2521, 782-1812; Fr Gerardo Machado; Col James A. Horn, SW, 397-0349

North Plainfield, St Stephen (Res); Dr Donald Moore, SW, POB 591, Bound Brook 08805, 356-6873
Pennsauken, St Richard (Res); Fr C. K. Hewett; Robert C. Reynolds, 6556 Githens Av, 08109
West Orange, St Mark (Res), 45 Main St, 07052, 736-0212, 736-0264; Frs William F. Burns (Bishop-elect, Res) & Kennedy K. Roberts

NEW MEXICO
Albuquerque, St Peter (HT), 811 Pennsylvania, NE, 87110, 883-1624; Fr Geo B. Schold, Jr, 9824 Robin Av, NE, 87112; Richard Musgrove, SW
St Thomas the Apostle (HT); Fr Charles H. Olsen, Jr, 4717 Goodrich, NE, 87[illegible]

NEW YORK
Erie County, Earl K. Chriswell, 1244 Mayfield Dr, Alden 14004, 937-7757
Islip, St Stephen (Res), POB 603, Great River 11739; Oliver Zipp, SW, 581-5584; Mrs John B. Fellows, 581-2269
New York (Manhattan), Monastery Church of the Holy Grail, POB 396, Old Chelsea Station, 10011, 675-3146; Fr Robert C. Kelley
Niagara County, Stephen J. Huckins, 1146 Escarpment Dr, Lewiston 14092, 297-0842; Terry L. Dixon, Galewood Dr, Wilson 14172, 751-6675
Port Chester, Advent [illegible], Fr Paul C. Hewett; Adolph Rutler, SW, RD 4, Primrose St, Katonah 10536, 323-5291; Mrs Flagler Matthews, 967-0210
Poughkeepsie, Holy Comforter (Res); Fr Charles H. Willcox, 18 Davies Pl, 12601, 454-1740
Rochester, Holy Cross (Res), 500 Simpson Rd, 14617; Fr David J. Ambuske, 889-3357; Mrs Robert J. Cone, 342-5621

NORTH CAROLINA
Chapel Hill, St Thomas of Canterbury (SE), POB 2312, 27514, 967-2442; Fr George D. Stenhouse, 383-6969
Charlotte, St Paul the Apostle (SE), POB 1781, 28232; Fr Stenhouse; Thomas Samonds, SW, 366-1552
Fayetteville, Incarnation (SE), POB 35687, 28303; Fr Joseph Strange Husk, 485-2525

OHIO
Akron, St Mary (MW), POB 3693, 44310; Fr James M. Ryerson, 332 Liberty St, Conneaut 44030; Dr Don R. Gerlach, C, 836-7160, 375-7324, 928-3990
Cincinnati, St Alban (MW); Herbert Verity, 531-2738
Cleveland, St James (MW); Fr Frank C. Irvin, East 55th @ Payne, 44114, 431-3252
Sacred Heart (MW); Fr T. Hirth, 3448 Memphis Av, 44109, 661-0169
Columbus, Christ (MW), 2535 Sunbury Dr, 43219, 476-4191; Fr G. Wayne Craig; Robert Amerine, SW, 888-6402
Conneaut, St Gregory the Great (MW); Fr James M. Ryerson, 332 Liberty St, 44030, 593-1437
Coshocton, St Paul (MW); Fr Larry Snyder, SSC, 539 Cambridge Rd, 43812, 623-0744; John E. Metz, 1208 Cambridge Rd, 43812
Dayton, All Saints (MW); Daniel Sauer, SW, 1813 Harvard Blvd, 45406, 274-8328
Euclid, Resurrection (MW); Fr Shelbert C. Harris, 29036 Ridge Rd, Wickcliffe 44092
Lancaster, St Luke (MW); William F. Cantieri, SW, 310 Hillside Av, 43130, 653-8607
Portsmouth, Christ (MW); Charles Brown, LRiC, 721 Washington St, 45662, 353-7520

OKLAHOMA
Oklahoma City, Holy Cross (XR), POB 12530, 73157, 722-3440; Fr Ralph R. Pressley, 4504 NW 28 St, 73127, 946-3589

PENNSYLVANIA
Erie, St David (MW); Fr Ryerson (see Ohio); Dr Jack Zimmerly, SW, POB 84, Waterford 16441
Philadelphia, St James the Less (Res); Fr Clayton K. Hewett, 3227 W Clearfield St, 19132, 229-5767
Philipsburg, St Alban; Mrs Frances Ross, 12 N 4th St, 16866
Pittsburgh, Holy Trinity (MW); Bishop C. Dale David Doren (MW), 2393 Country Club Dr, Upper St Clair, 15241, 833-6221, 221-3598; T. Dixon Holladay, Jr, 1823 Tyburn Ln, 15241
State College, St Alban (Res); Mrs Stuart Forth, 963 E McCormick Av, 16801, 234-4483

SOUTH CAROLINA
Aiken, All Saints (SE); Fr Henry Summerall, Jr, 100 Park Av, SW, 29801, 648-9529; William Nightingale, Jr, SW, 410 Colleton Av, SE, 29801; Robert Goodeville, 710 Laurel Dr, 29801
Charleston, St Timothy, 68½ Queen St, 29401, 722-6351; Fr Robert C. Harvey, 22 Trapman, 29401; Clyde H. Turner, SW, 18 Arcadian Way, 29407
Columbia, Good Shepherd (SE), POB 1298, 29202, 765-1334; Fr William L. Gatling, Jr, 772-5736; Fr William Ladkau, 791-4596
Florence, Our Saviour (SE); Fr Ladkau; Laurence K. Wells, SW, POB 694, Kingstree 29556, 354-9918; Mrs Walter Gregg Wallace, C, Rt 4, 29501
Spartanburg, Mr & Mrs John Gerson, Jr, 128 Holly Dr, 29301, 576-3754,578-7911

TENNESSEE
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Sewanee, St Stephen (SE); Reginald H. Helvenston, The Cloister, St Mary's Road, 37375, 598-5832
Shelbyville, St Dunstan (SE); Ray Anderson, 799 Whitthorne St, 37160, 684-0447

TEXAS
Austin, St Augustine; James C. Fish, SW, 345-0617; Miss Auburn Faber, S, 8706 Silverhill Ln, 78759, 345-1329; Fr Jean Pierre Meshew
Bedford, Fr Jean Pierre Meshew, POB 136, 76021, 498-1147
Big Spring, St Paul; Fr Meshew; W. T. Wynn, SW, 1603 W Dengar, Midland 79701; Mrs John Affleck, S, 2308 Allendale Rd, 79720
Corpus Christi, Mrs John Cornelius Rip, 3120 Ocean Dr, 78404
Corsicana, Transfiguration (HT), POB 881, 75110, 872-2581; Fr Robert Q. Kennaugh
Dallas, St Thomas Becket; Fr Meshew; Bill Brewer, SW, 2425 Brennan Dr, Plano 75075, 596-4636
Euless, St Bede; Fr Meshew; Ernest Workman, SW, 217 Bedford Ct, Bedford 76021, 268-2127
Fort Worth, St Mary Magdalene; Fr Meshew
Grand Prairie, St Charles the Martyr, POB 575, 75051; Fr Mark G. Holliday, 262-5539; Dick Bond, SW, 730 Egyptian Way, 75050
Houston, St Andrew (HT), POB 36277, 77036; Lewis E. Berry, Jr, SW, 783-3529 772-2322
Plano, St Mary, 1602 - 15th Pl, 75075; Fr Meshew; Bill Brewer (see Dallas)
San Antonio, All Saints (HT), POB 18404, 78218; Fr F. Ogden Miller, 349-7847; M. Donald Holmberg, SW, POB 2275, Universal City 78148; Donald K. Collins, JW, 7706 Village Park, 78233

UTAH
Salt Lake City, St Andrew (HT); Robert Sperling, 305 South 12th East, 84102 582-6914; Mrs H. L. Cook, 277-0305

VERMONT
Northfield, Incarnation (HT); Fr Frederick E. Preuss, II, RD 2, 05663

VIRGINIA
Abingdon, Good Shepherd; Fr A. Fraser MacCammond, Rt 4, Box 1750, Christiansburg 24073, 382-7892; Milton Webber, SW, Court St, 24210, 628-7171; Mrs J. Thomas Hulvey, C, 112 Crestview Dr, 24210
Alexandria, St Margaret of Scotland (MA); Jerome Loomis, SW, 112 N Alfred St, 22314, 836-6504; Daniel J. Jones, 3049 Shadeland Dr, Falls Church 22044, 533-9505
Amherst, Ascension (MA), Main St; Fr John A. Pedlar, POB 552, 24521
Blacksburg, St Peter (MA); Fr MacCammond; Dr Robert C. Heterick, Jr, 234 Craig Dr, 24060, 552-1587
Bridgewater, Holy Cross (MA), Box 99 EC, 22812, 828-2501; Fr Dale E. Mekeel 828-6834
Centreville, Ascension (MA), 13941 Braddock Rd, 22020; Fr Ramsay Robertson-Kendall; Nathaniel F. Young, SW, 10510 Cedar Av, Fairfax 22030
Norfolk, St Edward the Confessor (MA), POB 12311, 23502, 461-3922; Joseph Mahler, SW
Richmond, Christ the King (MA); Fr Kyle Boeger, POB 236, Bremo Bluff 23022; Ralph R. Hudson, SW, 1413 Greystone Av, 23224, 232-1848; David E. Martin, JW, 288-0730

WASHINGTON
Sequim, St Anselm of Canterbury (XR); Fr Peter Wilkinson; George Edgar Brown SW, Rt 3, Box 781, 98382, 683-3637

WYOMING
Cheyenne, Blessed Sacrament (HT), POB 66, 82001, 325-6741; Fr John K. Valensis, POB 2826, Airport Station, 82001, 634-8290

C A N A D A

ALBERTA
Edmonton, Resurrection (HT); Fr Philip T. Sargeant, St John's School of Alberta, RR 1, Stony Plain T0E 2G0, 429-4140; G. Mealey, 452-2853; Colin Grant, 465-1073; Barbara Makarowski, 487-1496; Babs Hanna, 433-1819

BRITISH COLUMBIA
Victoria, St Athanasius (XR); Fr Peter Wilkinson, 5238 Beckton Rd, V8Y 2C1 [illegible], Fr E. C. Dentsch, 410 - 1330 Burdet Av, V8V 3H1

MANITOBA
[illegible]

[illegible], Annunciation (MW); Fr [illegible], [illegible] Av, K1S 3B4, [illegible]; Fr W. Bruce Porter, [illegible]; T. M. Pechell, Queen Elizabeth Towers 1100, [illegible], W, K1P 5E1

If you find any errors in the above listing -- additions, corrections or deletions-- write (POB 252, Eureka Springs, AR 72632) or call (501-253-9761 or 253-9800). It's your list, and we are sure you want it right.

DEAR JOHNS

Although these two letters have received considerable circulation already, we think they are of such major importance that we have decided to devote the rest of this issue to them. Both of these are addressed to the Presiding Bishop of PECUSA.

Dear John: I have not received a reply to my letter of April 11, 1978, in which I asked for the names of the Bishops who signed the "draft letter" which you said was a "large minority of the House." However, since the text of your letter and "draft letter" have been released and have had wide coverage in both the secular and religious press, I feel that I must reply even though I lack the information I am entitled to and requested. I wonder -- is this trial by mail? If so, it is highly irregular and indeed unprecedented.

I have been advised to reply to your letter of March 29, 1978 as follows:

The sterness of the responses you say you have received to the letter sent to the Bishops by the Bishops Committee on Church Relations and Reconciliation are or no more weight with me than the irresponsible actions the so-called "majority" of the House of Bishops have taken the last few years.

What did they all do when Bishop Pike preached heresy? Nothing. Was the House of Bishops afraid of a trial because they don't know what they believed? What did they do when those retired Bishops violated the provisions of the Constitution and Canons a few years ago by purporting to ordain women to the priesthood? Nothing. Why? For several reasons. Some didn't have the theological education to know it was wrong. Some lacked the courage of their convictions, if they had any. And, finally the purported "ordinations" did not attack their hierarchical and financial structure.

What do they do when an avowed lesbian was ordained again purportedly to the Sacred Priesthood? Nothing of significance to prevent her being licensed in another Diocese by another Bishop.

What has been or is being done about the 200-page "Study/Action Guide", published by the Witness, edited by Bishops and others in good standing in the Church, which is titled "Struggling with the System, Probing Alternatives" -- a radical, one-sided indictment of our American way of life and a frank and enthusiastic support for and an "apologetic" for Marxism? Nothing, so far as I know.

There is so much more to disturb and confuse which deletes the faith and spirit of the Christian Gospel. But all of this has been spoken of before. However, now I come along and by my actions validly (even if, as you say, irregularly) consecrate Bishops which action does sap the House of Bishops' very foundations and weaken its financial security. Of course now they band bravely together to take a strong stand to keep this new enemy (me) out.

And yet how much worse have they done than I ever have done. I, you say, violated the canon -- I lacked your consent. You and the Bishops, in the strength of your majority, ruthlessly denying the minority sufficient opportunity to be heard, have emasculated and destroyed the Constitution and Canons under the subterfuge of forcing through by a majority vote a modification or interpretation of the Canons. Your majority can well say "he" means "he" and/or "she." You can declare by a majority (perhaps the House of Bishops might even be unanimous) that 2+2=5. But it doesn't and never will. You can, indeed you are well on the way, fill the ranks of the clergy with declared, practicing lesbians and homosexuals, and with a little more finesse you can eliminate sin.

The fact that only one member of the House of Bishops came forward to support the Faith once delivered to the Saints, to preserve the form as well as the substance of our worship and liturgy, is ample proof that the House as a body is composed of confused men, adapting the Gospel to the spirit (mores) of the times. They appear to be wolves, dressed in sheep's clothing who waste the widow's mite in lawsuits to prevent faithful priests from ministering to their flocks.

You are not thinking of men when you say you are praying that there may be some way I could be reconciled to you. Are you thinking of yourselves? Rest assured that there is no way to reconciliation with such a body. The House of Bishops represents and apparently purports to speak for an overwhelming majority of the Bishops. They are brave in their majority alone. They, and you (as their representative) have no control over me. Of course you can, with your brave majority, fuss and fume and pass resolutions and amend Canons and Constitutions and fulminate anathemas, but I will continue to do what I was called to do when I was ordained and consecrated.

However, now that I have consecrated four strong and dedicated Bishops who will maintain through their growing Dioceses the Faith and Order which we have inherited, I intend to return to my "fully retired" status. Certainly I will, if need requires it, administer any of the sacraments to those entitled to receive them. I will preach the Word --God's Word-- not that of recent general conventions, as God gives me grace to do so.

These are strong words, John, but you and the House of Bishops have played me false. You may distribute an unexpurgated copy of this letter to the members of the House of Bishops and you have my permission to do so -- in whole or not at all. However, I must send it to the press.

One further comment. The "draft letter" urges me to inform you that I am not to be counted "as a Bishop or as a communicant of this Church." I neither have nor will renounce my orders; I have no intention of withdrawing from the Episcopal Church.

P. S. I have had a great many letters of support which give me courage and strength to persevere in what I believe is right. I hope that I will always be faithful to my consecration vows, so solemnly made.

That letter was signed by Albert A. Chambers, VII Bishop of Springfield.

My dear John: I herewith tender my resignation from the House of Bishops.

I can no longer live with the "conscience clause" which supposedly allows me to remain a Bishop of the Episcopal Church in good standing even though I cannot accept the fundamental changes in the faith wrought by the 1976 General Convention.

At the present I am not a member of the "Anglican Church [in] North America," but as you know I am thoroughly in accord with the principles for which it stands. I whole-heartedly accepted the opportunity to be a co-consecrator of the first Bishops of the body, and only a serious health problem prevented me from attending. I regret my inability to have shared my Orders at that time very much indeed. This may have taken me off the hook technically from your point of view, but from my own point of view my intention to participate constitutes as clear-cut a commitment as my actual presence would have constituted.

What will happen to me ecclesiastically in the future I do not know. All I know is that I cannot accept the actions of General Convention and I cannot go along with the position taken by the "conscience clause" members of the House who have chosen to fight from within, for it seems to me the Episcopal Church has already irrevocably departed from the fullness of the Faith and there is no constructive battle to be waged. Therefore, there is only one thing for me to do and that is to resign.

Whether this action means that I cease to be a communicant member of the Episcopal Church (as you have suggested would - or should - be the case with Bishop Chambers) I have no idea. If so, I am sure nevertheless that I am a communicant member, to say nothing of still being a Bishop, of the One, Holy, Catholic and Apostolic Church to which I have dedicated my life. As such I am completely content.

To you and my many friends in the House of Bishops I express my personal love along with my deep regret for any sorrow this action may cause. But to paraphrase the famous saying, "Here I stand, I can do no other."

That letter was signed by Charles Francis Boynton, III Bishop of Puerto Rico and retired Suffragan of New York.

LOST

Mrs Sallie B. Ruskin lost her personal red-leather bound copy of the Book of Common Prayer while attending the Synod held in the Airport Hotel in Atlanta in April. If any good Anglican found it, the name inside is "Sallie Williams Butler McNair Ruskin", will he or she please return it to Mrs Ruskin at POB 312, Decatur, GA 30031. She will gladly reimburse you for the postage.

OF your Christian charity, pray for our bishops-- Albert, Charles, Dale, Francisco, James, Mark, Peter, Robert --and William, bishop-elect.

Our apologies to all who furnished us material for this issue of the Newsletter and which didn't get in to print. We'll try again.

PCCB
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The Fellowship of Concerned Churchmen NEWSLETTER

AUG 29 1978
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VOLUME I, No. 10 August A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

WE HAVE our counterpart now in England - the Fellowship of Concerned Anglicans. We have reports from various sources, including Church Times from which comes the following: Dr Lynn Millar, founder of the new Fellowship of Concerned Anglicans -which aims to mobilise churchpeople who want to oppose the ordination of women- has been "just about swamped with letters and, to a lesser extent, by subscriptions towards the expense of the Fellowship."

Dr Millar . . . says the letters come from all kinds of people - young and old, men and women, clergy and laity.

"They all express satisfaction that something is being done and some of the letters are almost heartbreaking," says Dr Millar. "These come from the elderly and sometimes obviously lonely folk who feel their religion is being taken from them by the things which are happening at the present time in the Church."

The Fellowship will soon publish its first leaflet and some "short, pithy yet simple tracts", and it plans to arrange a programme of local meetings in various places.

PROBLEM OF CONSCIENCE

YET another report from Church Times: The Bishop of Matabeleland, Rhodesia, the Right Rev Robert Mercer, CR, has made it known that he no longer feels able to receive Communion in those national Anglican Churches which have ordained women to the priesthood.

Bishop Mercer has written to the "Canadian Churchman", the newspaper of the Anglican Church of Canada, saying he no longer regards himself as free to receive Holy Communion in the Anglican Churches of America [PECUSA], Canada and New Zealand.

"Were I on a visit to your country I should feel obliged to 'assemble together' with the schismatics," he writes. "What should happen at Lambeth is a problem of conscience I have not yet resolved."

COURT RULES AGAINST

FROM the Diocesan Press Service of PECUSA: The long awaited resolution of the property dispute between the Episcopal Diocese of Los Angeles and four parishes which had separated from it came on June 21 when Superior Court Judge J. Wesley Reed ruled that the property of the four parishes does indeed belong to the diocese.

Judge Reed's memorandum of intent to rule stated that the Protestant Episcopal Church in the United States (PECUSA), being a hierarchical church both in ecclesiastical and temporal matters, member parishes therefore are part of a "much larger and more important religious organization, under its government and control, and bound by its orders and judgments."

The four parishes involved are St Mary of the Angels, Hollywood; Holy Apostles, Glendale; Our Saviour, Los Angeles; and St Matthias, Sun Valley. Each had withdrawn from the Episcopal Church early last year, and had changed its Articles of Incorporation with the California Secretary of State to remove all reference to the diocese and PECUSA.

The parishes and their rectors did not advise diocesan bishop Robert C. Rusack or the Standing Committee of these actions at the time. Rather, the chancellor of the diocese learned about the amendments from the Secretary of State after they had been filed.

The memorandum went on to point out that all the property of each parish is impressed with an implied charitable trust, requiring its use for the benefit of members or congregations of the Protestant Episcopal Church.

The Court said its intent was to impose a permanent mandatory injunction requiring the rectors, wardens and vestrymen of the four parishes to surrender title, possession and control of all property to the diocese as trustee, to carry out the trust purposes established by the Court and of the charitable trust for which the property was originally acquired and which had been set forth in the original Articles of Incorporation of each parish.

Informed of the decision, Bishop Rusack said: "I am of course gratified to have our position upheld by the Court. It has been extremely difficult for us to have to go into Court to settle this matter of property ownership. However, we had no other choice, given the responsibility for stewardship of the resources of the Episcopal Church in this Diocese.

"When there is schism, all suffer," Bishop Rusack went on, "and neither side can rejoice. It is the constant hope of the Bishop and the diocese that those who have left our fellowship will return, and that the unhappy divisions may be healed. We assure those who have left us that they are continually in our thoughts and prayers. We miss their participation in our life of work and worship. May God guide them in the way they have chosen."

After the decision was announced, the Rev George Clendenin, rector of Holy Apostles, and the Rev John D. Barker, rector of St Mary of the Angels, said that they intended to appeal.

BISHOP CHAMBERS CHARGED

ALSO from the Diocesan Press Service: Fifteen bishops of the Episcopal Church have filed charges against a retired bishop for participating in a service of consecration contrary to the Constitution and Canons of the Church.

The Rt Rev John M. Allin, Presiding Bishop of the three million [sic]-member Episcopal Church announced today that he has received the charges against Bishop Albert A. Chambers of Dennis, Mass., retired Bishop of the Diocese of Springfield, Ill.

Bishop Chambers and Bishop Francisco J. Pagtakhan of the Philippine Independent Church consecrated four bishops for a new breakaway church group in Denver, Col., last January 28. The new church -called the Anglican Church in North America- was formed by Episcopalians who oppose certain decisions of the General Convention in 1976, such as the approval of the ordination of women to the priesthood and revision of the Book of Common Prayer.

The charges which the 15 bishops -from 14 of the 18 dioceses of Province IV, located in the southeastern U. S.- presented to the Presiding Bishop are that Bishop Chambers violated the Constituion and Canons of the Episcopal Church as follows:

-he participated in the consecration service without the Presiding Bishop or the President of Province VI -where the service took place- taking orders for the consecrations, and without the consents of the diocesan standing committees and other bishops of the Church (Canons: Title III, Canon 14, Section 1 (b) and (c);

-his episcopal act was done without the consent of Bishop William C. Frey of Colorado and without authorization of the House of Bishops or the Presiding Bishop (Canons: Title III, Canon 18, Section 9 (a) and (b); and Constitution Article II, Section 3);

-he "flagrantly breached" his own consecration vows to "conform to the Doctrine, Discipline, and Worship" of the Episcopal Church by participating in these "illegal, episcopal acts" (Canons: Title IV, Canon 1, Section 1 (4) and (6)).

According to the Canons of the Episcopal Church, after the Presiding Bishop reviews the charges, they are turned over by him to a committee of three to seven bishops who decided whether a Board of Inquiry should be appointed to investigate the charges and determine whether "there is sufficient ground to put the accused Bishop on his trial." If it is decided such a board should be appointed, it would consist of five priests and five lay persons.

If a majority of the Board of Inquiry decides the charges are sufficient to recommend the accused bishop be put to trial, a presentment is prepared. The trial would take place before a nine-member Court for the Trial of a Bishop, composed of one bishop from each of the Church's provinces. If a Bishop is found guilty of an offense, he may then appeal the decision to a Court of Review of the Trial of a Bishop, which is also composed of one bishop from each of the provinces.

The bishops who filed the charges with the Presiding Bishop are: George M. Alexander of Upper South Carolina; Frank S. Cerveny of Florida; Charles Judson Child, Jr, suffragan of Atlanta; James L. Duncan of Southeast Florida; Hunley A. Elebash of East Carolina; William H. Folwell of Central Florida; Thomas A. Fraser of North Carolina; Duncan M. Gray of Mississippi; Emerson Paul Haynes of Southwest Florida; George M. Murray of Central Gulf Coast; David B. Reed of Kentucky; William E. Sanders of Tennessee; Bennett J. Sims of Atlanta; Furman C. Stough of Alabama; and Gray Temple of South Carolina.

WANTED The congregation of All Saints', Palatka, Florida, organized since February, 1978, is asking for the "help and guidance" of a priest who could go there at least one Sunday a month or "whatever time he could spare" to celebrate Holy Communion. Interested priests should contact the church secretary, Mary A. Gale, 1912 Carr St, Palatka 32077, or call her at 904-325-2640 or Mrs G. R. Ernsberger at 325-3890.



ONLY one Anglican Loyalist congregation has sent in its parish symbol. Reproduced here are the very handsome arms of the Anglican Church of St Charles the Martyr, Millersville, Maryland, in the Diocese of the Mid-Atlantic. The spokesman who sent us the device did not say so, but it might very well be that part of the inspiration to so name their church came from Dr Thomas G. Barnes' moving address at the St Louis Congress. The black and white reproduction here is amplified by the description sent with it (we have used the modern English version sent rather than the traditional heraldic description): A blue shield with a red horizontal stripe edged in gold; two golden coronets dripping red blood, and a golden-handled silver-bladed axe also dripping blood; on the red stripe a golden Lion of England.

HOOTS FROM THE BARN OWL 1) There is no such thing as an "average size" chalice [average size Barn Owls, yes; chalices, no]. Most chalices are hand crafted by silversmiths so each chalice is a work of art, and a different size and proportion.
2) There is plenty of linen on hand now for Fair Linen.
3) Thanks to the gentleman in Michigan for the box of linens, and to the ladies in Maryland and New Mexico for their boxes of linens.
4) Please do not send colored linens or ecru linen, only white. Ecru will not bleach out easily. Also, please do not send embroidered luncheon napkins. They are best suited for what they were made for; no use parting with treasures of that kind when the Barn Owl really can't use them.
5) Thank you all for your generosity.
6) Walt: remember to include info about CASSOCK under WANTED & OFFERED [dated 31 May 1978].
7) Walt: mention the CASSOCK in the next issue. Somebody might need it & it's taking up room in my B.O. closet [30 June 1978].
[As seems obvious from Hoots 6 and 7, TBO has a 54" long, 42" waist black cassock which she offers to pass along on a first come, first served basis. For that cassock and for other matters concerning The Barn Owl, she may be addressed: c/o Fellowship Newsletter, POB 252, Eureka Springs, AR 72632. As always, a self-addressed, stamped envelope for her reply will be appreciated.]

ABORTION PRAYER PROPOSED FROM the Los Angeles Times of 1 July 1978: LONDON- A prayer for an aborted fetus may be included in the new prayer book of the Church of England.
At the forthcoming General Synod . . . the bishop of Winchester, John Taylor, will raise the issue of the humanity of the aborted fetus and its right to be regarded as human.
Taylor suggests that a short prayer might be used, such as: "Into your hands we commit this developing life which we have cut short. Look in kindly judgment on the decision that we have made and assure us in all of our uncertainty that your love for us can never change."
In Taylor's view, such a prayer would be an acknowledgement of the element of humanity in the fetus following abortion. . . . His proposal was immediately attacked by another synod member, Robert Edmunds, chairman of the Antiabortion Society for the Protection of the Unborn Child. He called the proposal preposterous and said it should not be entertained.

I INTERfaith-Cultural-Biblical Mission, founded by Fr Alan Rosenau, circuit-riding Anglican priest now serving two Arkansas parishes and one in Mississippi, offers spiritual resource material, pastoral aids, material for campus ministries, sermons, and much other printed help at reasonable prices. Christian plaques, crosses, banners and ikons also may be ordered. ICBM came about in an effort on the part of Fr Rosenau to extend the knowledge and practice of the Faith within the context of the historic Church.
C B M For further information write directly to: The Rev'd Alan Rosenau, 105 Electra Dr, Hot Springs, AR 71901 (a self-addressed stamped envelope would help) or call 501-767-9186.
[Editor's Note: ICBM might very well be the answer for some of the newsletter's readers who are presently isolated from physical contact with any Anglican Loyalist congregation.]

ADD, CORRECT, DELETE THE changes noted here are reprinted as complete and should be used instead of (and in addition to, of course) the listing in Newsletter 9:
ALABAMA: Atmore, St Andrew (SE), POB 843, 36502; Charles W. Laue, SW, 368-3897; Fairhope, St Peter (SE), POB 45, 36532; Fr William C. Newmarch; Donald Gooden, SW, POB 855, 36532; Robert Richardson, 928-5969.
ARKANSAS: Hot Springs, St Chrysostom, POB 1241, 71901; Fr Alan Rosenau, 767-9186; Richard W. Hobbs, SW, 623-6666
CALIFORNIA: Burlingame, Christ (XR); Fr John T. Cahoon, 1208 Capuchino Dr, 94010, 347-4423; Jack Lysaght, 349-7314; Menlo Park, Fr Cahoon (see Burlingame); Walnut Creek, St Martin of Tours; Lee Poteet, SW, 4407 Sugarland Ct, Concord 94521, 676-2632; John Sauter, JW, 837-0438.
FLORIDA: Largo, St John (SE), POB 1676, 33540; Fr Jack R. Habberfield, 585-4110; P. Raymond Plumer, 867-9091; Palatka, All Saints (SE); Edward W. Garris, Jr, SW, 200 Linda Ln, 32077; Mary A. Gale, 1912 Carr St, 32077, 325-2640; Mrs G. R. Ernesberger, 325-3890; Winter Haven, St Mary (SE), POB 9351, 33880, 324-3805; Fr Sterling Rayburn, 324-1579; Fr Pomeroy H. Hartman.
KENTUCKY: Ashland, St Mary; Kent Williams, DiC; T. C. Bullington, 3429 Blackburn Av, 41101, 324-8086.
MARYLAND, Annapolis, Mrs duVal Allen, 815 Cedar Park Rd, 21401
MICHIGAN: Battle Creek, All Saints (MW); Fr William O. Lewis; George M. Spriggs, Jr, SW, 263 Berkly Av, 49017; Hastings, St Matthias (MW); Fr Lewis; Vesta B. Birch, 602 E Green St, 49058; Kalamazoo, St Patrick (MW); Fr Lewis.
MINNESOTA: Minneapolis, St Chad (HT); Fr John E. Holman, 782-6350; E. H. Lindemann, SW, 4177 Shoreline, 55384, 471-8653; Nelle S. Austin, JW, 698-2250 / St Dunstan (MW), 4800 DuPont Av, S. 55409, 824-3933: Fr Grover Tipton, 1431 E 80th St, Bloomington 55420, 854-0347; John R. Fitzimons, SW, 474-9032; Jane Nones, 824-3933.
MISSISSIPPI: Biloxi, Resurrection; N. H. Hatten, SW, 200 Bryn Mawr, 39531, 388-6777; Mrs B. C. Lynch, 388-3776; Pascagoula, Ascension (SE); A. J. Willis, SW, 2803 Montclair Av, 39567, 769-2899.
MISSOURI: Monett, William F. Gabler, POB 442, 65708; St Louis, Ascension (MW), 1628 Jonquil Dr, 63119, 961-2469; Jay H. Teutenberg, SW; Mrs John K. Griffith, 725-0380 / Holy Apostles (SW), POB 3854, 63122, 726-3481; Leland Hilligoss, SW.
NEW HAMPSHIRE: Concord, St Luke; Fr Herman Nelson, POB 8, Ipswich, MA 01938; Miss Eleanor Harte, 228-8629; Trevor Rea, 228-1854; Nashua, St John Chrysostom (MW), 882-7831; Henry W. Edgell, SW, 44 Lucas Rd, RD 3, Manchester 03101, 627-2958; 497-4457 (Goffstown).
NEW JERSEY: McAfee, St Athanasius; John Pusztay, POB 684, 07428, 827-5608: West Orange, St Mark (Res), 45 Main St, 07052, 736-0212, 736-0214; Frs William F. Burns (Bishop-elect, Res) and Kennedy K. Roberts.
NEW YORK: Port Chester, Advent; Adolph Rutler, SW, RD 4, Primrose St, Katonah 10536, 232-5291; Mrs Flagler Matthews, 967-0210
OHIO: Cleveland, Sacred Heart (MW); Fr T. Hirth, 3448 Memphis Av, 44109, 661-0169 / St James (MW); Fr Frank C. Irvin, 5607 Whittier Av, 44103, 431-3252; Richard Fetzer, C, 562-5781.
OKLAHOMA: Muskogee, Advent ; Mrs Chal Wheeler, 412 N. 34th St, 74401; Andy Maupin, LR.
OREGON: Medford, St Andrew, POB 85, 97501.
TENNESSEE: Brentwood, St Joseph of Arimathea, POB 821, 37027; Fr Husk (see Fayetteville, NC); Robert F. Cherry, LR; Vivian H. Head, S-T; Memphis, St Thomas the Apostle (SE); W. F. Pearson, LR; Thomas W. Bagley, SW, 63 S. 2d St, 38103; Mrs Walter Meely, Jr, S, 910 Hawthorne St, 38107; Sewanee, St Stephen (SE), 37375; Frank Thomas, Jr, SW, 598-5891; Reginald T. Helvenston, T, 598-5832.
TEXAS: see article following
VIRGINIA: Abingdon, Good Shepherd (MA); Fr A. Fraser MacCammond Milton Webber, SW, Court St, 24210, 628-7171, 628-5262; Mrs J. Thomas Hulvey, C, 112 Crestview Dr, 24210, 628-5391; William S. Phillips, 628-9275.
C A N A D A: ONTARIO: Ottawa, Annunciation (MW); Fr C. J. de-Catanzaro, 318 Clemow Av, K1S 2B8, 232-5406; Fr W. Newton Porter, 924-2505; J. M. Pechell, 236-2096.

NEW DIOCESE FORMED SEVEN parishes formed the Diocese of the Southwest at St Mary's Anglican Church, Plano, Texas, on 21 and 22 July, and elected Mark Gladwin Holliday, 57, Rector of St Charles the Martyr Anglican Church, Grand Prairie, their first bishop. In addition to St Charles' and St Mary's, the member parishes of the new diocese are: St Thomas Becket, Dallas; St Augustine, Austin; St Paul, Big Spring; St Bede, Bedford-Euless (all in Texas); and Holy Apostles, St Louis, Missouri. The diocese also elected a Standing Committee and delegates to the constitutional synod.

BOOKLET SERIES PLANNED Mission Press, POB 18404, Serna Station, San Antonio, Texas 78233, will publish a series of booklets on aspects of Anglican Church life. First in the series of "how to" pamphlets is "How to Start a New Parish", to be available about 1 September. Others planned are: How to Say Morning Prayer, How to Say Evening Prayer, How to Furnish an Altar, Simplified Accounting for Parish Treasurers, and the like. To receive a current list of titles and prices send a self-addressed, stamped envelope to Mission Press.

OF YOUR Christian charity, pray for our bishops -Albert, Charles, Dale, Francisco, James, Mark, Peter, Robert -and William and Mark, bishops-elect.

PRINTING DISCOUNT OFFERED THE printery of St Anthony Friary, Rt 1, Box 1125, Bandon, Oregon 97411, will soon be offering "traditionalist tracts and other publications". These will be subsidized by revenues from the printery and donations. The Chapter is offering stationery and other printing necessities to ACINA churches at a 10% discount from its regular church rate which is cost plus 10%. If you are in a hurry for further information the Friary's phone number is 503-347-3200. Ask for Brother John-Mark.

QUICK QUOTES From an open letter by the Rev'd George H. Clendenin, Rector of the Church of the Holy Apostles, Glendale, California, printed in his parish bulletin and directed to the Bishop of Eau Claire: . . . It is something of a an insult to the laity to assert that they "do not understand what is involved". I submit that most of them are vastly superior analysts of the crisis within PECUSA than are the majority of self-serving and timid clergy. . . . It is true that great numbers of the laity do not know all the facts because their rectors practice a rigid censorship of information. However, there are multitudes of the laity who know exactly what is going on and who have resolved that they can no longer be affiliated with the political and theological vagaries of PECUSA. It is they who made the St Louis Congress possible. It is they who will insure the growth in the ranks of ACINA.
From Donald K. Collins' article [must reading], "The Priorities of Priesthood", in the June, 1978 issue of The Christian Challenge: To be a priest is, in a sense, willingly to accept a life sentence. A plumber has a "job"; a bookkeeper has a "job" but a priest has a "vocation". No bishop ever pronounced: "Thou art a plumber forever", and no one has ever successfully written a "job description" for a priest . . .
From a Tennessee senior warden's letter: On May 15 there were only three of us available and ready to sign the documents to incorporate . . . By June 15, [we] had a priest and some 25 communicants pledging support that amounted to approximately 75% of the projected rock bottom yearly budget . . . I am confident that within a year we will have 100 families pledged . . Within 12 months, I am confident that we will be able to have land and/or a church under negotiations. If you think we can be of any help to any forming Anglican parish, please let us know.

LATE, LATER, LATEST COLORADO: Boulder, St Teresa of Avila (HT); Fr Gregory J. Harring; Mrs Richard P. Woolley, SW, 1850 Folsom (309), 80302, 303-449-6186. ALABAMA: Birmingham, Venerable Bede (SE); Fr William J. Marvin, 3824 Asbury Pl, 35243, 205-967-6610. ILLINOIS: Chicago, St George the Martyr (MW); Fr Roderic B. Dibbert, 312-764-9820; James G. Schneider, SW, 815-932-6843 / St Jude (MW), Fr Lafond Lapointe 312-978-1285

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FCC The Fellowship of Concerned Churchmen NEWSLETTER

VOLUME 1, No. 11 September A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

DEAR JOHN: The action taken against me by the presentment you have received relating to my alleged breach of the Constitution and Canons of the Episcopal Church must be viewed in the light of the previous non-action by the House of Bishops in the case of the violation of the Constitution of the Church by four bishops in Philadelphia in 1974 when they, without complying with the Canons and in the face of injunction to desist, purported to ordain priestesses in the Episcopal Church. This they did, not only in the face of requests not to do so, but in total disregard of the fact that the ordination of women was not contemplated or authorized in the Constitution, Canons or the Book of Common Prayer. Nevertheless in the Diocese they went through words and ceremonies purporting to ordain women as priestesses in the Episcopal Church. They intended to act for and in the Episcopal Church and the Diocese. Yet, though the purported ordinations themselves were legally, theologically, and ecclesiastically a nullity, those four bishops have not yet been put to trial for their actions.

Why am I now treated differently? Is there not equal justice under the law? Or is the Episcopal Church and its House of Bishops above the law?

So far as the presentment filed against me is concerned, I deny the allegations as stated in it, because they patently overlook the facts and disregard what actually took place. It is true that I consecrated and joined in the consecration of four bishops into the Church of God (as I myself was consecrated), but I made no claim, nor do the bishops so consecrated claim, that they are now bishops of the Episcopal Church in the United States of America. The actions took place in Denver, it is true, but in no sense whatever in the Diocese of Colorado. The Diocese of Colorado is an ecclesiastical institution composed of parishes and congregations of the Episcopal Church within the State of Colorado, that are members of the convention of that diocese and accept their allegiance to the Constitution and Canons of the Episcopal Church and of the Diocese of Colorado. They recognize the Bishop of Colorado as their spiritual authority in that diocese.

The parishes and congregations comprising the Dioceses of the Holy Trinity, of the Southeastern United States, of Christ the King, and of the Midwest, on the other hand, for which I joined in the consecration of their four duly elected bishops, had separated themselves from the Episcopal Church and the various dioceses with which they had been connected, and claimed no further connection with them. Some of their clergymen were, or were in the process of being, deposed by their former bishops. They were in no sense subject to the jurisdiction of the Constitution and Canons or the Bishop of Colorado or any other bishop of the Episcopal Church.

The service of consecration that took place in Augustana Lutheran Church in Denver can by no stretch of the imagination be deemed to have been within the Episcopal Diocese of Colorado. It was not, nor was it intended to be, within that diocese or any other diocese of the Episcopal Church. The Episcopal Church had and has no jurisdiction or authority over these dioceses, no matter where it occurs geographically. No such actions can be said to be within a diocese of the Episcopal Church.

What I did was wholly outside the Diocese of Colorado and the jurisdiction of the General Convention of the Episcopal Church. I did not, as alleged in the presentment, violate the Constitution and Canons "while subject in all matters to the Constitution and Canons of the Episcopal Church and subject to the authority of the General Convention". I am retired and am not subject to the Constitution and Canons or the authority of the General Convention unless I purport to perform acts within the jurisdiction of the General Convention or one of its dioceses, and that I did not do.

When consecrated I did take an oath to "conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America", and that I have always done. But the House of Bishops, including those who now charge me with a breach of the Constitution and Canons, have themselves so emasculated the doctrine of the Church and vulgarized and degraded its worship that it is not recognizable as the doctrine and worship that I pledged and still pledge myself to uphold. The action taken in the General Convention that purported to authorize the ordination of women was wholly illegal by any standards of common law under which the Church has existed for centuries. If there were a Court of Appeals to which the matter could be brought, such action would summarily be ruled illegal and a nullity. The steps I took in consecrating four bishops were designed to preserve the doctrine and worship of the Church as they have been for centuries upheld in the Episcopal Church; that is, to save it from the desecration devised by the House of Bishops, the illegal ordination of women, of declared lesbians and homosexuals, the denigrating of sin, easy remarriage after divorce, etc., and the insipid, vulgar bowdlerizing of the Book of Common Prayer. I do not regret my actions nor in any way apologize for them. They were in my judgment and good conscience necessary and entirely in accord with the oaths I took at my own consecration.

Since I have learned that you authorized the publication of the presentment in the public press, I now feel obliged to give this recognition of it the same publicity.

I think now that my request that you send me the names of the bishops whose letters addressed to me requested me to resign from the House of Bishops, should be honored.

Sincerely,
s/Albert A. Chambers

DIFFERENT APPROACH

THE FCC Newsletter has a way of editing itself! In earlier issues the stubby-fingered editor had tried to discipline the wayward publication and to contain it in some sort of standardized format, both physically and textually. That neither has been accomplished is apparent from even the most casual perusal of past issues. This issue has determined itself to be an issue of letters and extracts from Anglican Loyalist bulletins and newsletters. So be it!

FROM FCC's PREXY

BISHOPS, priests and deacons, and lay people of the Anglican Church in North America will meet in Dallas to adopt a Constitution and Canons for the Church on 18 - 21 October at the Sheraton-Dallas Hotel. Vistors are welcome, but only elected representatives of the several dioceses participating in this important constitutive event will have voice or vote.

In preparation for Synod, a planning committee has been working for several months on two tasks: drafting the text of the Constitution and Canons to be proposed and acted upon at Dallas, and arranging for the meeting itself. The committee is chaired by the President of The Fellowship of Concerned Churchmen, the Rev'd Dr Carroll E. Simcox.

Concerning the Dallas meeting, Dr Simcox explains, "Everybody must understand that Dallas is not to be a kind of 'mini-St Louis'. The purpose of the St Louis Congress was to rally the scattered faithful and make them conscious that they are, in truth, God's Remnant within Anglicanism. The purpose of the Dallas Synod is to get this Remnant 'organized for business' as the Anglican Church in North America. We ask the prayers of all for this crucially important synod, and I think the perfect prayer for it, A Prayer to be Used at the Meetings of Convention, is on page 36 of the Book of Common Prayer."

FROM BIRMINGHAM ALABAMA

A "mini-St Louis" . . . will be held at the Airport Ramada Inn in Birmingham from 6 p.m. Friday, 15 September to noon Sunday, 17 September. We expect Bishop Watterson and leading priests of the Diocese [of the Southeastern U. S.], and hope as well for Fr Rutler and/or Perry Laukhuff. We have to feel that the weekend should become for us an anniversary -sort of to us what Bastille Day is to the French- and we plan to have Witness + Workshop + Worship -- 5 meals, 5 workshops, 5 services -- in our time together. A block of rooms has been reserved and we can take reservations for the sessions up to 10 September . . . the room reservations should be in earlier if they are to be guaranteed, but there are many other motels nearby and since this is

not a football weekend in Birmingham there should be no problem. [For further information: The Rev'd William J. Marvin, 3824 Asbury Place, Birmingham 35243; phone 205-967-6610.]

FROM ANAHEIM CALIFORNIA

THE Magdalene, the parish newsletter of the Church of St Mary Magdalene, Anaheim, is quoted in Volume 1, Number 1 of the as-yet-unnamed newsletter of the Church of St Edward the Confessor, Indianapolis, about a "happening" in Houston [Editor's Note: Which pretty well shows how well ACINA is covering the country]:

The Diocese of the Holy Trinity had great difficulty procuring a church building for a Pontifical High Mass in Houston . . . [and is] indebted to the Methodist bishop of Houston for lending . . . St Andrew's Methodist Church, with the gracious cooperation of its pastor . . .

The Protestant Episcopal bishop of Texas contacted the Methodist bishop . . . and asked him to rescind his offer, for the sake of ecumenical relations. The Methodist bishop replied that, in the name of ecumenical relations, he was surprised that the PE bishop would make such a request! Whereupon, [the Episcopal bishop] informed the Methodist bishop that he knew many influential Methodists in Houston who would not be pleased. Whereupon, the Methodist bishop countered that, as Methodist bishop of Houston, he knew even more influential Methodists than did the Protestant Episcopal bishop!

TWO FROM COLORADO

CALVARY Church, Idaho Springs, has been without a church bell some 75 years [the old church burned]. The tower, the beams, etc. all exist in the present structure except a bell to call the faithful to worship. Would you please include in your next newsletter a plea for any bell presently stored away and not in use. We can pay for the transportation to Idaho Springs, but we do not have funds to buy a bell at this time.

AND

First off, this is a plea for prayers and money. [On] 7 June the Bishop of Colorado filed suit on this little congregation of twelve persons. The intent is to take the church property despite the fact that the congregation has the title.

This small flock of faithful Churchmen has already drawn from personal savings accounts $5,000. There is no other source to draw from. We have some chance of winning this court case and setting a precedent if we have some financial help to defend ourselves. Otherwise, we shall lose by default.

If you can help us with any donation, large or small, it will be most gratefully appreciated. Checks should be made to the Diocese of the Holy Trinity and marked in the lower left corner "St Paul's Church, Central City". This congregation has now reached the desperation point of having to ask for help. Any donation is tax-deductible since St Paul's Church is a non-profit corporation.

Please pray for us here in Central City. It is now our turn to suffer for conscience sake.

[For further information about either the need for a bell in Idaho Springs or for defense funds in Central City: The Rev'd William Buck, POB 176, Black Hawk, CO 80422.]

FROM HOT SPRINGS ARKANSAS

FIRST, we are tremendously encouraged, enthusiastic, and excited over the support which is developing throughout the country for the Anglican Church in North America . . .

Second, we are happy to announce that the Bishop of the Diocese of Christ the King will be in Arkansas immediately following the [Constitutional] Synod [in Dallas]. He will celebrate the Holy Eucharist and confirm candidates at St Chrysostom's Sunday, 22 October, and that afternoon will address all concerned Churchmen and interested persons at the Reddi-Kilowatt Building in Little Rock.

[For further information: The Rev'd Alan Rosenau, POB 1241, Hot Springs National Park, AR 71901; phone 501-767-9186.]

FROM CHARLESTON SOUTH CAROLINA

AN unfortunate rumor is going the rounds, and I would like you to help me spike it.

Two of our parishioners recently made an innocent visit to the home parish in another state of one of the episcopal sects. Its bishop then reported in his newsletter a friendly call from Mr and Mrs Soandso "of St Timothy's Anglican Church, Charleston, S. C., whose rector is the Rev'd Robert Harvey".

As a result I have found myself on the mailing list of four such churches, and have received letters or phone calls from every one of their bishops. It is assumed that we are shopping around for a Church other than the Anglican Church in North America. And, more importantly, I have received anxious calls from every part of the country inquiring whether the rumor is true.

Flatly and unequivocally, it is not. We are Anglicans and only that. We are protecting our faith and our traditions against the unbelievers who have kidnapped PECUSA and carried her into a Babylonian captivity. It is unthinkable that we should leave our own Church and join another whose antecedents are -to say the least- questionable.

There are two things you should know about these "Anglican" sects. We can be in sympathy with them for their stand on doctrine and morals and for their continued use of the Book of Common Prayer. But they are not Anglican in the critical sense that they have received the episcopate through the Anglican succession. And none has left PECUSA with the intent of maintaining a link with a world-wide remnant of the Anglican faithful. We do have Anglican orders and with God's help will establish a remnant that within a few years will include the faithful from around the world.

The second thing is to point out that these sects live by proselyting Episcopalians: they are exploiting weakness. As Bishop Mote has said, "the vagantes (rootless clergy) are priests who are looking for people. ACINA are a people who are seeking priests." As a part of their promotion, several of these Churches had their bishops and priests at St Louis making contacts. One of the FCC's unpleasant tasks there was dealing with these gate-crashers. All we could say was that we had no immediate business with them. We had nothing against them, but our only controversy was with PECUSA, and it was something they could not help us with. As to combining forces, that was unthinkable short of a thorough study of their doctrine and order. And such a study would have to be made by the Anglican Church -- not by The Fellowship of Concerned Churchmen.

At the moment I believe we have only one special calling from God --to separate ourselves from the Anglican unfaithful, and at the same time to provide a household for the faithful. This is true for St Timothy's as a parish. It is true for ACINA as a Church. We have no time right now for lesser or extraneous things.

FROM THE BISHOP OF THE MIDWEST

HOW much do we actually listen to the words of the Book of Common Prayer? and how much are we really aware of their meaning? In our determination to be loyal Anglicans we have chosen to adhere to the old book rather than accept the erroneous changes of the new one. That must mean that we not only like the language and forms -the beauty of the old expressions of our ancient faith- but also that we believe them and wish to follow them scrupulously. Are we not also bound to observe the rubrics? Unless we do so, we are not only behaving as lawlessly as those who laid violent hands upon the substance of the catholic faith and order contained in the book when they proceeded to replace it with a new; we are missing the rich values contained in the book for the ordering of our daily lives and worship. If we are careless about adhering both to the letter and the spirit of the Prayer Book, we miss the rewards of an abundant heritage.

In the [proposed] Prayer Book the Decalogue was removed from the communion rite and placed in a little penetential addendum outside it, with no requirement that the Ten Commandments be used at all. Of course, it has also been common practice in recent years not to use the Decalogue. But is it not ironical that in an age which has witnessed such a softening of references to human sinfulness (which is what the commandments remind us of), we have seen more frequent evidences of sin in our midst? We who revere the Prayer Book must remember that the Decalogue remains to be used in our liturgy as in our lives, even though it is qualified by Jesus' great Summary of the Law and the new commandment of love. Use of the Decalogue "may be omitted, provided it be said at least one Sunday in each month" (p 67). So long as we profess to value and follow the Book of Common Prayer, are we not bound to obey such directions as are clearly specified?

Another important direction given us by the Prayer Book is on p li -a Table of Fasts. Too many Churchmen seem to be ignorant of what is most specifically required, or they ignore it --that there are days of fasting "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." To abstain is to avoid the consumption of some particular food of which we are fond, and traditionally Christians have abstained from flesh meat. To fast is of course to reduce the quantity and quality of all food and drink. The Church thus directs us to use fasting and abstinence as exercises of devotion on Ash Wednesday, Good Friday, the weekdays of Lent, the Ember Days and all Fridays except Christmas Day and the Epiphany or any Friday which may intervene between those two feasts.

No bishop, priest, deacon or layman has any authority to alter unilaterally what the Church requires in her formularies. By faithful adherence to such directions we not only will enjoy the wealth of variety in the Book of Common Prayer, and share a common discipline, and thankfully worship and live according to a common standard, but also show ourselves obedient sons and daughters of our mother, the Church, and of Christ who is her Head.

FROM GLENDALE CALIFORNIA

THERE seems to be confusion in the minds of many outside [the Church of the] Holy Apostles about the present status of our parish family. This has been compounded by the fact that publication of the regular weekly Encyclical was discontinued, as is our custom, during the summer months. Members of the congregation are fully aware of our status, of course, but absentee friends have apparently pictured us as immediately "out in the cold" when headlines of the court decision on our lawsuit seemed to give that impression.

The actual decision has not yet been handed down. It is expected by the end of August. We then have a month to file our appeal. Following the filing of the appeal, we will be obliged to wait an extended time for another decision. We plan to exhaust completely the appellate process (including resort to the Federal courts).

Our most sincere thanks go out to all who have written or telephoned during this difficult time, with special appreciation to all who have sent their donations to our Legal Defense Fund. The prayers, moral support and material assistance of friends all across the country have helped to sustain us, thanks be to God.

[For further information" The Rev'd George H. Clendenin, 1011 S. Verdugo Rd, Glendale 91205; phone 213-243-3424.]

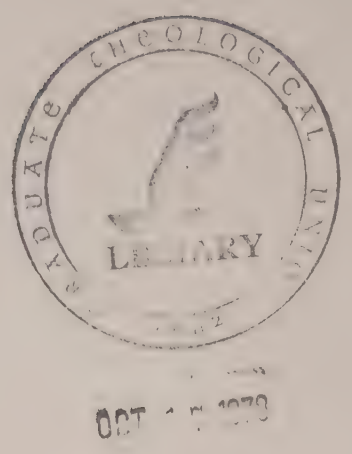
OF YOUR Christian charity, pray for our bishops --Albert, Charles, Dale, Francisco, James, Mark, Peter and Robert-- and for Mark and William, bishops-elect.



YET another parish in the Diocese of the Mid-Atlantic has sent us its parish device with the request (which we happily honor) that it be displayed in the newsletter. Shown here is the logo of the Anglican Church of St Edward the Confessor, the mailing address of which is in Norfolk, Virginia, but which meets at 9:30 a.m. on Sunday in Virginia Beach and at 11:30 in Portsmouth. The logo was designed by Mark Mahler, the son (we believe) of the parish's senior warden, and is made up of the bust of St Edward inside an eliptical shield with the cross of St George behind.

GOD willing, issue 12 will carry a complete list of parishes.

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FCC The Fellowship of Concerned Churchmen NEWSLETTER

VOLUME I, No. 12 October A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

LET US hear from you! From the beginning we have held that the newsletter was,and is, a medium of exchange for Anglicans, and others interested in the continuing Church. We know that many presently receiving the newsletter do not fall in either category. Now is the time for us to check our mailing list to see that the newsletter is going only to those who genuinely want it. Therefore, if the code letters after your name are anything but FCCP or FCCI, you need to drop us a postcard, "I want to continue to receive the FCC Newsletter." All codes except FCCP and FCCI will be removed from the files after we mail the December issue. It would help us if you would cut out and paste the address from your newsletter on the card; it is not necessary, but do send us your name and address as it appears on the newsletter (with corrections, if necessary).

SYNOD FUND SET

A MOST important event in the life of the Anglican Church in North America will take place on October 18-21 in Dallas: the Constitutional Synod of this body of the continuing Episcopal Church, to adopt an official Constitution. By this action, the Anglican Church in North America will become a fully organized and operative province of the Holy Catholic Church.

The Fellowship of Concerned Churchmen is undertaking to help bring to pass this vital step forward, and so we are turning to you to invite you to share in this task. We trust you agree that if the Anglican Church in North America is to do its work for God in the world it must establish a suitable Constitution as soon as possible.

Between now and the Dallas Synod, an immense amount of work must be done in drafting the text of a Constitution in such a way that it can be received, amended as desired and finally adopted and promulgated. There will inevitably be heavy expense in preparing for the Synod and seeing it through.

We are setting up a special fund for this purpose. Contributions to it will be used for Synod expenses, with the understanding that if there is any unexpended balance, it will be used for the continuing work of the Fellowship of Concerned Churchmen.

If you wish to contribute, your check should be made out to: "FCC", with a notation, "For the Constitutional Synod". Send it to: FCC, POB 505, Amherst, Virginia 24521. Your contribution is, of course, tax-deductible.

We thank you for the thoughtful consideration which we know you are giving to our need, and we earnestly ask for your prayers for us and for those who will be engaged in this most urgent and weighty undertaking for the Church and the Kingdom of Jesus Christ.

Faithfully yours, [Signed by the four Bishops of ACINA and the President of The Fellowship of Concerned Churchmen]

ACINA

HEREWITH is the most accurate, up-to-date list of continuing Church congregations available to the newsletter as of the date of its preparation. As always, we ask that you advise us of inaccuracies or omissions. Call (502-253-9701, 253-9800) or write (POB 252, Eureka Springs, AR 72632) with your corrections. Where known, diocesan affiliations are shown as follows: Christ the King (XR); Holy Trinity (HT); Mid-Atlantic (MA); Midwest (MW); Resurrection (R); Southeast (SE); and Southwest (SW). Listings have been abbreviated to show principal means of contact via mail or phone.

ALABAMA: ATMORE, St Andrew (SE), POB 843 36502;Chas W. Laue, SW, 205-368-3897 / BIRMINGHAM, St Bede (SE), POB 624 35201; Revd Wm J. Marvin, 205-967-6610; Elmer T. Welch, SW, 205-629-5521 / DECATUR, Dr Tom Bingham, POB 1929 35602 / FAIRHOPE, St Peter (SE), POB 855 36532; Revd Wm C. NewMarch, 205-928-8252; Donald Gooden, SW, 205-928-2215 / MONTGOMERY, St Joseph of Arimathea (SE), POB 17236 36117; Fr Marvin (B'ham); Philip C. Davis, SW,205-272-2814
ARIZONA: PAYSON, Holy Nativity (XR), POB 1261 85541; Revd Robt P. Donovan, 602-474-3114
ARKANSAS: HOT SPRINGS, St Chrysostom (XR), POB 1241 71901; Revd Alan Rosenau, 502-767-9186; Richd W. Hobbs, SW, 502-623-6666 / MOUNTAIN HOME, St Mary in the Ozarks (HT), POB 654 72653; Revd Wm C. Morgan; Nils Florentz, SW, 502-492-6132
CALIFORNIA: ANAHEIM, St Mary Magdalene (HT), POB 4729 92803,714-774-8100; Revd Anthony F. Rasch; Wm T Heaton, SW, 714-551-4825 / ARCATA, Holy Family (XR),1754 Roberts Way 95521;Donald Clancy,W, 707-822-2105 / BERKELEY,St Jos of Arimathea (XR),2543 Durant Av 94704,415-841-3083;Revd Francis W. Read, 415-658-4033 / BURLINGAME, St James (XR); Revd Jno T. Cahoon, 1208 Capuchino 94010, 415-347-4423; Jack Lysaght, 415-349-7314 / COVINA, St Luke (HT); Revd Richd E. Lockwood; Robt Kambeitz, SW, 213-334-7362; Mrs Walter Buerger, C, 20769 Mesarica Rd 91724, 213-331-3623 / DOWNEY, St Michael (HT), 11425 Paramount Bl 90241, 213-869-8044;Revd Elwood B. Trigg / GLENDALE, Holy Apostles (XR), 1011 S Verdugo Rd 91205, 213-243-3424; Revd Geo H. Clendenin, 213-241-4473 / GLENDORA, St Luke (HT), 213-967-3333 / LOS ANGELES, Our Saviour, 6301 W Olympic Bl 90048, 213-935-0228; Wm Jackson, SW / MENLO PARK, St James (XR), 415-655-4951; Fr Cahoon (Burlingame) / OAKLAND, St Peter (XR), 6013 Lawton Av 94618, 415-655-4283; RtRevd Robt S. Morse (Bp of XR), 415-841-8150 / PLEASANT HILL,St Martin of Tours, 622 Contra Costa Bl 94523, 415-432-4293, 837-0438,763-4580; Revd G. D. Wiebe, SSC / SAN JOSE, Resurrection (XR), 1717 The Alameda 95126; Revd Clarence Lee, 408-295-6310; Geo Gabarino SW, 408-286-1610 / SAN MARCOS, St Michael & All Angels, Revd Burket Kniveton / SANTA ANA, St Therese of Lisieux (HT); Revd G. Russell Touchstone; Wm Musgrove, SW, 105 W Stevens 92707, 714-540-7103 / SANTEE, M/M K. V. Saunders, 8701 Mesa Rd (44) 92071, 714-449-9301 / WRIGHTWOOD, Gordon Koenig, LR, POB 1032 92397
COLORADO: BLACK HAWK, St Paul (HT), POB 176 80422, 303-582-5858; Revd Wm C. Buck / BOULDER, St Teresa of Avila (HT); Revd Gregory J. Harring; Mrs Richd P. Woolley, SW, 1850 Folsom (309) 80302, 303-449-6186 / COLORADO SPRINGS, St Athanasius (HT), 3105 Downhill Dr 80918,303-598-5207; Revd Stanley G. Macgirvin; Dr Alfred J. Martin, SW, 303-598-8081 / DENVER, St Mary (HT), 2290 S Clayton 80210, 303-758-7211, 757-6814; RtRevd Jas O. Mote (Bp of HT) / GRAND JUNCTION, Anglican Mission of Colorado West (HT); Mrs Grace Hardcastle, 1441 Patterson Rd (502) 81501 / IDAHO SPRINGS, Calvary (HT); Fr Buck (Black Hawk) / WESTCLIFFE, St Matthew the Apostle (HT), 303-783-2213, 783-2338; Revd Richd C. Willars; Mrs Wm G. Falkenberg, POB 206 81252
CONNECTICUT: MYSTIC, St Alban; Revd Chas Austin Dinkler,32 Pearl 06355, 203-572-0137; Mrs Wanda McFarland, 203-536-4366 / NEW CANAAN, Mrs Alfred M. Hudson, 1C2 Valley Rd 06840
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FLORIDA: FORT LAUDERDALE, St Michael the Archangel (SE),POB 5203 33310, 305-735-0266; Revd Jas G. Monroe, Jr; Kenneth W. Scott,SW 305-565-1758 / LARGO, St John (SE), POB 1676 33540; Revd Jack R Habberfield, 813-585-4110; P. Raymond Plumer, LR, 813-887-8091 / MIAMI, St Charles the Martyr / PALATKA, All Saints (SE); Edw W Garris, Jr, SW, 200 Linda Ln 32077; Mary A. Gale, 904-325-2640; Mrs G. R. Ernsberger, 904-325-3890 / PENSACOLA, All Saints, POB 4538 32507; Michael G. Carr, SW, 904-455-5630; Dr A. W. White, 904-456-2611 / PORT CHARLOTTE, Howard C. Warner, 315 NE Laramore 33952, 813-625-4781 / SEBRING, St Simon of Cyrene (SE); Col Paul Trammel, SW, 7693 Rolling Hills 33870 / TALLAHASSEE, St Andrew (SE), POB 3101 32303; Jas Larkin, SW; Col C. L. Perkins, C, 904-385-3116; Col Robt M. Shoemaker, LR, 904-385-8547 / WEST PALM BEACH, Holy Spirit (SE), 1003 Allendale Rd 33405, 305-833-7605; RtRevd Peter F. Watterson (Bp of SE), 305-833-9937 / WINTER HAVEN, St Mary (SE), POB 9351 33880, 813-324-3805; Revd Sterling Rayburn, 813-293-2907
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ILLINOIS: BEDFORD-BLOOMINGTON, Good Shepherd (HT); Revd Ronald L Greeson, 3130 N Grand E, Springfield 62702, 217-523-7113; Mrs Norman Nichols, RR 13, Box 653, Bedford 47421; Joel Marsh, RR 10 Box 637, Bloomington 47401 / CHICAGO, St George the Martyr (MW), 7400 Sheridan Rd 60626; Revd Roderic B. Dibbert, 312-764-9820; Jas G. Schneider, SW, 815-932-6843 AND St Jude (MW); Revd Lafond Lapointe, POB 5716 60680, 312-978-1285

INDIANA: EVANSVILLE, St Mary the Virgin (HT); Revd Wm E. Stark, 809 SE Riverside 47713, 812-425-4972; Wm Hickman, POB 3271 47701 / INDIANAPOLIS, St Edward the Confessor (HT); Fr Jos P. Deyman, 3662 Nobscot Ct (1A) 46222, 317-926-6940 / NEW CASTLE, Our Saviour (HT); Fr Deyman (Indnpls); Jack Bradberry, 711 S 11th 47632; Dale Fight, 121 N Dill, Muncie 42303 / SOUTH BEND St Mary Philip Lund, SW, 1021 Strong, Elkhart 46514, 219-522-3480;Philip Muller, LR, 1224 Lincolnway E 46618
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792-6734 / SIOUX CENTER, Revd E. L. Hebden Taylor, 333 4th Av,NE 51250, 712-722-1671
KANSAS: FORT SCOTT, St Francis (HT), POB 425 66701; Revd Dwain A. Jenista; Jas McNeley, SW, 316-223-2838 / WICHITA, Billy Nalle Apt 2205, 400 W Central 67203
KENTUCKY, ASHLAND, St Mary (MW); Revd Kent Williams; M/M T. C. Bullington, 3429 Blackburn 41101, 606-324-8086 / DAYTON St John (MW), 619 O'Fallon 41074, 606-781-5006; Revd Jas Bjorkman
LOUISIANA: NEW ORLEANS, Christ (SE), 4007 St Charles Av (103) 70115; Chas Parnell, SW, 504-643-0361; Ann Plaisance, 504-891-1797 (both numbers after working hours)
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MISSISSIPPI: BILOXI, Resurrection, POB AK 39531;N. H. Hatten,SW, 601-388-6777; Mrs B. C. Lynch, 601-388-3776 / GAUTIER, Mrs M.L. Wootten, 1709 Pat 39533 / GREENVILLE, St Luke (XR); Fr Rosenau (Hot Springs AR); Mrs Willard McIlwain, 745 S Washington 38701; Claude Aylor, POB 311,Lake Village AR 71653 / PASCAGOULA, Ascension (SE); A. J. Willis, SW, 2803 Montclair 39567, 601-769-2899
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NEW HAMPSHIRE: CONCORD, St Luke; Revd Herman Nelson, POB 8, Ipswich MA 01938; Miss Eleanor Harte , 603-228-8629; Trevor Rea, 603-228-1854 / JEFFERSON, St Dunstan (HT); Fr Nelson (Concord); Geo Brackett,RFD 1, Box 147 03583 / LACONIA,St Michael the Archangel (HT); Fr Nelson (Concord); Dean Steward, 24 Ledgewood Estates, Ashland 03217 / NASHUA, St John Chrysostom (MW),603-882-7831; Henry W. Edgell, SW, 44 Lucas Rd, RD 3, Manchester 03103, 603-627-2958; 497-4457 (Goffstown) / WINCHESTER, St Luke; Fr Nelson (Concord); David Hewlett, 603-239-4325, 239-6677
NEW JERSEY: ATLANTIC CITY, Ascension, POB 1808 08404; Revd Robt M. Collins, 609-266-8807; Revd Stuart W. Frazier, 609-266-3817 / FLEMINGTON, St Peter (R), POB 681 08822, 201-782-2521, 782-1812; Revd Gerardo Machado, 201-752-1784 / MCAFEE, St Athanasius; M/M John Pusztay, POB 684 07248, 201-827-5608 / NORTH PLAINFIELD, St Stephen (R); Dr Donald Moore, SW, POB 591, Bound Brook 08805, 201-356-6873 / PENNSAUKEN, St Richard (R); Fr Hewett (Phila); Robt C. Reynolds, 6556 Githens Av 08109 / WEST ORANGE, St Mark (R), 45 Main 07052, 201-736-0212, 736-0214; Revd Wm F. Burns (Bp-elect of R); Revd Kennedy K. Roberts
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NORTH CAROLINA: ASHEVILLE, Our Lady of Walsingham; Revd Will H. Dunstan,95 Sunset Dr 28804, 704-254-6622 / CHAPEL HILL,St Thomas of Canterbury (SE), POB 2312 27514, 919-967-2442; Revd Geo D. Stenhouse, 919-383-6969 / CHARLOTTE, St Paul the Apostle (SE); POB 1781 28232; Fr Stenhouse (Chpl Hill); Thos Samonds, SW, 704-366-1552 /

OHIO: AKRON, St Mary (MW), POB 3693 44310; Fr Ryerson (Conneaut) Dr Don R. Gerlach,C,216-836-7160, 375-7324, 928-3990 / CLEVELAND Sacred Heart (MW); Revd T. Hirth, 3448 Memphis Av 44109, 216-661-0169 AND St James; Revd Frank C. Irwin, 5607 Whittier Av 44103, 216-431-3252; Richd Fetzer, C, 216-562-5781; Revd Donald Rice, 3393 E Scarborough Rd,Cleveland Hts 44118, 216-368-7035 / COLUMBUS, Christ (MW), 2535 Sunbury Dr 43219, 614-476-4191; Revd G. Wayne Craig; Robt Amerine, SW, 614-888-6402 (Worthington) / CONNEAUT, St Gregory the Great (MW); Revd Jas M. Ryerson, 332 Liberty 44030,216-593-1437 / COSHOCTON,St Paul (MW);Revd Larry Snyder,SSC, 539 Cambridge Rd 43812, 614-623-0744;John Metz, 1208 Cambridge Rd 43812 / DAYTON,All Saints (MW);Revd Peter L. Bennett, 6517 Grovehill Dr 45424,513-326-5187;Danl Sauer,SW,513-274-8328 / EUCLID,Resurrection (MW);Revd Shelbert Harris, 19751 Edgecliffe Dr 44119 / LANCASTER, St Luke (MW); Fr Craig (Columbus); Wm F. Cantieri, SW, 310 Hillside 43130, 614-653-8607 / PORTSMOUTH, Christ (MW); Fr Craig (Columbus); Chas Brown, LRiC, 721 Washington 45662, 614-353-7520
OKLAHOMA: MUSKOGEE, Advent (XR); Andy Maupin, SW&LR, Rt 2, Box 286-C 74401, 918-989-5255;Mrs Chal Wheeler, 918-687-4143 / OKLAHOMA CITY, Holy Cross (XR), POB 12530 73157, 405-722-3440; Revd R. R. Pressley, 405-946-3589 / TULSA, St Stephen (XR); M/M John MacIntosh, 2724 S Lewis 74114, 918-749-4143; Mrs Betty Spurgin, 918-742-6151
OREGON: JACKSONVILLE-MEDFORD, St Andrew (XR), POB 85, Medford 97501; L. Saml Sebring, Jr, SW, 503-535-2197
PENNSYLVANIA: ERIE, St David (MW); Fr Ryerson (Conneaut OH); Dr Jack Zimmerly, SW, POB 84, Waterford 16441 / PHILADELPHIA, St James the Less (R); Revd Clayton K. Hewett, 3227 W Clearfield 19132, 205-229-5767 / PHILIPSBURG, St Alban; Mrs Frances Ross,12 N 4th 16866 / PITTSBURGH, Holy Trinity (MW); RtRevd C. Dale David Doren (Bp of MW), 2393 Country Club Dr, Upper St Clair 15241, 412-833-6221, 221-3598; T. Dixon Holladay, Jr, 1823 Tyburn Ln 15241 / STATE COLLEGE, St Alban (R);Mrs Stuart Forth, 963 E. McCormick 16801, 814-234-4483
SOUTH CAROLINA: AIKEN, All Saints (SE); Revd Henry Summerall, Jr 100 Park Av SW 29801, 803-648-9529; Wm Nightingale, Jr, SW, 410 Colleton Av SE 29801 / CHARLESTON, St Timothy, 68½ Queen 29401, 803-722-6351; Revd Robt C. Harvey, 803-722-3595 / COLUMBIA, Good Shepherd (SE), POB 1298 29202, 803-765-1334; Revd Wm L. Gatling, Jr, 803-772-5736 / FLORENCE, Our Saviour; Fr Harvey (Charleston) Laurence K. Wells, SW, POB 694, Kingstree 29556, 803-354-9918 / SPARTANBURG, M/M Jno Gerson, Jr,128 Holly Dr 29301, 803-576-3754
TENNESSEE: BRENTWOOD, St Jos of Arimathea, POB 821, 37027; Fr Huske (Fayetteville NC) / MEMPHIS, St Thomas the Apostle (SE); Fr Rosenau (Hot Springs AR); Thos W. Bagley, SW, 65 S 2d 38103, 901-522-1190 / SEWANEE, St Stephen (SE) 37375; Frank Thomas, Jr, SW, 615-598-5891; Reginald H. Helvenston, T, 615-598-5832 / SHELBYVILLE, St Dunstan (SE); Ray Anderson, 799 Whitthorne 37160 615-684-0447
TEXAS: AUSTIN, St Augustine (SW); Fr Meshew (Dallas);Jas C. Fish SW, 7306 W Rim 78731, 512-345-0617; Miss Auburn Faber, C, 8706 Silverhill Ln 78759, 512-345-1329 / BIG SPRING, St Paul (SW); Fr Meshew (Dallas); W. T. Wynn, SW, 1603 W Dengar, Midland 79701; Mrs John Affleck, S, 2308 Allendale Rd 79720 / CORPUS CHRISTI, Mrs John C. Rip, 3120 Ocean Dr 78404 / CORSICANA, Transfiguration (HT), POB 881 75110, 214-872-2581; Revd Robt Q. Kennaugh / DALLAS, St Thomas Becket (SW); Revd Jean Pierre Meshew, POB 136, Bedford 76021, 817-498-1147; Chas L. Bucy, SW, 5230 Pebblebrook 75229, 214-369-7416 / EULESS, St Bede (SW); Fr Meshew (Dallas); Ernest Workman, SW, 217 Bedford Ct, Bedford 76021 / GRAND PRAIRIE St Charles the Martyr (SW), POB 575 75051; Revd Mark G.Holliday (Bp-elect of SW), 214-262-5539; Dick Bond, SW, 730 Egyptian Way 75050 / HOUSTON. St Andrew (HT), POB 36277 77036; Lewis E. Berry, Jr, SW, 713-783-3529, 772-2322 AND St Margaret of Scotland / NEW BRAUNFELS, St Joseph (HT), POB 18404 San Antonio 78218; Fr Miller (SA); Donald K. Collins, W, 7706 Village Park San Antonio 78233 / PLANO, St Mary (SW), 1602-15th Pl 75075; Bill Brewer, SW 214-596-4636 / SAN ANTONIO, All Saints (HT), POB 18404 78218; Revd F. Ogden Miller, 512-657-4972 / VICTORIA, St Paul (HT); Fr Miller (SA); 1616 Plantation 77901; Kenneth Greenhill, SW, 512-573-2708; Mrs J. W. Opella, T, 512-575-7589, 575-4136
UTAH: SALT LAKE CITY, St Andrew (HT); Robt Sperling, 305 South 12th East 84102, 801-582-6914; Mrs H. L. Cook, 801-277-0305
VERMONT: NORTHFIELD, Incarnation (HT); Revd Frederick E. Preuss, II, RD 2 05663
VIRGINIA: ABINGDON, Good Shepherd (MA);Revd A. Fraser MacCammond Rt 4, Box 1750, Christiansburg 24073, 703-382-7892;Milton Webber SW, 703-628-7171, 628-5262 / ALEXANDRIA, St Margaret of Scotland (MA);Jerome Loomis, SW, 112 N Alfred 22314, 703-836-6504; Daniel J. Jones, 703-533-9505 / AMHERST, Ascension (MA); Revd John A. Pedlar, POB 552 24521 / BLACKSBURG, St Peter (MA); Revd Harry B. Scott, III, POB 238, Christiansburg 24073, 703-382-7970; Dr Robt C. Heterick, Jr, SW, 234 Craig Dr 24060, 703-552-1587 / BRIDGEWATER, Holy Cross (MA), Box 99 BC 22812, 703-828-2501; Revd Dale E. Mekeel (Pres Standing Comm of MA), 703-828-6834 / CENTREVILLE Ascension (MA), 13941 Braddock Rd 22020; Revd Ramsay Robertson-Kendall; Nathaniel Young, SW, 10510 Cedar Av, Fairfax 22030 / NORFOLK, St Edward the Confessor (MA), POB 12311, 804-461-3922; Jos Mahler, SW / RICHMOND, Christ the King (MA); Revd Kyle Boeger, POB 236, Bremo Bluff 23022; Ralph R. Hudson, SW, 804-232-1848; David E. Martin, JW, 804-288-0730
WASHINGTON: REDMOND, St Bartholomew, POB 447, Kirkland 98033; A. R. A. Yeoman, JW, 9675 Evergreen Dr, Bellevue 98004 / SEQUIM, St Anselm of Canterbury (XR); Fr Wilkinson (Victoria BC); Geo E. Brown, SW&LR, Rt 3, Box 781 98382, 206-683-3637
WYOMING: CHEYENNE, Blessed Sacrament (HT), POB 66 82001; Revd John K. Vallensis, POB 2826 Airport Sta 82001, 307-634-8290

C A N A D A

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MANITOBA: WINNIPEG, St Thomas More; Geo W. Pearce, 55 Wilton St R3M 3B3
ONTARIO: ALEXANDRIA, Glengarry Mission; Robt B. Kerr, POB 1101 K0C 1A0, 613-525-3696 / COBOURG, St Mary (MW); Revd Bruce Parry, 295 King St, W K9A 2N4, 416-372-8637 / OTTAWA, Annunciation (MW) Revd C. J. deCatanzaro, 318 Clemow Av K1S 2B8, 613-232-5406; Douglas Norman, SW, 613-729-7227; Mrs Sheila Robertson, JW, 613-728-8607

OF YOUR Christian charity,pray for our bishops -Albert, Charles, Dale, Francisco, James, Mark, Peter and Robert -and for Mark and William, bishops-elect.



JUST thought newsletter readers would like to know that The Barn Owl has received linen from 20 people in 14 states, nine gifts of cash from seven states, and 15 requests or inquiries. She has ample linen now in various weights. People are asking for patterns of chasubles. She has two patterns (traced on wrapping paper) and suggests that maybe those who have chasubles could cut patterns from them and offer to pass them along through the newsletter. A fried whose intials are WOL writes that Robert Gaspard Co., 3025 N 30th St, Milwaukee, WI 53210 "can outfit one in nice-looking, simple, non-crushable 5-piece sets for about $45 a set." From the start of The Barn Owl operation [not serious, just a strained tendon in the left wing from sewing too much], ninety pieces have been sent out. TBO does not charge for her work [wing tendon strain is covered under MEDIBIRD].

Many thanks to all who have contributed linens and cash. Remember, The Barn Owl gives a hoot.

THE Church of the Holy Family, 1754 Roberts Way, Arcata, California 95521, solicits (and would appreciate) any donations of hymnals, Prayer Books, and vestments.

FCCB
The Rev'd David E. Green
2451 Ridge Road
Berkeley, CA 94709

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F C C The Fellowship of Concerned Churchmen NEWSLETTER

VOLUME I, Number 13 November A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

Newsletter 13 confines itself almost entirely to the Dallas Synod, with the addition of a few announcements of current importance and some items that we have simply not been able to squeeze in before.

REPORTS FROM DALLAS

FROM the FCC Press Office: The fledgling Anglican Church in North America almost self-destructed before it could legally come into being through the adoption of a constitution at Dallas 18-21 October.

It was a meeting filled with tension, political harangues, and even some personal vilification, and it included a 24-hour walk out by two of the dioceses -Southeastern United States and Christ the King- whose bishops declared they would meet elsewhere to adopt their own constitution before they would continue to work with a group that, in their opinion, intended to establish a Church that was congregationalist rather than Catholic in nature and structure.

The real issue of the disagreement appeared to be that of authority and where it would reside in the Church, although most of the debate during the first two days swirled around whether or not to seat the recently-formed Diocese of the Southwest, which provided something of a "test case" in the matter of authority. In the end, Southwest was seated and given voice but no vote.

It was not until the third day that the delegates got down to the business of dealing with a draft constitution, prepared by a special committee over several months. By midnight on Friday, it appeared there would be insufficient time to complete the debate and voting, item by item, by the Saturday noon deadline.

However,when the Assembly went into its final session the next day, a resolution was offered to adopt the portion of the document which had been debated and approved,and to adopt provisionally the remainder until the '79 General Synod could deliberate.

After much debate, the Assembly requested the four bishops to offer their guidance before the vote was taken.

Bishop Watterson (Southeast) said that, although he believed "we were not ready to do what we are doing," he also felt that "we need to go away from here with something in our hands and as united as God will allow."

Bishop Mote (Holy Trinity) said he favored the resolution. "We are never really ready to adopt a constitution and canons, and politics don't bother me if it ends up good," he explained. "Besides,there isn't anything in this document that isn't Catholic."

Bishop Morse (Christ the King) commented only that "God writes straight with crooked lines."

Bishop Doren (Midwest) offered no comment, but when the vote came, he joined with Bishops Watterson and Mote to approve the document. Bishop Morse abstained.

Overwhelming approval was given by the lay delegates and also by those in the clerical order. The document will now be sent to the seven dioceses for discussion and ratification or rejection in their synods. When four dioceses have ratified, it will become effective as the law of the Church.

The only major alteration in the proposed document made by the Assembly was the name of the Church, which has been unofficially called the Anglican Church in North America. The final selection was the Anglican Catholic Church.

[For a more complete report, read the December issue of The Christian Challenge. What follows are "impressions", requested before the fact by the FCC Newsletter.]

FROM a priest in Alabama: My "impression" at this point is that Dallas was far, far more important to the life of the Anglican Catholic Church than the Constitution provisionally adopted. For what was really at issue during the two days when it seemed there would be a split into two factions was the determination of just where responsibility and authority in this emerging Church really lies. . . . The idea was conceived in St Louis. It gained impetus in Denver. It became fact in Dallas.

FROM a priest in Arkansas: It has been a time of some agony and some turbulence. Birth is not painless. The Anglican Catholic Church has begun with great promise: (1) an unmistakable proclamation has been sounded of the authority and responsibility of the historic episcopate; (2) a deliberate, concertedly catholic constitution with canons has been provisionally taken up for the guidance and missionary aid of the Church. In all, it was a necessary, imperfect, truthful event.

FROM a priest in Florida: As I interpret the two major currents [in Dallas], people of all shades of opinion were interpreting signs without also imbibing the Word. It looked like to some that a group of Anglo-Catholics-in-favor-of-autocratic-rigid-high-church-bishops were trying to take over everything. It looked to others that certain people who described themselves as "low churchmen" were trying to divest the Bishops of all authority . . . the first thing I saw was that these "low churchmen" are about as "low church" theologically as the Patriarch of Constantinople. . . what I detected in the assembly in Dallas was a bevy of lay people and priests who know the Tradition well; they think theologically, and base their theology on the Bible, the Fathers and the Prayer Book. So what gave the appearance to the casual observer of a protestant-catholic fight was actually a struggle between Catholic-minded Churchmen who disagreed about the limits of episcopal authority and who were not of one mind on questions of ceremonial . . . it was obvious to me . . . that in fact we at Dallas all had the same religion!

FROM a deacon in North Carolina: The Constitutional Synod at Dallas adopted a provisional Constitution that makes it clear there will be no equivocation of the Catholic Faith in the continuing Church . . . It also makes it clear that the Church stands for traditional Christian morality, the sanctity of the family, and the indissolubility of Christian marriage. The Constitution, in short, is one in which all Anglican Catholics may take pride for its roots are biblical and patristic, its demands are moral and theological, and its spirit is Catholic.

FROM a layman in Ohio: The Devil was at work in Dallas, but we who were there fought him with the power of God by repeated calls for the Holy Ghost. He heard us, and enabled us to overcome the confusion, apprehension, and uncertainty which periodically threatened us. It was not surprising that faithful Catholics in the Anglican tradition are strong-willed or that they could ultimately reveal that they are united. But it is wonderful to experience anew what reliance upon God can do as men battle over the best means and ways of expressing their faithfulness. Whenever we behaved with too much fondness for our own ideas or tended to break into diocesan caucuses there was also a tendency to block communications among the dioceses -to fragment our body- and so to fall into difficulty. Whenever we inclined to be too zealous in relying upon parliamentary maneuvers, we seemed to forget our need to trust in God and in one another on the common ground of Faith and Order. At times the Spirit reminded us to submit ourselves to one another in the fear of God -to be willing to sacrifice ourselves even when others seemed not to offer a similar self-sacrifice. And when that happened we resumed our walk together in faith which, may it please God, we may never fail to do.

FROM another laymen in Ohio in a series of postal cards: #1 - Wednesday [18th], Weather beautiful - temp 63 @ 11 a.m. First impression - dissension. #2 - Thur, 11:30 a.m. Christ the King & South-East walked out on us about 1:30 a.m. We haven't seated the delegates yet! Are in recess until 1 p.m. hoping that they will heed our invitation to return. #3 - Fri, 12:30 p.m. It's all over but the shouting - we did vote to work with the majority report of Constitutional Committee. #4 - Mon, Oct 23. When I told [my wife] my mood when I wrote you last,she suggested that I write you that my mood changed from black to light blue Friday nite & Saturday. It looks better - from here it looks like we have a majority who can live together.

FROM a priest in Oklahoma: The Synod in Dallas is now history. It is to be hoped that we are not big-headed in thinking that it may in fact be one of the more historic moments in the life of the Church. Much was accomplished and much remains to be accomplished.

FELLOWSHIP PRESIDENT'S STATEMENT

I've been asked to comment on the future of the Fellowship of Concerned Churchmen now that the Constitutional Synod of the Anglican Catholic Church has taken place and that body is formally launched and constitutionally structured. The FCC has engineered this and the question now rises: Has the Fellowship completed its mission. The answer is no. Its mission remains what it has been: to give support and leadership to faithful Anglicans wherever they may be who want to remain true to the historic faith, order, worship and morality of Anglican Christianity against the efforts of those "reformers" who are radically altering it.

Some of these faithful have moved into the Anglican Catholic Church; others remain in the Episcopal Church and the Anglican Church of Canada. The Fellowship of Concerned Churchmen will continue to serve them all in every way that it can. I should love to see it go out of business for the reason that it is no longer needed, but, looking down the road, I see no gleam of that happy consummation within the near future.

I have been asked also about my own position in the midst of all this. I am an Episcopalian in good standing. Where I shall be ecclesiastically a week or a month or a year from now I do not know, but then what mortal has such knowledge? I understand that in old China when you engaged a jin-rik-sha and you asked your pilot if he would take you to such-and-such place he would answer not "Yes" or "No" but "Perhaps". That is my philosophy of the future. I will say that I am grateful for having been able in some small way to help bring the Anglican Catholic Church into being, so that orthodox and faithful Anglicans who find the new order in their old Church intolerable can have "a choice not an echo." I believe that it is needed and I pray that it may be true to its calling so that God will prosper it. "If this be treason . . ."

But my primary concern is not for either the Anglican Catholic Church or the Episcopal Church. It is for the Household of Faith which alone is the true Church. It is, alas, scattered and dispersed abroad, united in soul but not in body. This being the sad reality I can only say with William Temple: "I believe in the Church, One, Holy, Catholic and Apostolic, and I regret that it nowhere exists."

ARMED FORCES APPROVE

The Bishop of the Midwest is in receipt of a letter from the U. S. Department of Defense: At the meeting of the Armed Forces Chaplains Board, held on September 18, 1978, the application of the Anglican Church of North America [sic] was reviwed and approved . . . The letter then sets forth the administrative procedures to be followed to implement the approval.

MESSAGES TO THE SYNOD

FROM the Bishop of Matabeleland to the Bishop of the Midwest: FRATERNAL GREETINGS X BEST WISHES FOR A WISE AND EIRENIC SYNOD X ROBERT MERCER CR

FROM the Bishops of Dallas to the Assembly:The Churchmen and the Bishops of the Diocese of Dallas extend greetings to the ACNA Convention . . . We are pleased that ACNA has chosen Dallas as the site for this important event. The presence and witness of the Convention in our Diocese can serve to strengthen our common witness. The Diocese . . . shares with you the deep concern for the nature of the Apostolic Church and the need to witness to the Catholic Tradition, Faith and Practice in these troublesome times. Those who have given loyalty to ACNA have chosen a course of action which this Diocese and Bishops could not take. Your stand and commitments are recognized and appreciated . . . We have a common task and mission in Christ. Let us pray for one another and for the day when in full commun ion our forces, convictions and witness may be one.

NOTABILIA

THE Very Rev'd James Parker, SSC, a member of the Board of Directors of FCC and editor of the Ashby Ordo Calendar advises that the 1979 ORDO Calendar gives preference to the Book of Common Prayer over the Proposed Book; ECP Holy Days and reckoning (e.g., Trinity XXI, not Pentecost XXII) are listed first. To order: Ashby Company, Erie, PA 16501.

MISSION Press of San Antonio, 7706 Village Oak, San Antonio, TX 78233, offers sermons for lay readers written by Fr Sterling Rayburn of Florida in an easy-to-read, loose-leaf format for 50¢ each or a series of twelve for $4.00. In addition, Mission Press offers several "How to" booklets, as well as reprints of Paul Seabury's "Trendier Than Thou" article from Harper's and Don Collins' "The Priorities of Priesthood" from The Christian Challenge. For a list of available titles send a self-addressed envelope (stamped) to Mission Press.

THE Rev'd Alan Rosenau, Rector of St Chrysostom's,Hot Springs, and Director of ICBM (see Newsletter 10) also offers lay reader sermons "personally selected according to interest" from a total of 200. For information about the sermons and other activities of ICBM, send a #10, or larger, self-addressed, stamped envelope to Fr Rosenau at 105 Electra, Hot Springs, AR 71901.

THE new address for The Canterbury Guild (publisher of Fr Robert Harvey's A House Divided and The Holy Slice; of the former, Bishop Chambers has written, ". . . perhaps the most important book to have been written for Anglicans in this decade") is: POB 1052, Charleston, SC 29402. Send a self-addressed, stamped envelope for listings and prices.

THE Church of St Dunstan, c/o 4800 Dupont Av, S, Minneapolis 55409, also has reprint copies of the Seabury/Harper's article Write for prices and availability.

MIDWEST ELECTS SUFFRAGAN

THE Rev'd Carmino J. deCatanzaro, Rector of the Parish of the Annunciation, Ottawa, was elected Bishop Suffragan of the Diocese of the Midwest, with primary responsibility for Canada at the diocese's fourth Synod, in September, at St Mary's Church, Akron, Ohio.

Father "deCat" was rector of St Barnabas' Parish,Ottawa, until early this year when he left the Anglican Church of Canada to form Annunciation.

Widely known throughout Canada and the United States, Father deCatanzaro was an assistant professor at Trinity College,Toronto, and later became Professor of Semitic Languages at Seabury-Western Seminary, Evanston, Illinois. He was one of the featured speakers at the St Louis Congress.

WANTED & OFFERED

LOYALIST priest, theologically oriented, Prayer Book Catholic, age 56, wishes to serve separating, separated, or forming congregation. Will do secular work. Reply: The Rev'd R. E. Thrumston, 1435 Wilbur, San Diego 92109.

USED books,including classics now out of print, that serve the Church: Send your request to Operation Pass Along, Hillspeak, Eureka Springs, AR 72632. First come, first served.

DO-IT-YOURSELF drawings for making altars,processional crosses and the like. Send self-addressed, stamped #10 envelope, with your specific request to: N. Miller, Sr, POB 5993, Columbia, SC 29250. [Editor's Note: Mr Miller has very kindly sent the newsletter copies of his drawings which we had hoped to reproduce herein, but lack of space has prevented. However, the drawings are clear and even to this not-so-handyman appear to be relatively easy to follow.]

OFFERED: By the Editor of the FCC Newsletter - heartfelt thanks to all who have written encouragingly and all who have sent in contributions to offset the costs of mailing and printing the newsletter.

BISHOP CHAMBERS CENSURED

A STRONGLY worded censure of the Rt Rev Albert A. Chambers for contributing to schism has apparently ended -for the present- a threatened ecclesial trial against the retired bishop.

The censure was passed as part of a fiercely debated package presented by the bishops who had first brought charges against Bishop Chambers (see Newsletter 10) and was designed to demonstrate to the Church that the House of Bishops was, and had consistently been, concerned with Church order.

OF YOUR Christian charity, pray for our bishops- Dale, James, Peter and Robert; for our bishops-elect- William and Carmino; for those who assisted- Albert, Francisco and Mark.

The four-hour debate at the House of Bishops' interim meeting [in Kansas City] produced a compromise package of bills that, while it did less than the original set, was apparently sufficient for the presenting bishops. The next day one of their number announced that 14 of the 16 had withdrawn their names from the charges. Three bishops are needed under Episcopal canon law to file initial charges.

The agenda item originated with 14 of the 16 who had signed the canonical charges against Bishop Chambers. . . Their printed statement said, "we are basically concerned that order be established. Therefore we are willing to consider the withdrawal of our signatures" for the charges if assured that "the House . . . is prepared to admonish and censure Bishop Chambers in such a manner that there may be no doubt in his or anyone else's mind that we totally disassociate ourselves from his actions."

The original form of the proposal about "breaking fellowship" had concluded with the admonition that the censured bishops [it would have included Bishops Barrett and Ramos] "should not hereafter participate in the deliberations" of the House. Strong opposition was voiced at once, and repeatedly.

In the final form the resolutions first "reminded the Church" that in 1974 the House had censured Bishops Robert DeWitt, Daniel Corrigan and Edward Welles, and in 1975 had "decried the actions" of Bishop Barrett, all of whom had ordained women as priests before the 1976 General Convention had authorized such ordination.

There was clear agreement to the censure of Bishop Chambers. By an all but unanimous vote, the House had censured [him] for performing confirmations for the Anglican Church in North America, and censured him "in the strongest terms" for presiding at the consecration of bishops for that schismatic group. The next to the last resolution in the set caused the longest and most fervent debate and finally passed, 61 to 41, in an amended form after numerous attempts to modify it further had failed. The action directs the House secretary to notify the four censured bishops -Welles, DeWitt, Corrigan and Chambers- that "they have betrayed the trust that the Church placed in them in their consecration and have broken fellowship with the House of Bishops." It concludes by asking the Presiding Bishop and/or other bishops of his choosing to "raise questions" with the four "concerning their continued participation in the deliberations of the House, and report the results of such discussion to the next meeting of this House." Twenty-seven men asked that their negative votes on this proposal be recorded by the secretary. ---Diocesan Press Service

MID-ATLANTIC FILES TO INTERVENE

THE law firm of Smith, Robinson & Vinyard, Abingdon, Virginia, has filed a Motion to Intervene in the suit of the Diocese of Southwestern Virginia against Ascension Parish, Amherst. Excerpts from the letter to the Clerk of the Circuit Court follow: . . . herewith a Motion to Intervene which my clients, the Standing Committee and Clergy and laity of the Diocese of the Mid-Atlantic States of the Anglican Church of North America [sic] have requested me to prepare and file.

I realize that this Motion . . . involves significant charges of a religious nature and is extensively based upon religious doctrine. However, my clients claim that because of these doctrine matters which go to the validity of any claim being made by the Complainants herein as successors to the Protestant Episcopal Church to which the subject property was granted in 1847 and 1860, and since my clients claim to be the true spiritual, and therefore, legal successors to that Church . . . it is respectfully submitted that justice cannot possibly exist in this case nor will my clients be afforded equal protection or due process guaranteed to them by the V and XIV Amendments to the U. S. Constitution and by Article I, ₱11 of the Constitution of this Commonwealth unless they are allowed to be heard in this matter. I realize that with both my clients and the complainants claiming to be the successors to the original grantees herein, and with those claims being based . . . on basic religious beliefs that it would appear that I am asking this Court to rule on questions of doctrine or matters of faith. For that reason, I intend to file a Motion to Dismiss herein as soon as the Court has determined my clients' right to be heard on the grounds that the only way that this Court can decide this case is for it to rule on questions of religious doctrine . . . and ultimately for it to decide whether the allegedly heretical complainants or the allegedly true defenders of the faith are in fact the successors to the Protestant Episcopal Church of 1847 and 1860 . . .

This Court, of course, does not and cannot have the authority or power to render such a decision since for it to do so would, in effect, be establishing religion in violation of the I Amendment to the U. S. Constitution and Article I, ₱16 of the Constitution of Virginia and since the only Court that can make such a decision, in fact, is the Bar of the Lord Himself.

THE CATHOLIC RELIGION

PLANS are moving ahead for the reprinting of Fr Vernon Staley's classic, The Christian Religion. If you are interested in the book, which should be in every Churchman's library, drop a line to Miss Margaret Lindsay, 3365 Denver St, S.E., Washington, DC 20020. Based upon the number of firm orders received, Miss Lindsay can decide whether or not to go into a reprinting. If sufficient orders are received she will proceed with the printing, and the price will be $5.50 for a single copy, $5.25 per copy for orders of ten or more.

BACK issues of the Fellowship Newsletter are still available in limited quantities. Send a No. 10, or larger, self-addressed, stamped envelope to POB 252, Eureka Springs, AR 72632. Also available at the same address at a cost of $1.25 each is the booklet of the Opening Addresses at the St Louis Congress.

F C C

The Fellowship of Concerned Churchmen
N E W S L E T T E R

VOLUME I, Number 14 December A.D. 1978

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

BEFORE you set aside this issue of the Fellowship Newsletter for later reading, check the code letters that appear above your name. If they are other than FCCP or FCCI, or if an "I" has not been added to the old code you need to drop us a postcard to tell us that you want to continue on the mailing list. This is not an appeal for funds (although your check certainly won't be returned if you are moved to send one), but is simply to remove those from the mailing list who do not care to receive the newsletter. We have been most gratified with the response to an earlier plea to let us know, but we are sure there are others of our readers who want remain so -but have not so indicated.

OF your Christian charity, my brothers, pray earnestly and without ceasing for our Fathers in God: Dale, James, Peter, Robert, William, and especially for Albert. Pray, too, for Carmino, bishop-elect.

LETTER TO THE EDITOR

MAY I take your invitation "Let us hear from you" in the October issue a little further than intended. I know you are not in the habit of printing Letters to the Editor, perhaps due to limitations of space, perhaps in order to screen opinion. A pity! The Newsletter could be such an appropriate organ for constructive discussion. Let me challenge you once more!

Let me challenge you, as one who was with you all the way, until it became clear that you were unbending in your intentions to form an independent church, imagining that it could be a "fully organized and operative province of the Holy Catholic Church".

That quote incorporates the same self-contradicting demagogy which has, paradoxically but logically, produced Minneapolis. A church is either Catholic or independent. It may be Catholic and autonomous but not independent. Being part of the Catholic Church is a divine gift and a mystery of obedience and submission, symbolized-and-realized in the drowning of "the Old Man" in Baptism and then in the sharing of the One Loaf, becoming One Loaf! We do not become part of the Catholic Church, either as individuals or as groups, by writing a constitution for ourselves, but by the recognition the Catholic Church herself accords us. No part of the Catholic Church has in fact recognized the "Anglican Catholic Church" as a Catholic Church indeed - a recognition properly entailing sacramental communion. Nor am I aware that the Anglican Catholic Church has requested such recognition, which would be a minimal declaration of genuine intent. (I know the St Louis Declaration [sic] formally states a desire to be in communion with all, but by mentioning Canterbury specifically the seriousness of that wish instantly vanishes!)

The idea of an "Anglican Catholic Church" implies sacramental recognition by the Catholic Church (now either Rome or Orthodoxy -the basic scandal of that schism is not our direct responsibility), and if the ACC indeed professes the whole Catholic Faith and possesses an orthodox Liturgy and Sacramental Order (which I personally do not doubt) then it need not fear any loss of legitimate identity in approaching the ancient Apostolic Sees for recognition. While Rome may feel bound to raise some problematic issues of relatively recent origin, Orthodoxy would only have to assure herself that the ACC truly believes what she says, has the liturgical forms to substantiate it and valid Anglican Orders to make it real!

If you have anything to fear, you cannot be sure you are a Catholic Church. It may be irreverent but it is quite to the point to say: "The proof of the pudding is in the eating!"
Fr Ernest Skublics, Winnipeg

[Editor's Note:To the best of my recollection Fr Skublics is the first person to have written, specifically, a Letter to the Editor. His first supposition is right, however; I have avoided publishing Letters to the Editor because I always have material left over from each issue. Further, I said in Volume I, Number 1 that the newsletter was not to be an opinion journal - and referred my readers to The Certain Trumpet, The Christian Challenge, New Oxford Review, and The Anglican Digest. I need to hear from Fellowship Newsletter readers now. Do you want Letters to the Editor? Drop me a postcard. If the reader consensus is in favor of such, I can probably print ONE an issue.]

SIR OR MADAM

IF, on 13 November (the Commemoration of Charles Simeon, Priest), you sent a postal card addressed to "The Fellowship of Concerned Christians" and either the first three or the last three numbers of your zip code are 012, I received your card; but the message side is blank and although I am pretty sure you want to continue to receive the newsletter, I do not know your name or address. Perhaps you'd like to try again - we'd like to continue to send you the newsletter.

PNCC CUTS TIES

THE 15th General Synod of the Polish National Catholic Church (PNCC), meeting in Chicago in October voted to "terminate the Sacramental Intercommunion relationship with the Protestant Episcopal Church in the United States of America and the Anglican Church of Canada" by a vote of 312 to 106. The Episcopal Church and the PNCC established full communion in 1946. Thirty years later, after the Minneapolis General Convention removed canonical obstacles to the ordination of women to the priesthood, the Prime Bishop announced that sacramental intercommunion between the two Churches was terminated until a determination could be made by the Synod.

NEWS NEWS NEWS

FATHER Skublics' reference to "Let us hear from you" brings to mind another matter of equal, if not more, importance to the successful functioning of the newsletter. To pass along news, it is necessary that I receive news. At the moment, whatever its shortcomings, the Fellowship Newsletter is still the most effective means for those "in South Carolina to find out what is being done in South Dakota", but I can't tell the Carolinians what the Dakotans are doing unless the latter tell me. Incredible as it may seem, at the deadline for this issue -some two weeks after the event- the only information I have on the consecration of the Bishop of the Diocese of the Resurrection comes from one postcard, a personal note from a friend and a few hints I picked up here and there as to what was going to be done! I cannot, in good conscience, report the details of an event based on what was proposed to be done. Therefore, I can only report that, with a bow to a reader in South Orange, New Jersey, "Bishop William Burns' consecration went very well indeed", and with a curtsey to a friend in Wynnewood, Pennsylvania, "It was a beautiful affair."

ANGLICAN CATHOLIC PARISHES

ALL OF the following changes apply to the list in NL12 of October, 1978. ADDITIONS to that list:

ALABAMA: HUNTSVILLE, St Charles, POB 604 35804; Fr Marvin (Birmingham); Col Marvin D. Parker, LR, 205-881-8625
CALIFORNIA: GRANADA HILLS, St Mary the Virgin (HT); Revd Noel Stipkovich, 11321 Bertrand Av 91344
COLORADO: DRAKE; M/M Berry Long, POB 808, Estes Park 80517
FLORIDA: BRANDON: St Matthias; Fr Habberfield (Largo); M/M John Walton, 1010 Bryon Rd 33511 / MOUNT DORA, St Charles the Martyr (SE), POB 882 32757, 904-383-8557; Rev'd Walter B. Peterson, 904-383-3558
MAINE: AUGUSTA, St Francis; Richard Davis, 8 Fairview Av 04330, 207-623-4049
NEW HAMPSHIRE: CHOCORUA, St Margaret of Scotland; Fr Nelson (Concord); Miss Rebecca Howe 03817
NEW MEXICO: CARLSBAD, St Andrew (HT), POB 899 88220; Rev'd Ralph H. Channon, 505-885-2795
VERMONT: SHELBURNE, St John (HT); Fr Preuss (Northfield); Preston Lawrence, SW, 802-985-2649
VIRGINIA: CLIFTON FORGE, St Stephen (MA) / NEWPORT NEWS, St Matthew, POB 1261 23601; Fr Boeger (Richmond); Ben Joyner, LR, 804-595-6748 / PORTSMOUTH, St Mary the Virgin (MA)
WASHINGTON: MARYSVILLE, Robert Honerkamp, POB 677 98270
C A N A D A: ONTARIO: TORONTO, The Rev'd R. F. Palmer, SSJE, 661 Dufferin (1105) M6K 2B3, 416-537-9827 / WINDSOR, St Thomas More; The Rev'd Robert R. J. Blomquist, 8516 Foxhill Pl N8S 4H8, 519-944-1380, 969-7822



"But I'm not a pedestrian, I'm a Catholic."

CHANGES to NL12 (substitute in its entirety);

CALIFORNIA: COVINA-GLENDORA-POMONA, St Luke (HT), 20769 Mesarica Rd, Glendora 91724, 213-967-3333, 334-7362, 331-3623 / SAN JOSE, Resurrection (CR), 1717 The Alameda 95126; Rev'd Clarence Lee, 408-295-6310; George Garbarino, SW, 408-286-5719 / SANTA ANA, St Therese of Lisieux (HT), 105 W Stevens 92707, 714-540-7103; Rev'd Richard E. Lockwood, 714-828-3958
COLORADO: GRAND JUNCTION, St Anthony of the Desert (HT), Rev'd Richard Willars, 4751 Broadway, Denver 80216; Mrs Grace Hardcastle, 1441 Patterson Rd (502) 81501 / IDAHO SPRINGS, Calvary (HT); Fr Buck (Black Hawk); David Wilson, POB 1081 80452
FLORIDA: LARGO, St John (SE), POB 1676 33540; Rev'd Jack R. Habberfield, 813-585-4110; P. Raymond Plumer, LR, 813-867-8091 / PALATKA, All Saints (SE); Fr Peterson (Mt Dora); Edward W. Garris Jr, SW, 200 Linda Ln 32077; Mary A. Gale, 904-325-2640; Mrs G. R. Ernsberger, 904-325-3890 / PENSACOLA, All Saints, POB 4538 32507; Michael G. Carr, SW&LR, 904-455-5630; Ellis W. Bullock, Sr, 904-453-4439 / PORT CHARLOTTE, St Paul, POB 2387 33952; Howard C. Warner, 813-625-4781 / WINTER HAVEN, St Mary (SE), POB 9351 33880; Rev'd Sterling Rayburn, 813-293-2907
INDIANA: BEDFORD-BLOOMINGTON, Good Shepherd (HT); Fr Deyman (Indianapolis); Mrs Norman Nichols, RR 13, Box 653, Bedford 47421; Joel Marsh, RR 10, Box 637, Bloomington 47401 / EVANSVILLE, St Mary the Virgin (HT); William Hickman, POB 3271 44701 / MUNCIE-ANDERSON-NEW CASTLE, All Saints; Fr Deyman (Indpls); Dale Fight, 121 N Dill, Muncie 42303, 317-289-4922; Mrs Max E. Stults, 317-282-4311 / SOUTH BEND, St Mary; Philip Mullen, LR, 1224 Lincolnway East 46618; Phillip Lund, SW, 1021 Strong Av, Elkhart 46514, 219-522-3480
IOWA: DES MOINES, St Aidan (HT); Rev'd Louis W. Falk, 4807 Aspen Dr, West Desmoines 50265, 515-223-1591; June Kosmach, 515-792-6734 (Newton)
MARYLAND: ANNAPOLIS, St Charles the Martyr (MA), POB 224, Millersville 21108; Dr David Knight, SW, 301-268-9447; Mrs duVal Allen, 263-4820 (Annapolis); E. J. M. LaRoque, 467-8096 (Baltimore); Col Geoffrey T. Cowell, 987-5873 (Severna Park & Millersville); Rodney B. Sorkin, 721-7574 (Crofton & Bowie)
MISSOURI: KANSAS CITY, St James; James S. L. King, Jr, LR&S, 3702 E 72d St 64132, 816-363-7732; Jane Culmsee, T, 913-631-0646 268-6676 (Shawnee KS); Mollie Webb, V, 913-262-1832 (Mission KS) / MONETT, Transfiguration, POB 12 65708; Dr Ben Davis, SW, 417-235-5677, 235-3202; William F. Gabler, LR, 235-7266; W. R. Swindells, LR, 501-253-9800 / ST LOUIS, Holy Apostles (SW), POB 385 63122, 314-726-3481; Rev'd James Amos Lafond Lapointe, 312-978-1285 (Chicago); Leland Hilligoss, SW
NEBRASKA: AINSWORTH, Holy Trinity (HT), Fr Buck (Valentine); Theresa Denny, POB 57, Long Pine 69217 / VALENTINE, Agape (HT); Rev'd Herman Buck. POB 147 69201; Steven Hapner, 211 Edna 69201
NEW HAMPSHIRE: CONCORD, St Luke; Rev'd Herman Nelson, 64M Wilson's Crossing Rd, Auburn 03032, 603-669-9706

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UTAH: SALT LAKE CITY, St Andrew (HT); Rev'd Pedro Santos; Robert Sperling, 4691 West 4365 South 84120, 801-966-4381; Mrs H. L. Cook, 277-0305
VERMONT: NORTHFIELD, Incarnation (HT); Rev'd Frederick E. Preuss II, RD 2 05663; Stephen Springs RD 2, Randolph Center 05061
[READERS of the Newsletter are reminded that these are not official lists of the parishes in the various dioceses, and that the information is taken from the best information available at the time of publication. As always, readers are cautioned to check on current addresses and phone numbers as well as for times and places of services.]

COOD-BYE TO PECUSA

IN THE year that the Fellowship Newsletter has been published, a number of fine letters from priests to their people have come across my desk. It is simply not possible to reprint them all so I have chosen an unusually fine one to represent them all:

Dear Friends in Christ, I am sending this letter to all of you who once were members of St Edward's Parish, but many of whom are now members of the newly formed St Charles' Anglican Parish. Most of you know by now that this past Wednesday I resigned from the rectorship of St Edward's Parish, having the previous Friday been formally inhibited by Bishop Folwell from exercising any priestly ministry in the Episcopal Church. I fully realize why he felt it necessary to do this and I hold no ill will against him for so doing.

Most of you know that for several years I have been deeply troubled by the course of the Episcopal Church nationally. If I had to list the things that precipitated my decision, they would be: a general turning away from Holy Scripture and Catholic Tradition as the source of authority and guide for daily life of the Church, and the toleration of bishops and priests who openly deny the scriptural accounts of the Virgin Birth, the Resurrection, the very divinity of Christ and other events of the Faith-once-delivered; and the ordination of women, which I regard as a rejection of the Biblical theology of creation, sexuality, and the Incarnation as well as overthrowing any claim of the Episcopal Church to continue the Apostolic ministry as it has been universally received from the ancient Church. These are the major issues, but really they are symptoms of a lack of agreement on the whole meaning and purpose of the Church. I feel that the ministry implies, for better or worse, that I endorse the Episcopal Church personally, and now I feel unable honestly to do this, and I feel unable to encourage new members to join the Episcopal Church. Many of you agree.

I want to make it as clear as I can that I have no complaints whatever about St Edward's Parish or with the Diocese of Central Florida other than with Bishop Folwell's inability or unwillingness to take a firm stand against these novelties and innovations which he also rejects. I have told the bishop this face-to-face on several occasions.

I want to tell you all how much I appreciate your love and kindness to me during the fourteen years of my ministry among you . . . I don't think it possible to have served a more loving, kind, generous, supportive and responsive family of Christians. God bless you all!

In closing, I do want to appeal to all of you to put aside animosity and hard feelings (for these are not of the Spirit)and to go forward from this date to make your witness and to worship as your individual conscience and conviction compel you to - and to respect the convictions of your friends who must choose the other side. And above all, to pray for the true and abiding peace and unity of the Church and for its adherence to "the Faith once delivered".

Sincerely in Jesus' Name,
Walter B. Peterson+, SSC

COMFORT FROM ENGLAND

IN A letter to "Dear F C C", which expressed concern for and sympathy with the continuing Church in the United States, came the following resolution passed by the Colchester [Essex] Branch of the Church Union, at its annual general meeting on 12 September 1978:

That it is lacking in charity and contrary to the truth of Catholic Tradition and Holy Scripture to exclude from Anglican Fellowship those Bishops and faithful of the Anglican Church in North America and others who have refused to recognize the "ordination" of women.

WANTED AND OFFERED

IN ADDITION to lay reader' sermons (prepared by the Rev'd Fr Alan Rosenau) and related materials, the Interfaith Cultural Biblical Mission (ICBM) offers a nine-lesson course in religious faith and historic Christianity, "Know God's Truth", which could be of inestimable value to those loyal Churchman who are presently isolated from an Anglican Church. According to Father Rosenau, "each quiz is personally evaluated, not just corrected." For further information: The Rev'd Alan Rosenau, POB 1241, Hot Springs, Ar 71901; phone 501-767-2681.

ST Willibrord Center (an Old Catholic-Anglican Bookstore and Chapel), 1744 West Devon Av, Chicago 60660, "A Directory of Anglican Catholic Congregations in the U. S. and Canada" with ample space for additions and corrections for $1.00. Mail order requests honored if remittance accompanies order.

THE REV'D David Belden, 137 Rue President Kennedy, Montreal, PQ Canada H2X 2L9, is interested in associating with an Anglican Catholic parish. Father Belden, who went from eight years of Benedictine life to the seminary, says, "I became an Anglican in order to become a better, more primitive, more authentic Catholic than I had been before."

A NEATLY bound, well-prepared, attractively printed 16-page booklet, The Holy Eucharist: According to the Anglican Use, is available from St Aidan's Parish, c/o The Rev'd Louis W. Falk, 4807 Aspen Dr, West Des Moines, IA 50265, for 50¢ per copy.

BACK issues of Volume I (except Number 8) of the Fellowship Newsletter are available for the asking and for the inclusion with your request of a #10, or larger, self-addressed stamped envelope: POB 252, Eureka Springs, AR 72632.

ECHOES FROM DALLAS

WHILE the "Reports from Dallas" included in NL13 were, for the most part, solicited beforehand, what follows is from parish bulletins, letters, diocesan publications and the like. No particular effort has been made to "screen" the material, but if I do not get your bulletin or other publication, I, quite obviously, cannot quote it.

ONE Anglican Catholic parish in Texas, after printing the press release from Dallas in its bulletin, neatly summed up the entire matter by quoting from St Paul: We glory in tribulations also; knowing that tribulation worketh patience, and patience, experience; and experience, hope. -Romans 5:3-4

AN Arkansas layman wrote: Our hindsight is 20/20; our foresight somewhat less. If nothing else, Dallas confirmed that we should have first adopted a Constitution and Canons, and then elected bishops.

ACROSS the State line, a Missouri layman wrote: Captain Blood and Bishop Gore would have felt right at home. . . .

FROM St Timothy's The Clarion: I had thought that the eruption on the floor might take place over the matter of churchmanship. Not at all; the chief issue was the question of whether bishops in the Church will have the monarchical -and almost absolute- power they had in much of the earlier history of the Church, or whether they must, like everyone else, be subject to constitutional definition of authority and limitation of power.

BROTHER Juniper from Monument Valley: To me one of the high points of the Synod occurred while the one group was out of the meeting. A ten minute period of silent prayer to the Holy Spirit was called for, During this period several hundred people were on their knees, there was absolute silence in the room. No whispering, no shuffling of papers, no moving of the body, just prayer that all differences might be settled and the work of the Synod continued. I have never seen anything like it before at any convention or synod.

LETTER from a Texas layman: In retrospect, it seems to me that, upsetting as it has all been, the past two weeks have been a sorely needed cleansing. At the very least, we must, by now, all know who stands where. We have identified, much as it pains us, those who are true Catholics and those who are masquerading under the guise of Catholicity. Those of us who, at St Louis, saw our path clear before us now know in what quarter we will find help, and in what quarter hindrance. And that is a very good thing to know.

THE CIRCUIT RIDER (a publication for four parishes in Ohio and one in Kentucky): The meeting had its joys and its sorrows. The joys came from the text of the proposed Constitution that was adopted to be sent to the dioceses for ratification. The sorrows came from the attitude of certain persons there that they would have their way, or else. The decision to exclude the Diocese of the Southwest from voting in the assembly because there was a claim it didn't meet certain requirements of organization seemed high-handed and evil to me. The choice of a name left much to be desired. "The Anglican Catholic Church" requires half an hour of explanation to some people. It is perjorative to others, and has a party ring. Finally, it makes the same error as "Roman Catholic Church" in my opinion - the Catholic Church is larger than the Romans, the Anglicans, the Orthodox, and the Old Catholics separately. It includes all of them. "Roman Catholic" and "Anglican Catholic" seem to reduce the size of the whole.

FCC

The Fellowship of Concerned Churchmen
NEWSLETTER

VOLUME II, Number 1 — January A.D. 1979

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

WILLIAM Francis Burns, 60, a priest since 1963 and rector of St Mark's Parish, West Orange, New Jersey, since 1966, was consecrated I Bishop of the Diocese of the Resurrection on the Feast of St Martin of Tours in the First Presbyterian Church in Orange, New Jersey, by the Right Rev'd C. Dale David Doreh (I Midwest) and the Right Rev'd James O. Mote (I Holy Trinity). The Right Rev'd Albert A. Chambers, retired Bishop of Springfield, who was unable to attend gave his written consent which was read by the Presenter of Testimonials.

The Rev'd Dr Carroll E. Simcox, President of the Fellowship of Concerned Churchmen and a member of the faculty of the Episcopal Theological Seminary in Kentucky, at Lexington, preached; the Rev'd Charles H. Willcox, rector of the Church of the Holy Comforter, Poughkeepsie, New York, was Litanist; and F. Andrew Stahl of the Council of Faith in Canada was the Master of Ceremonies.

The Diocese of the Resurrection is composed of fourteen congregations in New York, New Jersey, and Pennsylvania.

Bishop Burns is a 1962 graduate of VTS and was rector of St James' Episcopal Church in Newark before going to St Mark's. His first visitations were to the Church of the Holy Comforter where he helped celebrate Father Willcox's 25th anniversary as rector and confirmed a class; at the Church of the Holy Cross, Rochester, New York, he dedicated the church and confirmed; and at St Dunstan's Church, which meets in the Free Methodist Church in Pendleton, New York, he consecrated the Sacred Vessels and Altar Cross.

PROVISIONAL PROVISIONS EXPLAINED

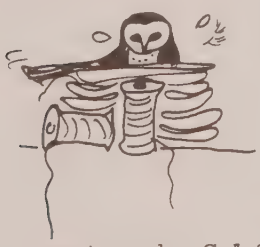
I NOTE IN the [November] issue of the Newsletter that you reported to your readers that the Constitution which came out of Dallas was made provisional only as to those parts which the Synod did not have time to deliberate and act upon.

My recollection is that the final form of the motion on this was that the whole of the Constitution as amended by the Synod was accepted provisionally with the understanding that it was to be submitted to the Bishops and the Dioceses for study and response prepatory to final adoption at a Synod to be called sometime next year by the Bishops and ratification subsequent thereto by the Dioceses.

I have discussed this with one or two other delegates to Dallas whose recollections are similar to mine. I hope you will do something to correct any misimpression your readers may have gained about this in your next issue.
The Rev'd George D. Stenhouse, Chapel Hill, North Carolina

TCC

IF YOU ARE not regularly receiving & just as regularly reading The Christian Challenge, you should be. True, you will find some duplication in news between TCC and the Fellowship Newsletter, but only in TCC will you find the wry, down-to-earth, tell-it-like-it-is comments of The Dragon Lady. Case in point: read her "Notes" in the December issue. If, for some strange reason, you are not now on her mailing list, fire off a request right away to: The Christian Challenge, POB 9871, Austin TX 78766. You'll be glad you did.



THE BARN OWL has a parish in each of eight states for which to make linens; in order, they are Texas, New Mexico, Louisiana, Virginia, Utah (Hat Rock, for which she has promised linens for a long time), Missouri, California and North Carolina. Although TBO works quickly, she also helps with the family business and keeps house (somewhat). Please do not set deadlines. Please do send measurements and a S.A.S.E. Thanks to those who do. TBO has four linen sheets suitable for altars 50" to 54" long, 40" high. Measurements required: Altar - L W H; Chalice - height & diameter. Please don't send the size Fair Linen you want - TBO still needs the altar measurements so as to place correctly the five Greek crosses.

WARMS THE COCKLES

THE ENTIRE congregation (minus three) of the Church of the Transfiguration in Monett, observed the beginning of Advent by going on a retreat at a Trappist Monastery in the Missouri Ozarks.

The widow (in Tucson, Arizona) of a priest, on the margin of the bulletin for Trinity XXIV of the Church of the Holy Nativity in Payson, wrote: A beautiful, reverent service -with a congregation that emanates spiritual joy and human love and warmth. One man gently "corrected" my reference to their being a "parish" at last by saying "Really, we're more than a parish because we're a family!"

To read, over and over again, in parish bulletins, the expressed delight of Anglicans at the blessings God has bestowed upon small, scattered congregations across the land. Typical is this from St Dunstan's Anglican Church's bulletin advising the people of the pending arrangements for them to be able to take the Sacrament twice a month: God has truly blessed the people of St Dunstan's with these dedicated and tireless servants of God, please remember them in your prayers.

Remember in YOUR prayers, brethren, our bishops-- William, Dale, Robert, James, Peter, and, especially, Albert.

BRICKBATS & ROSEBUDS

FROM a parish newsletter in ALABAMA: Concerning the November 1978 FCC Newsletter:- Despite Dallas, FCC still claims to be our ecclesiastical guide, completely ignoring the fact that at Dallas we bid them thank you and good-bye. As you can now see, the FCC is as much concerned with PECUSA as it is with anything outside of PECUSA. Its president belongs to PECUSA as do many in its publishing house. On its board of directors are many persons, still in PECUSA, who have no real intention of leaving. Its version of the Dallas Synod carries all of the distortions which might not have appeared evident to those who were not allowed to sit in closed caucuses, and thus did not know most of the inner workings of the meeting. The Diocese of the Midwest and the FCC have worked hand-in-glove together, its bishop ever being a protege of the FCC. The impression given is that the Southeast and the Diocese of Christ the King were naughty children who didn't want to play with the others. The truth is that the delegations were partially rigged by the FCC and the Midwest, and we were not willing, after all we had been through, to accept a constitution that would make us just another PECUSA. As we have said in the past, we have our bishops and our Church; we do not need sidewalk superintendents with PECUSA connections to advise us. How does one say in polite language, "We appreciate all you've done in the past, but we don't need advice from y'all anymore ? [Editor's Note: Offhand, I'd say that you've said it loud, clear and with no charity.]

FROM a priest in MICHIGAN: . . . I am concerned with the latest FCC Newsletter, that anyone would even THINK that the FCC's job is finished. Not while there is one poor desperate Catholic still stuck in PECUSA because he doesn't know that he can get out! I see many years (probably thankless ones) of work ahead for FCC, and hope they'll stick with it. And you can pass that along, and I hope you will!
[From the comment that precedes yours, good Father, it appears likely that they will indeed be thankless ones, but so be it.]

FROM a priest in CANADA: I want to compliment you on the Newsletter for November. It gave those of us who could not be at Dallas a picture of the Synod in all its lights & shades. I was disturbed at what seemed like unnecessary disagreements, but your Newsletter puts the events in proportion & perspective. [Thank you, Father. I had hoped that the beauty spots as well as the warts would show.]



FROM THE designer of the coat-of-arms of the Diocese of the Midwest (the Senior Warden of the Church of the Holy Apostles in St Louis) comes this description:
A silver, or white, shield with a red, ragged cross; thereon an ear of corn of gold, or yellow, partly shucked, the ear and husks making the outline of a fleur-de-lis. The red cross raguly on white combines the red cross on white of St George and England with the red saltire raguly on white of the late 18th century Spanish flag when Spain ruled the parts of the Midwest west of the Mississippi and England the parts east of it. The ear of corn in fleur-de-lis form combines the American Indians' sacred maize with the fleur-de-lis of France: the Indians and France ruled all of the Midwest at one time. That's how I arrived at the coat of arms, but the obvious and primary meaning is: the Midwest dependent on the old rugged cross.

WHY

WHY THERE is no great switch to the Anglican Catholic Church by Protestant Episcopalians (according to The Illinois Traditionalist): 1) "As long as I am rector, we will never use the new rites . . ." 2) "You will never see a priestess here at St Swithun's!" 3) "I just can't bear to give up the family pew" (cushioned, with comfortable kneelers) 4) "Not hearing our paid choir sing those beautiful 14th Century Motets every Sunday would just spoil my week!" 5) "I would miss the Gothic architecture every Sunday -- it keeps me amused during the sermon." 6) "Wait a few years, maybe the P.E. Church will straighten out." 7) "My bishop, right or wrong, is still my bishop." (The Diocese of the Titanic) 8) "What! Worship in a YMCA? Great Scott!!" 9) "It's too far to go to the nearest Anglican Church. Why isn't there one nearer?"
Answer to No. 9: See Nos. 1 through 8.

ICBM

THE ICBM (Interfaith Cultural Biblical Mission) exists: to extend knowledge and the practice of Christian Faith within the context of an appreciative knowledge of the great traditions of religious faith--
to promote and develop both basic and advanced skills of culture and cultural influence--
to bring together thoughtful people and good resources in order better to communicate those purposes--
to publish resources and sponsor appropriate projects--
to reach those otherwise left out of the missionary strategies of the Churches--
and to unite men and women of good will through an honest and convicted exploration of the Truth manifest in the biblical tradition of Jewish-Christian history.
[For further details: Write or call the Rev'd Fr Alan Rosenau, POB 1241, Hot Springs, AR 71901; 501-767-2681.]

FCC TO MEET

THE ANNUAL meeting of the Fellowship of Concerned Churchmen will be held on Friday, 12 January 1979, at the Heart of Charleston Motel, in Charleston, South Carolina, for the purpose of transacting necessary business, electing officers, and planning policy and program for the future. The meeting will begin with the Eucharist at 8 a.m., followed by breakfast, with the business session to begin at 9:30. Lunch will be served in the meeting room to save time and it is hoped that the meeting will be concluded by 4 p.m.

AN OPEN LETTER

TO THE BISHOPS and clergy of the Anglican Church from the Father General of the American Greyfriars

Reverend and dear Sirs: This is to express two of my deep concerns over certain activity within the emerging Church. First, the very spiritual illness which prompted many of us to withdraw from the Episcopal Church . . . has now infected the Anglican Church. . . We criticized the Episcopal bishops for not taking action against "bad" bishops in PECUSA. Let us not be guilty of what we accused. The answer to the quarrels in the emerging Church is disciplinary action, without delay, against arrogant bishops and priests. Do we want the national attention given to our "rightness" in separation to be turned into an international scandal?

Secondly, it was made clear from the outset that the St Louis Congress was a lay movement, and that lay people would not tolerate in the Anglican Church the kind of bishopric and clerical domination which demanded surrender . . . Now, it appears that in the naming of the Church an elite few have decided for the people. Although we were advised "The Anglican Church in North America" was provisional and subject to change, somehow most of us thought it would stick. However, I realize the geographic problem such a title posits. But, the "Anglican Catholic Church" is much too limited, since we know "Anglican" is a broad term and all-inclusive. The Church could have been called

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Anglican Orthodox, Anglican Evangelical, or even Anglican Apostolic. Why must we limit the title to only one confession of our faith? The full title of the Roman Church is the Holy Roman Catholic and Apostolic Church. It would be much more fitting if our Church were to be named "The One Holy Catholic and Apostolic Anglican Church", otherwise known as the "Anglican Church". Regardless of "Anglican Catholic Church", most of us will continue to refer to ourselves as Anglicans. The chosen title "Anglican Catholic" is likely to cause the evangelical congregations to rethink their role in the "new" Church and may possibly turn away those evangelical congregations pondering withdrawal from PECUSA. The One Holy Catholic and Apostolic Anglican Church would not have this effect since we are used to professing all these theological propositions except "Anglican" in our creeds.

FURTHER ECHOES FROM THE DALLAS SYNOD

THE Fellowship Newsletter continues to receive letters and other writings about the Synod last October. So that you may know what, in the viewpoints of many, did occur and what the implications of those occurrences are, I will publish as much as I can of this growing body of written matter.

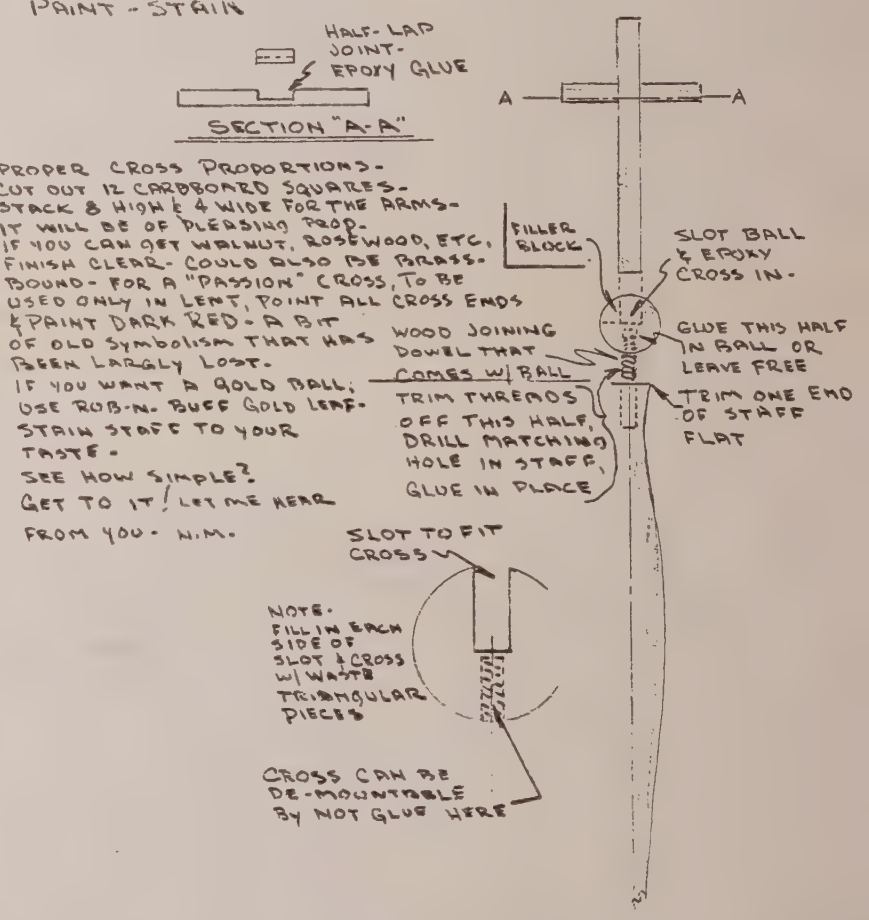
FROM a priest in FLORIDA: The very apparent deep interest and commitment of all lay delegates and the large number of lay observers was a vivid testimony to their love and concern for their Church. The seminal Congress of St Louis was of their tearful, hopeful, faithful planting. They ARE the Church - a Royal Priesthood. The bishops and clergy are not their masters, but . . . shepherd - and servants of the servants of God. If the Church, now or later falters or stumbles toward disaster, the laity will be the rescuers. Almost without exception, the laymen and laywomen who addressed the assembly were astonishingly [well] prepared, articulate and well-grounded in Scripture, history, theology, ecclesiology - plus the Ecumenical Councils and the writings of the Fathers. If these are representative of the Churchmen leaving the Church of our former obedience, that tattered bit of Anglicanism is in a very bad way.

FROM a layman in WASHINGTON: Undoubtedly tempers flared a time or two, a good reminder that church folk, albeit saved by grace, are sinners like the rest of humanity. But there was more than sin involved in the heat. There was also a good deal of standing firm for principles held dear. After all, we were all there exiles from PECUSA, determined not to let our dear Anglican movement become mired in the same mud we had gotten out of. So don't throw up your hands just because we had a few battles. And all the decisions and battles are not over yet! Much was said against "Anglican comprehensiveness". And yet the evidence suggests it is still with us. We are going to have to learn to contain differences within one body regardless of what the zealots of any party say to the contrary.

FROM a Churchwoman in VIRGINIA: The name of the Church was changed to the Anglican Catholic Church, and that is the way it will appear in the Constitution. The vote on this was rather peculiar, and I hope it won't give us difficulty in the future. Two straw votes were taken while the meeting was in recess and a lot of people were out of the main meeting room. After the meeting had been called to order again we were asked to accept the straw vote instead of taking another. By this time I (and I suspect a lot of others) was so upset by all of the carrying on over other things that I didn't have it in me to object to this procedure. I do, however, object to the name. To bein with it is redundant! If one is Anglican then it goes without saying that one is Catholic. To many unhappy Episcopalians the use of the word Catholic in the name will auotmatically imply Romanism, and they will turn away. This would be most unfortunate. [There follows a description of the proceedings quite similar to the press release carried in the November newsletter.] What is to be made of all this? Two problems emerged which must be dealt with if future meetings of the Provincial Synod are not to follow the same disastrous pattern. The first is fairly simple. There were those delegates in all three houses . . . who had learned from General Convention or elsewhere the art of politicking. They seemed to feel that since they had been outmaneuvered by the Episcopalians they were determined to do the maneuvering this time. We therefore were treated to a display of political machination which would have been better suited to the halls of Congress than the council of the Church. I know that any meeting needs order, and that man is somewhat of a political animal . . but Roberts' Rules were written to create order, not to be used to circumvent the will of the majority. I am sure that Christian people can come together to discuss God's business, give each person an opportunity to speak if he desires,and then accept the vote of the Synod. We cannot allow the meetings of the Synod to degenerate into a political brawl again. The second problem we face is a deeper one. I can state it only in simple terms since I am not a theologian,but it is crystal clear to me that we have two quite different views of the Church now operating, and somehow they must be reconciled. One is what I would call a Roman Catholic view. That is, an authoritarian view, with the power resting in the Bishops;sort of a "Father Knows Best" and "Bishop Knows Even Better" way of looking at things. The other I would call an Anglican or perhaps American view, which sees the Bishops as defenders of the faith, holding authority in spiritual matters, but sharing the authority with the Synod in other matters, except where the Constitution and Canons give them authority. I do not know whether these views can be completely reconciled. I pray that they can. I think that Plain and Fancy Churchmen (High and Low seem to have fallen into disrepute) can understand one another and learn from each other if we can overcome this problem of authority.

PROCESSIONAL CROSS

NO SCALE



NOTABILIA

REPRODUCED above is the scheme for making a processional cross prepared by Mr Miller of Columbia, South Carolina. If you want more details on this and other such plans send a self-addressed, stamped #10 (or larger) envelope to: N. Miller, POB 5993, Columbia, SC 29250.

THE Anglican Missal, Altar Edition, formerly out of print, is available once more. Contact the Sisters at Poor Clare Convent, Maryhill, Mount Sinai, NY 11766,or call 516-473-0659, for prices and availability.

LAY readers' sermons are available from ICBM (POB 1241, Hot Springs, AR 71901) and Mission Press (7706 Village Oak, San Antonio, TX 78233). Write either or both for details.

A FEW copies of back issues of the Fellowship Newsletter (POB 252, Eureka Springs, AR 72632) are on hand; send a 15¢ stamp for each copy. Do not send #10 envelopes as previously requested; the new size newsletter will not fit without being all wadded up (and who wants a wadded up newsletter). Also from the same address, the Opening Addresses at St. Louis for $1.25 each (quantity rates available).

FROM St Willibrord's Press (1744 Devon Av, Chicago 60660), a "Directory of the Anglican Catholic Church in U. S. & Canada", $1 per copy. Check for other publications.

LAST MINUTE FLASH

THE MIND of Christ Publications (Good Shepherd Book Marks), POB 15140, New Orleans, LA 70175, is printing one bookmark for every verse of Psalm 23 and a like number from St John 10 -both in the Authorized Version. The bookmarks measure 6x2¼" and are attractively done on a sturdy, colored stock that should hold up well; the text is set in a contrasting color. They retail for 30¢ each for the Psalms and 50¢ each for the St John cards which are gold stamped. A discount of 10% is allowed if ordered as gifts for Confirmation and if the order includes a stamped, self-addressed envelope and is on church letterhead.

LOOK FOR updating information on parishes in the February issue of the Fellowship Newsletter. Send in your corrections, additions and, if necessary, deletions.

F C C

The Fellowship of Concerned Churchmen
N E W S L E T T E R

VOLUME II, Number 2 February A.D. 1979

There has been no new faith propagated . . . . no religion set up but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of best antiquity.
---Elizabeth I

PERHAPS the most important single action to come out of the annual meeting of the Fellowship in Charleston, South Carolina, on 12 January, was that of formally embarking on an education program. The Fellowship proposes in the coming year to publish a series of tracts dealing with major tenets of the Faith, in furtherance of the purposes set forth in Article III (quoted below) of its Articles of Incorporation.

Four new member organizations were admitted to the Fellowship: the Central Florida Concerned Churchmen and the Dioceses of the Resurrection, Mid-Atlantic States, and the Southwest. Founding fathers (pun deliberate) of the CFCC are the Reverend Fathers John Bruce Medaris, Alfred Durrance, Carl Cannon and L. D. Lossing. The latter presented the request for admittance and represented the group at Charleston.

During 1978 the Fellowship provided financial support to the continuing Church in the amount of $31,273, while spending some $24,812 on its own, but closely related, activities. A breakdown of the Treasurer's Annual Report shows that the Fellowship disbursed $15,170 on the consecrations in Denver last January, $10,103 on the Constitutional Assembly in Dallas in October, and provided $6,000 for legal defense (all within the Diocese of Christ the King). Earmarked receipts during the year amounted to $267 for legal defense, $5,297 for the consecrations, and $6,848 for the Dallas assembly.

By unanimous vote of the membership, all of the officers and five of the six directors from 1978 were returned to office. The Rev'd George H. Clendenin, Rector of Holy Apostles', Glendale, California, resigned from the Board following the Dallas synod. Mrs Dorothy A. Faber, editor of The Christian Challenge was elected unanimously to fill out the roster of directors.

Officers and directors for 1979 are: The Rev'd Dr Carroll E. Simcox, Lexington, Kentucky, President; Capt W. R. Swindells, Hillspeak, Vice President; Mrs Nancy von Klemperer, Mill Neck, Long Island, New York, Secretary; Ralph Edgar Murphy, New Britain, Pennsylvania, Treasurer; and as Directors: Mrs Faber, Austin, Texas; the Rev'd Robert C. Harvey, Charleston; Perry Laukhuff, Amherst, Virginia; the Rev'd James Parker, SSC, Albany, Georgia; Andrew Stahl, Toronto, Canada; and Capt Swindells.

According to Mrs Faber, who also serves as Press Officer for the Fellowship, the FCC which now consists of some 20 Church related organizations and publications, has, in the words of Dr Simcox, who is presently a visiting professor at the Episcopal Theological Seminary in Kentucky, at Lexington, completed its task of midwifing the new Church structure. "Its final obligation in that area was fulfilled last October when the FCC served as sponsor of a Constitutional Assembly for the Anglican Catholic Church," he said. "ACC's future is now in the hands of its bishops and the seven dioceses."

Dr Simcox explained that the Fellowship presently includes individuals and groups that have become a part of the continuing Church,as well as others that have remained within the Episcopal Church since the schism occurred.

"It is our belief that we have an obligation to people in both bodies, and to those who have no church home whatever."

With the February issue devoted largely to the annual meeting of the Fellowship, the newsletter herewith quotes the purposes of the FCC as set forth in its Articles of Incporporation:

The Corporation is organized exclusively for religious purposes, including, for such purposes:

A. To provide for the continuation of Anglicanism in North America on the basis of the Apostolic Faith contained in Holy Scripture, the Catholic Creeds and the decisions of the Ecumenical Councils, with the Apostolic Ministry in the three orders of Bishops, Priests and Deacons (being men), and with the sacramental life centered on Baptism and the Holy Eucharist, as this Apostolic Faith is witnessed by the historical Book of Common Prayer,by providing for the holding of a Church Congress or Congresses for the furthering of the foregoing object.

B. To provide for the encouragement and education of Episcopalians and Anglicans in steadfastness in the Apostolic Faith and the preservation of the same in the Anglican communion by sponsoring and organizing meetings, by publishing periodic and/or other kinds of materials, and by use of any other means of communication.

C. To provide for the continuation of a common standard of doctrine, discipline and worship fundamentally as currently established in the Book of Common Prayer.

D. To provide by every means possible for cooperation to these ends with individuals and groups in the Episcopal Church in the United States of America, in the Anglican Church of Canada, in the (Anglican) Church in the Province of the West Indies, in other parts of the Anglican communion, and in other parts of the Holy Catholic and Apostolic Church.

LETTERS TO THE EDITOR

THERE won't be any! At least, not as such. The strong consensus of newsletter readers is that the newsletter should confine itself to being what it set out to be -- a disseminator of news,a lister of parishes, a scotcher (or confirmer) of rumors, a source of information. What the newsletter will try to do is report -as a matter of news- the opinions,perhaps in some tabulated form,in the letters that come in to the editor. And it will call your attention regularly to expressions of opinion that are printed in other publications.

PREXY'S ANNUAL ADDRESS

BELOVED in Christ: It is both my constitutional duty and my personal pleasure, as your president, to report to you at this annual meeting on our past year's activities. Also, it is universally customary in such presidential reports to offer proposals and recommendations for the new year of operation, and this I shall do.

As for the activities of this organization in 1978, since most of you were directly involved in the action, in one way or another, there is little need to give you information. Historians of the Anglican loyalist movement will record that in January, 1978, the Anglican Church in North America received the episcopate, and that in October, 1978, that body held a constitutional synod for the purpose of coming into being as a fully organized ecclesiastical body. And if those historians do their job adequately they will record that the Fellowship of Concerned Churchmen, and it virtually alone, brought these momentous events to pass.

These were our major achievements in a year that has been very full and busy but also a time of troubles, of conflict not only without but, alas, within our ranks, of frustrations and disappointments which have sorely tried our souls. But if we have steeped ourselves in the history of God's people from the Call of Abraham to the present moment we are not surprised and we ought not to be dismayed.

Most of the work of preparing for the Denver event was done before the year 1978 opened, and those of us who took part in it will never forget the unremitting labors of Perry Laukhuff, then president of the Fellowship.

Shortly following Denver we began preparing for Dallas. By this time the Anglican Church in North America had four bishops, and they requested us to do all the necessary planning for the constitutional synod. I served as chairman of the planning committee and [several] of its members are sitting here . . . In the course of our several meetings over the summer months there emerged that deep division within the Anglican Church in North America which exploded at Dallas. As we went about the task assigned to us by the bishops we were troubled by our growing awareness of the division among the bishops themselves as to what kind of authority-structure the continuing Church should have. We all know what happened at Dallas and what has been happening since. The problem posed by this division is one which cannot be solved by the Fellowship as such;it can only be solved by the bishops and people of the continuing Church. However strongly we may feel individually about that issue,it is clearly not the duty or the calling of the Fellowship as such to take sides in that conflict.

From my conversations with some, indeed most, of you in recent weeks it is clear to me that there has been a decided shift in our consensus as to the mission of the Fellowship. Earlier in 1978 our common mind seemed to be that we should concentrate on building up the separating or "continuing" Church, limiting our service to people remaining in the PECUSA to providing a kind of "underground railroad" if they wish to escape. I don't think there is any doubt in our common mind that it was clearly our calling to do what we did in 1978 in helping the separating Church to come into being as a new province of the Catholic Church. But if I read our mind aright it now holds that we must leave it to that body to make its own way in the world without the kind of midwifery which the Fellowship has hitherto provided.

As we enter this new year of our service we are minded to provide whatever leadership and support we can give to all Anglican loyalists, wherever they may be, whether remaining within the established American and Canadian Churches or removing from them. It may be pertinent to mention, in this connection, that most of the letters we receive from people sending us contributions to our treasury come from troubled souls who have not yet separated and may never separate. It is my understanding that we as a Fellowship want to help them in whatever ways we can, and I believe that within the months ahead we shall be given clear signs and indications as to how we can best proceed to do this.

Looking into the months ahead, one project we have already decided upon is an exhibit at the General Convention of the Episcopal Church at Denver in September. This will give us an opportunity for personal contact with many Episcopalians who will be there and who may look to us for guidance if they cannot surrender to the destructive forces at work within their Church.

One more project which I strongly urge and recommend is to undertake to provide an educational service for all Anglican traditionalists and loyalists. This service would provide tracts and literature of the hand-out variety setting forth sound doctrine and giving practical guidance to people needing such help. I ask that we devote some time and thought to this matter in the course of our meeting.

I marvel and rejoice at how, as a group, we are able to reach a common mind and to fulfill a common will and purpose despite the sometimes deep differences of opinion amongst us concerning particular issues. As I read St Paul's expositions on the nature of the body of Christ, in which there are diverse gifts but one Spirit, I receive heartening assurance that the Lord is with us -- or, as I prefer to say, that we are with the Lord, in our common enterprise. And there is no doubt in my mind that He still has considerable work for us to do for Him & that He will show it to us and give us our directives, and the grace and strength we need to carry them out, in His own times and ways.

Let us therefore enter now into our deliberations as servants mindful that our Master demands much of us but also provides a superabundance of all that we need to fight our good fight. We can never truly finish anything that we try to do for Him, but that need not trouble us since He who begins a good work in us will perform it unto the Day of Jesus Christ. To Him be the glory!

MID-ATLANTIC ELECTS

C. DALE David Doren, I Bishop of the Anglican Diocese of the Midwest, and the first bishop to be consecrated at Denver last January,has accepted election as Bishop of the Mid-Atlantic States. He will resign his present jurisdiction sometime prior to his enthronement in the Mid-Atlantic, which has been set for the Feast of St Patrick.

Acting on medical advice to curtail his activities (he has been, also, serving as Episcopal Visitor to the Dioceses of the Southwest, Resurrection [until the consecration of Bishop Burns in November], and Mid-Atlantic). Bishop Doren accepted the election to the Mid-Atlantic as being within the scope of responsibility and activity his physicians would allow him.

THAT CRAZY CODE

THERE may very well be readers of the Fellowship Newsletter who will feel that its editor is far from being sound of mind -- first, he attempted to reduce the size of the mailing list (and succeeded); now he asks you to help him increase its size (but only with the names & addresses of those who are interested in the aims and purposes of the FCC,

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please). 1979 is the year that PECUSA's General Convention convenes and the year for the continuing Church to consolidate its position. It has become increasingly clear that the newsletter should continue to be published & that it should form a strong, broad base. You can help it do that by sending in names and addresses.

PARISH LISTING UPDATES

WHETHER or not the newsletter publishes a complete listing of continuing Church parishes again is not yet resolved, but following are changes to the list from Newsletter I-12 (October) and updated in I-14 (December). The listing is simplied to provide primarily a point of inquiry. It will nudge you in the right direction, but you must take it from there. [As always, corrections and additions are welcomed.]

ALABAMA: Atmore, St Andrew, POB 843, 36502; Rev'd G. Campbell Irving; call 205-368-3897
FLORIDA: Tallahassee, St Andrew, POB 3101, 32303; Rev'd Frank C. Cleveland; call 904-385-3116 or 385-8547
INDIANA: Evansville, St Mary the Virgin c/o William Hickman, POB 3271, 47701
IOWA: Iowa City, Anglo-Catholic Fellowship c/o Timothy M. Falk, 246 Rienow, UA, 52242; call 319-353-0135
KANSAS: Fort Scott, St Francis, POB 425, 66701; James McNeley, SW; call 316-223-2838
MASSACHUSETTS: Boston, St Botolph; call Mrs Stevenson, 617-742-1508 or Mrs Walker, 734-7267 / Harvard, St Alban, POB 428, 01451; Rev'd C. David Burt; call 617-456-8645 or 456-8705
MISSOURI: Kansas City, St James c/o James S. L. King, Jr, LR, 3702 E 72d, 64132; call 816-363-7732, or, in Kansas, 913-631-0646, 268-6676, or 262-1832 / St Louis, Holy Apostles, POB 3854, 63122; Rev'd Lafond Lapointe, POB 5716, Chicago 60680, 312-978-1285; in St Louis, William Vesser, SW, 314-965-4433
NORTH CAROLINA: Charlotte, St Paul the Apostle, POB 1781, 28232; Fr Stenhouse (Chapel Hill); J. Sterling Hutcheson, MD, SW, 704-366-4727
OHIO: Coshocton, St Paul, 1242 E Main, 43812; Ven Larry A. Snyder, SSC; call 614-622-0986 or 623-0744 / Euclid (Cleveland area), Resurrection (Mail: 29036 Ridge Rd, Wickcliffe 44092); Rev'd Shelbert C. Harris
PENNSYLVANIA: Pittsburgh, Holy Trinity, POB 12814, 15241; Very Rev'd Charles A. Hedelund; call 412-343-9283
TEXAS: Plano, St Mary, 1602 - 15th Pl, 75075; James Guidry, SW, 214-596-4735; Tom Simmons, LR, 242-7522
WASHINGTON: Snohomish County, Christ, POB 677, Marysville 98270; or call 206-659-2190
WISCONSIN: Janesville, All Saints c/o Jerry & Gay Bowles, 57 S Blackhawk, 53545, 608-756-1550
CANADA: BRITISH COLUMBIA: Vancouver, St Mary & St Martha, 2243 W 47th Av, V6M 2M8; Rev'd E. S. Gale

[Your response as readers is valuable in editing the newsletter. In the long run, it's your newsletter & the editor tries to put in it what you want and, within the limits of space and format, in the way you want. The parish listing is a space-consuming "feature" of the newsletter but apparently valuable to most of you. How often would you like to see it published? What sort of information do you want in it, e. g. do we need diocesan affiliation in these changing times, do we need names or do mailing addresses and telephone numbers suffice?]

NOTABILIA

THE BROTHERHOOD of St James, a non-monastic community which obeys monastic rules with emphasis on caring, sharing and the supernatural, is a-forming in Washington State. The newsletter will publish additional details later, but in the meantime you can get further information by writing or calling Br Robert Honerkamp, Brotherhood of St James, POB 785, Marysville, WA 98270, 206-659-2190.

NEWSLETTER II-1 carried an incorrect phone number for ICBM (Interfaith Cultural Biblical Mission). The correct number, in Hot Springs, Arkansas, is 501-767-9186.

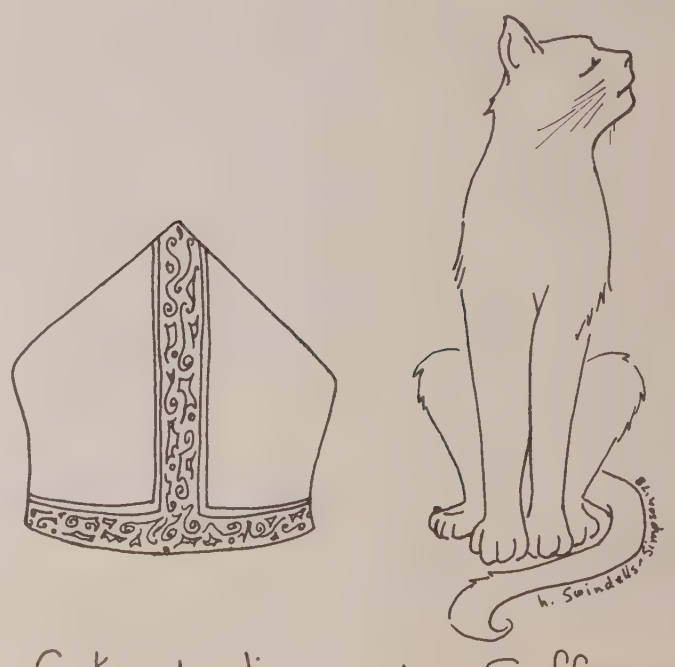
INFORMATION about the Third Order of the Order of St Francis, under the auspices of the Diocese of the Holy Trinity, may be obtained by writing to the Order at 2290 S Clayton St, Denver 80210 or calling 303-758-7211

SCOTCH & WRY

THE primary purpose of this new section of the newsletter is that of scotching (or confirming) rumors. Send us your old, tattered rumors and we'll try to run them down and either confirm or deny them. Rumors have more lives than tomcats and even when you think you have 'em safely planted they spring to life again -- and again and again and again.

Rumor I: Perry Laukhuff, President Emeritus of the Fellowship, tried to become Bishop of the Mid-Atlantic States. False. Mr Laukhuff was asked to accept nomination but declined before the election took place.

Rumor II: The Rev'd Dr Carmino J. deCatanzaro declined election as Bishop Suffragan of the Diocese of the Midwest. True, as the cartoon below graphically attests.



"de Cat declines de Suffragan"...

Rumors, anyone?

WANTED & OFFERED

THE Guild of St George is owned and operated by members of the Anglican Catholic Church for the sole purpose of building accessories for young parishes. We are experienced cabinet craftsmen and can produce at very reasonable prices anything in wood from acolyte & lay reader crosses to full-scale altars. We can work from a dimensioned sketch or a general description of the piece to be produced, and will submit drawings with our quotation. Naturally, there is no obligation for this. Since we are a very low overhead operation, our deliveries take considerable time, but the price is right if a parish has the time.

[For further information write G. J. Brenner, Director, The Guild of St George, 3221 Windrow Lane, Matthews, NC 28105.]

CHRIST Church, POB 677, Marysville, WA 98270, is in need of two or three sets of acolyte vestments and an unspecified number of Prayer Books. Also, the parish offers a Manual of Acolyte Service.

MRS Richard A. Wood, 9800 Golden Dr, Orangevale, CA 95662, is seeking an "organ copy of Charles Douglas' arrangement of the Missa de Angelis, adapted to the 1928 liturgy".

AND the Rev'd Will H. Dunstan, 95 Sunset Dr, Asheville, NC 28804, needs "a simple plainsong setting for the Proper of the Mass".

THE newsletter wants parish bulletins and newsletters and the names and addresses of persons interested in receiving the Fellowship Newsletter and offers back issues of the same. Do not send an envelope (as we have heretofore requested) but do enclose 20¢ (stamps are fine) for each chopy wanted.

'ROUND & 'BOUT

FROM Pittsburgh, Pennsylvania:

It is Resolved as Follows: It is the hope and prayer of the Vestry of the Church of Holy Trinity of Pittsburgh that a Constitution and Canons will soon be proposed and adopted which will be consistent with the pledge of the Affirmation of St Louis that "We continue to be what we are."

Thus, this Vestry urges other parishes and concerned Churchmen to work & to pray for adoption of a Constitution for the Anglican Church of North America which is the same as the Constitution of the Protestant Episcopal Church of the United States as in effect at the conclusion of the 1967 convention (other than the name and without having power concentrated in Bishops without equal voice from each the laity and the clergy [sic]) and using the 1967 PECUSA Canons & the 1928 Prayer Book. It is our hope and prayer that these Canons & the Constitution will be adopted as promptly as possible, without the distraction of redrafting or amendment. In this way, these items of some contention might be resolved, in accordance with the Affirmation of St Louis to allow us to continue to work on God's work.

Adopted this 9th day of January, 1979, unanimously by the assembled Vestry of the Church of the Holy Trinity of Pittsburgh.

ACCORDING to The Theresien of the Church of St Therese of the Child Jesus, Santa Ana, California: In December the Anglican Catholic Interparish Council of Southern California met at St Michael's, Downey, and agreed to petition Bishop Mote for the formation of a Deanery of Southern California.

FCC

The Fellowship of Concerned Churchmen
NEWSLETTER

VOLUME II, Number 3 March A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers.--Elizabeth I in 1563

ONE OF the major difficulties of any sort of publishing, certainly one of the greatest frustrations,is that there comes a time when the editor has to say, "Okay, that is all we can handle this time" and there even comes a time when he or she has committed a particular issue to the printer and nothing may be added or subtracted. Inevitably, just twenty seconds or so after that time comes in a piece of news or a comment that cries to be published -- right now! Such is the case with the article that follows. Written by the Rev'd Sterling Rayburn, Rector of St Mary's Parish, Winter Haven, Florida, it speaks the mind of many who are "sick unto death" of the divisions that continue to rend the continuing Church.

Dear Brothers and Sisters in Christ,

It is hardly my office to be sending out "encyclical" letters, but I dare to do so for three reasons: (1) I am terribly frustrated by the way things are going in the Anglican Catholic Church, (2) I have the impression that my various articles in various publications have been appreciated, and (3) I think I have some positive things to say about what we can do to remedy our ills.

Perhaps the most tragic ecclesiastical scandal of all times was the "raskol" or schism of the Old Believers from the Russian Orthodox Church in the late 17th Century. Patriarch Nikon had tried to bring the Russian Church into conformity with Greek customs, and thousands of Russian Churchmen went into schism rather than follow suit. Both Nikon and his old-believing opponents were guilty of exalting secondary considerations to the level of the dogmas of the Faith. At stake were such profound questions as to whether one made the sign of the cross with three fingers or two. A large section of the Old Believers (which still survives today) rejected the priesthood for the sake of ceremonial customs.

Without doubt we are afflicted with certain tendencies towards old-believerism". Let's get this straight: this old-believerism is just as rampant among "plain Churchmen" as it is among "fancy Churchmen". It is just as superficial to assume that simply because a priest or bishop wears a cope or uses incense he is therefore a Romanist as it is for the priest or bishop to assume that those who don't make the sign of the cross are therefore protestant in faith. It is just as superficial to act as if the 1928 Prayer Book is God's Word itself, as it is to proceed on the basis that all who don't like chasubles are a very threat to the Catholic Faith itself. It would be helpful in the extreme if "high" ceremonialists could learn to be moderately comfortable when all the stops are not pulled out, and when their "opposites" could learn to enjoy a bit of highfalutation. It would be even more helpful if we could agree in a non-legalistic fashion to work towards less extreme variations in ceremonial practice - or at least, to reiterate, to work towards mutual understanding of why we like to do what we do in church.

But the fact remains that ceremonial per se is secondary to doctrinal questions, and variety in ceremonial hardly indicates necessarily doctrinal divergence. I have heard "low Churchmen" "knocked" because of their adherence to the 1928 Book above all else. I say "super", because if one has proclaimed oneself loyal to that book, then one must perforce be loyal to the essentials of the Catholic Faith. "Lex Orandi, Lex Credendi" (Rayburn translation: what you pray is what you believe), and if you buy 1928 you perforce buy confession, fasting, unction of the sick,the authority of Bishops and that whole nine yards known as "Catholicism".

Furthermore, the "confessional" basis of our movement is the Affirmation of St Louis. Now lets get this straight too; there ain't nothing protestant about that document. An orthodox Presbyterian, Methodist, or Lutheran (not to mention the Baptists & Disciples, &c) would recoil with horror at its bold-faced uncompromised Catholic position. It affirms the Episcopal Structure of the Church, the authority of the Seven Ecumenical Councils,Seven Sacraments,the Centrality of the Eucharist,the Sacrifice of the Eucharistic Liturgy and so on. A truly Calvinist document! No official Anglican document has ever been so uncompromisingly Catholic. There is nothing in it an Orthodox Catholic (i.e., "Eastern Orthodox") Christian could not agree with. Apart from the question of Papal supremacy, no orthodox Roman catholic would find fault with its content.

And, third, both draft constitutions presented at Dallas were definitely protestant:I detected overtones of not only Calvinism and Lutheranism, but I seriously suspect one passage of Crypto-Mormonism, and quite possibly one sentence is patently of a Jehovah's Witness interpretation. Oh, let's be careful! Come on! Those documents are utterly Catholic in the best Anglican tradition. "Low Churchmen", you'd better quit playing games that you want to put on a "protestant face" to attract your Methodist and Presbyterian buddies. If they've got any brains at all it won't take them longer than two seconds to realize that your parish is not "First Pres". "High Churchmen", you'd better come down from your supercilious supercatholic attitude. I would have given half my salary in PECUSA to have everyone in my parish to profess in faith all the Givens in the 1928 Prayer Book, and I would have practically gone on welfare to have something like the Affirmation of St Louis as the Official Document of our Belief. Come to think of it, that s just what I did when I left cozy PECUSA for the stark realities of the "Anglican Movement".

We left what we ascertained was a sinking ecclesial tugboat which had cut itself loose from its Traditional Foundation and scuttled itself with the axes of Withitprophets. We have proclaimed that we have returned to the Universal Tradition, that basic Faith and Practice rooted in the Incarnate Christ and sustained by the Indwelling Spirit. Unfortunately, too many in our Church mistake their pet traditions for Tradition once delivered to the Saints. Neither BCP 1928, nor chasubles, nor What-Anglicans-Have-Done for 400 years, nor incense, nor the Anglican Missal are the Foundation of the Tradition. The Foundation of the Tradition is Christ our God and that Tradition is defined by the Bible, the Creeds, the decrees of the Seven Ecumenical Synods, the writings of the Fathers and the ancient liturgies of the Church.

Which means we must accept varieties in ceremonial as a fact in Catholic Life. Which means we have no grounds whatsoever to think the Eucharist may be replaced by the Daily Office on the Lord's Day, just cause not preventing. It also means we have no grounds whatsoever either to deny the Apostolic Authority of the Episcopate, & it means likewise that there are no grounds whatsoever to assume the Bishop is above the law, above correction, infallible, or autocratic. True, the "buck" in matters doctrinal and liturgical should stop with the Bishop-- unless he is a theological nitwit. True, the Bishop is the supreme pastor & teacher in the Church. True, matters of doctrine should not be voted on by the laity -- but neither are they negotiable matters for the clergy! The Basics of the Faith were defined centuries ago.

Last, everywhere I go, and in some places more than others, I hear that it was the Bishops in PECUSA who destroyed the Church --some extremists would therefore keep bishops in cages. But I submit that in most Pecusan cases, yea even unto this day, the Bishops are chosen because of their popularity with the laity.

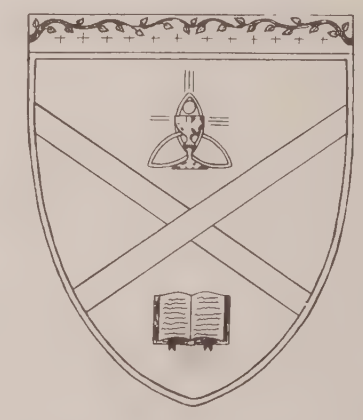
But, having said this, we are confronted by the horrid scandal of an Episcopate at each other's throats. Bishops, you are not the Queen of Sheba, so get off your high horse. Use your God-given brains to separate essentials from non-essentials. I'd like to lock all five of you in a cage till you either worked out a modus vivendi or scratched each other's eyes out. Augustine of Hippo said, "One of the joys of the saved is to contemplate the tortures of the damned." Surely one of the joys of the Pecusan Hierarchs is to contemplate our current disunity.

Theologically, spiritually, intellectually, what I see in the Anglican Catholic Church is the finest bunch of Anglicans I ever did see. I also see too many -- Bishops, Priests, Deacons and Laymen -- who have grown so accustomed to war that they find peace hard to live with. Holy Saints of God, remember us in your prayers. God, Father, Son and Holy Spirit, re-create us, redeem us and re-vivify us. Amen.

In Christ and the Holy Spirit,
Sterling Rayburn+

NO NEW FAITH

YOU will note that the familiar lines under our banner have been changed somewhat. That we are able to quote Queen Elizabeth accurately is due to the research of a reader, Carl Laws, Jr, who took the trouble to dig out the exact quote (which we did not have) and the circumstances surrounding it. The source to which Mr Laws turned bears the awesome title, Annals of the Reformation and Establishment of Religions and Other Various Occurrences in the Church of England During Queen Elizabeth's Happy Reign, and the occasion, according to that source, was Elizabeth's reply to the Emperor Ferdinand's letter of 24 September 1563.



PICTURED to the left is the Coat of Arms of St Andrew's Parish, Tallahassee, Florida. According to the note accompanying the picture, the significance of the design is as follows:
1) the white or blue shield represents the strength and purity of our Lord:
2) the elliptical circles, the Holy Trinity, Father, Son and Holy Ghost;
3) chalice and wafer to remind us the Holy Eucharist is the Body and Blood of Christ;
4) the open book represents the Bible as the Word of God and the Book of Common Prayer as the liturgy of the Anglican Church;
5) the small crosses symbolize the Twelve and the Apostolic Succession within the Church:
6) the vine portrays the Body of Christ and the growing fellowship of the Continuing Church; and
7) the red diagonal cross represents the Martyr, St Andrew, and his crucifixion on an x-shaped cross.

WHY I LEFT

Dear Harry:
It was good to hear from you after so many years and I do appreciate your concern and interest to the point of "taking pen in hand" to write me about my recent submission to the Anglican Catholic Church. But I must tell you truly, I can't begin to describe the spiritual peace I m now coming to enjoy since making the decision to separate myself from the PECUSA leadership and all that it has come to symbolize to the world. I firmly believe that I do continue in "the Faith of our Fathers" and I pointedly did not resign my priesthood. I love the English Church and all that it has stood for at its best!

I had hoped that the Evangelical Catholic Mission -if not the leadership of Faith-professing bishops in PECUSA- would present us a viable and realistic plan of action for turning 'round all that has happened with ever increasing acceleration these past ten years. But my hope was in vain. And I don't believe there's the slightest chance of its happening. The plea to "stay and fight"really means nothing more than quietly deploring the whole sad business and perhaps secretly holding mental reservations until such happy time as we could be "grandfathered out" to pasture and get the pension check.

I think we have to face up to the reality that, really, Catholics in Anglicanism have long been regarded as a kind of tolerable aberration providing the moderate-to-liberal establishment the necessary window dressing to demonstrate the comprehensive nature of the Episcopal Church. And this hasn't been helped by the fact, put rather candidly recently, that much of the "high-church" element in PECUSA has been comprised of good people who really "regard themselves as Anglicans who HAPPEN to be Catholics, rather than as Catholics who happen to be Anglicans." There's the real problem.

In my opinion, the Achilles heel of Anglicanism has been the tendency to enshrine the Elizabeth Compromise as the precedent for accomodating strange doctrines and practices to the Church. What was a viable course of action in a small sixteenth century

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island kingdom has been almost deified to the point that latitude and compromise concerning essentials of Faith & Order have become virtues. Lambeth [1978] only made the point anew by proclaiming that "staying together" is more important than faithfulness to Holy Scripture and Holy Tradition. "Unity above all else" seems finally to be Anglicanism s unique contribution to the Christian scene. I personally find this both unacceptable and unscriptural. And I hope that given time, you and other good priests who really believe and teach the "Faith once delivered" will likewise so regard it.

You mentioned the negative vote recently in the English synod concerning opening the priestly office to women in their province. But I trust you noted the very narrow margin -some fifty votes in the clerical order- that prevented passage of the act FOR THE TIME BEING. I assume you also noted the fact that the vast majority in both the episcopal and lay orders favored passage. I'm afraid the day of reckoning for the English Church has only been postponed!

Well, I've gone on at far greater length than I intended when I began what was to have been a simple "note". But let me say again that I do honestly value your prayers and expressions of concern. And I do pray that one day -hopefully sooner rather than later- we will again be united in an ecclesial body holding faithfully and uncompromisingly to Catholic Faith and Apostolic Order while at the same time retaining all that is good and beautiful and helpful from our Anglican heritage. Such it would seem, would truly approach that "glorious church" alluded to by St Paul in his Epistle to the Ephesians "that would present itself to God, not having spot or wrinkle, or any such thing . . . but, holy and without blemish." Perhaps this is too much to expect of the Church Militant here on earth, but it does seem rather a shame that with all the Revelation and Grace God has provided for our pilgrimage, we couldn't do better than we have so far!

God bless you in your ministry and keep you in His love.

Walter+

ORDAINED TO the Sacred Priesthood on the Feast of St Thomas in California by the Bishop of the Diocese of the Holy Trinity -- L. Noel Stipkovich.

TO the diaconate on the Feast of St Matthias in Texas by the Bishop of the Midwest -- David Marion-Davis.

OFFERED BY the Rev'd Richard A. Isaac, 74 Oakdene Av, Cliffside Park, NJ 07010: used copies of J. H. Blunt s Annotated Book of Common Prayer, 6th edition, velum binding, good condition; Anglican Missal, 1947 edition, very good condition; American Missal, 1951 condition, new, excellent mint condition; and American Missal, 1st edition, 1931, good but needs rebinding. Fr Isaac writes that he would "like to have 'reasonable offers' for these, and will pay the postage charges to get them to their destinations."

MISS Margaret Lindsay, 3365 Denver St, S.E., Washington, DC 20020, is prepared to go into yet another printing of Vernon Staley's The Catholic Religion if she can get a few more firm orders. The book will sell for $5.50 a copy or $5.25 apiece in orders of ten or more.

IN response to continuing requests for the Altar Edition of the Anglican Missal, a limited printing has been made available at $125 per copy. Order from The Frank Gavin Liturgical Foundation, POB 25, Mount Sinai, NY 11766.

TOM E. Moore, 6105 Brandon Av, Springfield, VA 22150, offers to "assist with design or advice, or I'll make the items for a reasonable cost" -- altar and processional crosses, missal stands, altars, et al.

AN audio-visual slide presentation of the Denver and West Orange consecrations is available. Stuart and Dee Casper will bring it to your parish or diocesan affair at no charge. A colorful, moving experience which will be helpful to all A.C.C. members. Trips are planned six months ahead. Write: 5 Pippin Lane, Huntington, NY 11743. The presentation is updated with slides of new developments in the Church as they occur.

LITURGICAL music books and choir music books, edited by Francis Burgess, are available from Scotland. To get a list of publications, write: Plainchant Publications Committee, Bass View, West Forth [sic] St, Cellardyke, Anstruther, Fife, Scotland.

ABOUT THE LIST OF parishes, that is. After much thinking and checking and reviewing of previous lists (& realizing that a list has not been published since October), we have decided that the best way to handle this is to insert quarterly extra editions of the newsletter, devoted solely to the listing of parishes, between the March and April, June and July, September and October, and December and January regular issues. The first list, then, will be published as soon as we clear this issue through the mails (and draw a deep breath) and will reflect all the information that we then have about the parishes (and that we have room to print).

NORTH OF THE BORDER UP Canada way, a cross-Canada meeting has been held in Ottawa with the Rev'd Dr Carmino J. deCatanzaro as pro tem chairman. Father deCat emphasized that the Canadian Jurisdiction is not a synodical body, that each Canadian parish would apply to its Ordinary for release from its diocese at a proper time. He also reported that messages of encouragement and approbation had been received from Bishops Mote and Morse.

Fuller details on the Canadian connection will be forthcoming.

GESIMAS, PENITENCE & PURPLE SO begins an excellent little article in the weekly newsletter of the Church of the Holy Cross, Oklahoma City:

If you have locked at your liturgical kalendar, you have noticed that most of [February] is purple. We are approaching Pre-Lent [keep in mind, the newsletter is a mite late in purloining this]. This is the season of the Sundays with the "gesima" names: Septuagesima, Sexagesima, Quinquagesima; meaning, respectively, 70, 60, and 50 days until Easter. They do not mark the time accurately, though, only in round numbers. Quadragesima is the First Sunday in Lent,but that name is hardly ever used nowadays. It, of course, means fortieth.

Many churches never used the Christian Year and are thus not concerned with the dropping of Pre-Lent being urged by some. A lot of other Christians have never been too thrilled about any of the Church's disciplines, & they could not care less either. We should not be among those,for if we intend to restore historical Christianity to its fullness,with a serious devotion to its practice, we have to bend every effort to understand and enter into those things found beneficial by our fathers over the many centuries of our corporate life. If you do not follow some of the disciplines and customs of the Church, let me suggest that Lent or Pre-Lent is a good time to examine your reason for not doing so, and devote yourself to make more of the Church's life your way.

Prayers, alms-giving and fasting are expected duties of Christians. Recall that in teaching His followers, Jesus said "WHEN ye pray, WHEN ye give alms, WHEN ye fast", showing that we have no choice! Unless, of course, we choose to be less than a full disciple, offering only partial loyalty.

The seasons of the Christian Year are all important, and have each a blessing to impart to those who observe them. The secularization of Advent is well known and widely deplored - even by some who don't know it is Advent. Lent is also important, not only to prepare us for the celebration of the Queen of Feasts, Easter, but to teach us how to discipline ourselves and rid ourselves of bad habits and attitudes. Surely anyone who will consider this will conclude that such self-discipline is as important as parading to church to display a new hat or wardrobe -- once a year. How our Lord must weep when He contemplates the folly of His Churchmen, and other inhabitants of His world, who militantly resist observing the tried and truly beneficial Way established by Him and carried on by His Holy Church.

Do you know that Christians have observed Pre-Lent from as early as 465? Do you know that the Eastern Church began abstaining from meat on Sexagesima? From Quinquagesima abstaining from butter, cheese, milk and eggs? (They still do.) You know that Shrove Tuesday is the day for pancake suppers;are you aware that the name comes from the practice of making sacramental confessions in preparation for the forty days of penitence - to be shriven, or shrove.

In the ancient Church the seasons were not by any means uniform. Lent varied from what we call today "Holy Week" only, to the full 40 days' imitation of Christ's fast. Sundays have always been excepted, being feast days in any season. Pre-Lent probably came from the Byzantine Church, which did not include Saturdays in their Lenten observance, and thus lengthened the period. From the 6th century the western Church has included it - possibly because of the frequent calamities befalling them at that period. It was a time of constant war or fear of war as is our own. May not Pre-Lent be more important than we think?

IN this Lenten season, pray, brethren, for our bishops- William, Robert, Peter, James, and Dale -- and for Albert.

HELP THAT is PLEH spelled backwards. For its files, the Fellowship Newsletter would like to accumulate a number of model Articles of Incorporation of non-profit religious organizations that served as predecessors to parishes, and especially any which spelled out adherence to the Affirtmation of Saint Louis as an integral part of the document. If you have such, please make a copy and send it to the newsletter (by-laws would be helpful also) at POB 252, Eureka Springs, AR 72632.

MAR 9 1 1979

The Fellowship of Concerned Churchmen
N E W S L E T T E R

VOLUME II, Number 4 March A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers.--Elizabeth I in 1563

THIS is the first of what I hope will be a quarterly listing of parishes in the continuing Church. It is not an official list (you will have to go to your dioceses for that), but is a fairly accurate list that will serve travelers and stay-at-homes alike. I had hoped to list a great deal more information, but to remain within our adopted format, I had to cut back (I also had hoped to set it out in slightly larger type). It will give you points of reference and contact; from there you are on your own. An updated, corrected list will be published in June. Send your changes to: POB 252, Eureka Springs, AR 72632 / 501-253-9701.

ALABAMA: Atmore, St Andrew, POB 843, 36502; Rev G. Campbell Irving; Charles W. Laue, SW, 368-3897 / Birmingham, St Bede, POB 624, 35201; Rev William J. Marvin, 967-6610; Elmer T. Welch, SW, 629-5521; Michael Hosick, JW, 979-9738 / Decatur, Dr Tom Bingham POB 1929, 35602 / Fairhope, St Peter, POB 855, 36532;Rev William C. NewMarch, 928-8252; Donald Gooden, SW, 928-2215 / Huntsville, St Charles, POB 604, 35805; Fr Marvin (Birmingham); Col Marvin D Parker, LR, 881-8625 / Montgomery, St Joseph of Arimathea, POB 17236, 36117; Fr Marvin (Birmingham); Philip C. Davis, SW, 272-2814; Harry R. Fletcher, C, 264-5272

ARIZONA: Payson, Holy Nativity, POB 1261, 85541; Rev Robert P. Donovan, 474-3114

ARKANSAS: Hot Springs, St Chrysostom, POB 1241, 71901; Rev Alan Rosenau, 767-9186;Richard W. Hobbs, SW, 623-6666 / Mountain Home St Mary-in-the-Ozarks, POB 654, 72653; Rev William C. Morgan; Nils Florentz, SW, 492-6132; Ellen Kilgore, C, 492-5291

CALIFORNIA:Anaheim, St Mary Magdalene, POB 4729, 92803, 774-8100 Rev Anthony F. Rasch; William T. Heaton, SW, 551-4825 / Arcata, Holy Family; Donald Clancy, W, 822-2105, 822-4382; Gloria Bohlmann, S&T, 1754 Roberts Way, 95521 / Berkeley, St Joseph of Arimathea, 2543 Durant Av, 94704, 841-3083; Rev Francis W. Read, 658-4033 / Burlingame, St James; Rev John T. Cahoon, 1208 Capuchino, 94010, 347-4423; Jack Lysaght, 349-7314 / Clayton, St Martin of Tours, POB 127, 94517; Rev G. D. Wiebe, SSC, 538-4312; John Sauter, SW, 837-0438; Roderick Gourley, JW, 757-5389 / Covina-Glendora-Pomona, St Luke, 20769 Mesarica Rd, Glendora 91724, 967-3333;Robert Kambietz, SW, 334-7362;Mrs Walter R. Buerger, C, 331-3623/Downey, St Michael, 11425 Paramount Bl, 90241, 869-8044;Rev Elwood B. Trigg/Glendale, Holy Apostles,1011 S Verdugo Rd,91205, 243-3424;Rev George H. Clendenin,241-4473 / Granada Hills, St Mary the Virgin; Rev Noel Stipkovich, 11321 Bertrand Av, 91344 / Los Angeles, Our Saviour, 6301 W Olympic Bl 90048, 935-0228; William Jackson, SW / Menlo Park, St James, 655 4951; Fr Cahoon (Burlingame) / Oakland, St Peter, 6013 Lawton Av 94618, 655-4283; Rt Rev Robert S. Morse, 841-8150 / San Jose (2) Resurrection, 1717 The Alameda, 95126;Rev Clarence Lee, 295-6310 George Garbarino, SW, 286-5719 AND St Michael & All Angels, POB 8186, 95125; Russell Kerl, SW, 997-1968; Fred Crenshaw, LR, 379-5104 / San Francisco, Rev Val R. Dodd; Mrs Isidra Spangler, 1157 Stanyan, 94117, 261-4088 / Santa Ana, St Therese of Lisieux, 105 W Stevens, 92707, 540-7103; Rev Richard E. Lockwood, 828-3958; William Musgrove, SW / Santee, K. V. Saunders, 8701 Mesa Rd (44) 92071, 449-9301 / Wrightwood, Gordon Koenig, LR, POB 1032, 92397

COLORADO: Black Hawk, St Paul, POB 176, 80422, 582-5858 / Boulder, St Teresa of Avila; Rev Gregory J. Harring, 155 S 42d, 80303 Mrs Richard P. Woolley, SW, 449-6186 / Colorado Springs, St Athanasius, 3105 Downhill Dr, 80918, 598-5207; Rev Stanley G. Macgirvin; Dr Alfred J. Martin, SW, 598-8081; Norman Van Dyke, 18405 Academy Cir, Monument 80132 /Denver, St Mary, 2290 S Clayton, 80210, 758-7211, 757-6814; Rt Rev James O. Mote / Drake-Estes Park-Loveland, Fr Harring (Boulder); Berry Long, POB 808, Estes Park 80517 / Grand Junction, St Anthony of the Desert; Rev Richard Willars, 4751 Broadway, Denver 80216; Mrs Grace Hardcastle, 1441 Patterson Rd (502), 81501 / Idaho Springs, Calvary; David Wilson, POB 1081, 80452 / Westcliffe, St Matthew the Apostle, 783-2213, 783-2338; Fr Willars (Gr Jct); Mrs William G. Falkenberg, POB 206, 81252

CONNECTICUT: Mystic, St Alban; Rev Charles A. Dinkler, 32 Pearl, 06355, 572-0137; Mrs Wanda McFarland, 536-4366; Stephen B. Lee, 44 Hillside Av, Noank 06340 / New Canaan, Mrs Alfred M. Hudson, 102 Valley Rd, 06840

DISTRICT OF COLUMBIA: Washington, St Hilda of Whitby; Rev Frederick G. Bohme; A. Edward Faro, SW, 4000 Cathedral Av, NW (612A) 20012, 965-9896; Ralph Johnson, 942-3380

FLORIDA: Brandon, St Matthias; Fr Habberfield (Largo); John Walton, 1010 Bryon Rd, 33511 / Fort Lauderdale, St Michael the Archangel, POB 5203, 33310, 735-0266; Rev James G. Monroe, Jr; Kenneth W. Scott, SW, 565-1758; Derek R. Hampton, C, 563-5820 / Largo, St John, POB 1676, 33540; Rev Jack R. Habberfield, 585-4110; P. Raymond Plumer, LR, 867-8091 / Maitland, Incarnation, POB 1426, 32751; Rev Bruce Medaris, SSC; Benjamin P. Sibley, SW, 1850 Lee Rd, Winter Park 32789, 647-1616 / Miami, St Charles the Martyr - see Ft Lauderdale / Mount Dora, St Charles the Martyr, POB 882, 32757, 383-8557; Rev Walter B. Peterson, SSC / Palatka, All Saints; Fr Peterson (Mt Dora); Edward W. Garris, Jr, SW, 200 Linda Ln, 32077; Mary A. Gale, 325-2640; Mrs G. R. Ernsberger, 325-3890 / Pensacola, All Saints, POB 4538, 32507; Michael G. Carr, SW&LR, 455-5630; Ellis W. Bullock, Sr, 453-4439 / Port Charlotte, St Paul, POB 2387, 33952;Howard C. Warner, 625-4781 / Sebring, St Simon of Cyrene; Col Paul Trammel, SW, 7693 Rolling Hills Rd, 33870 / Tallahassee, St Andrew, POB 3101, 32303; Rev Frank C. Cleveland; Col Robert M. Shoemaker, SW, 385-8547; Col C. L. Perkins, JW, 385-3116 / West Palm Beach, Holy Spirit, 1003 Allendale Rd, 33405, 833-7605; Rt Rev Peter F. Watterson, 833-9937; Rev Whitney Church, POB 1001, Deerfield Beach 33341, 426-1908 / Winter Haven, St Mary, POB 9351, 33880; Rev Sterling Rayburn, 293-2907; Rev Pomeroy H. Hartman, 293-6009

GEORGIA:Atlanta, St Hilda of Whitby, 1393 W Peachtree, NE, 30309 Rev George W. Murdoch, 634-3754 / West Point, St Andrew, Mrs Howard Syler, 608 Av C, 31833

ILLINOIS: Chicago (2), St George the Martyr, 7400 Sheridan Rd, 60626, 764-9820; Rev Roderic B. Dibbert; James G. Schneider, SW, 815-932-6843 AND St Jude; Fr Lapointe (see St Louis MO)

INDIANA: Bedford-Bloomington, Good Shepherd; Fr Deyman (Indpls); Mrs Norman Nichols, RR 13, Box 653, Bedford 47421;Joel Marsh, RR 10, Box 637, Bloomington 47401 / Evansville, St Mary the Virgin; Rev Ronald L. Greeson, 3130 N Grand East, Springfield IL 62702, 523-7113; William Hickman, POB 3271, 47701 / Indianapolis, St Edward the Confessor; Rev James P. Deyman, 3662 Nobscot Ct (1-A) 46222, 926-6940; Philip N. Smith, 36 Hampton Dr, 46208; Rex G. Hume, 11365 Allisonville Rd, Noblesville 46060 / Muncie, All Saints; Fr Deyman (Indpls); Dale Fight, 121 N Dill, 42303, 289-4922; Mrs Max E. Stults, 282-4311 / South Bend, St Mary; Philip Mullen, LR, 1224 Lincolnway E, 46618; Phillip Lund, SW, 1021 Strong Av, Elkhart 46514, 522-3480

IOWA: Des Moines, St Aidan; Rev Louis W. Falk, 4807 Aspen Dr West Des Moines 50265, 223-1591; June Kosmach, 620 E 4½ St, S, Newton 50208, 792-6734 / Iowa City, Anglo-Catholic Fellowship; Timothy M. Falk, 246 Rienow, UI, 52242, 353-0135; Prof Archie Bush, 2232 Arizona Av, 52240/Sioux Center, St Anselm, Rev E. L. Hebden Taylor, 333-4th Av, NE, 51250, 722-1671

KANSAS: Fort Scott, St Francis, POB 425, 66701; James McNeley, SW, 223-2838 / Salina - see Kansas City MO /Wichita, Billy Nalle Apt 2205, 400 W Central Av, 67203

KENTUCKY: Ashland, St Mary; T. C. Bullington, 3429 Blackburn Av, 41101, 324-8086 / Dayton, St John, 619 O'Fallon Av, 41074, 781-5006; Rev James W. Bjorkman, 219 Glazier Av, Bellevue 41073

LOUISIANA: New Orleans, Christ, 4007 St Charles Av (103), 70115; Charles Parnell, SW, 643-0361; Ann Plaisance, 891-1797 (call both numbers after working hours)

MAINE: Augusta, St Francis; Richard Davis, 8 Fairview Av, 04330 623-4049

MARYLAND:Annapolis, St Charles the Martyr, POB 224, Millersville 21108; Dr David Knight, SW, 268-9447; Mrs duVal Allen, 263-4820; E. J. M. La Roque, 467-8096; Col Geoffrey T. Cowell, 987-5873; Rodney B. Sorkin, 721-7574 / Mount Airy, Mrs May B. Shaw, Rt 4, Box 239, 21771, 829-0205

MASSACHUSETTS: Boston, St Botolph; Fr Burt (Harvard);Mrs Stevenson, 742-1508; Mrs Walker, 734-7267 / Harvard, St Alban. POB 428 01451; Rev C. David Burt, 456-8645; Jess Keegan, 456-8705

MICHIGAN: Battle Creek, All Saints; Fr Lewis (K'zoo); George M. Spriggs, Jr, SW&LR, 263 Berkley Av, 49017, 964-7886; Walter Bilanow, 963-0420 / Grand Rapids, St Peter the Apostle, POB 1344, 49501; Rev Steinman E. Stephens, 452-4660; James Doherty, SW, 455-2232; Cleo Jones, JW, 454-2917 / Hastings, St Matthias; Fr Lewis (K'zoo);Harry Freeman, SW, 318 S Broadway, 49058, 948-8588 / Kalamazoo, St Patrick; Rev William O. Lewis, SSC, 1616 Merrill 49008, 349-7161; Rev J. Lavere Davidson, 3009 Bronson Bl, 49008, 342-4141; Dale Peeke, W, 327-9536 / Muskegon, Holy Spirit, POB 413, 49443; Fr Stephens (Gr Rpds); William Roach, SW; Russell Perkins, JW / West Branch, Holy Faith, POB 531, 48661, 345-5700, 345-5555;Fr Stephens (Gr Rpds); Louis E. Traycik, SW&LR; William Butler, LR

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WHAT TO LIST

The primary reason for listing parishes in the newsletter is, as stated elsewhere in this issue, to provide readers some idea of where they may go to worship and where they may find a parish to support. What information do you want to see listed? From our personal experience, we know how important a telephone number is. Names are not so important; whether a parish has, or hasn't, a priest is. A good mailing address, prefereably a post office box, is. Let me know what you think is essential in the parish listing.

F C C

The Fellowship of Concerned Churchmen
N E W S L E T T E R

VOLUME II, Number 5 April A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers.--Elizabeth I in 1563

APR 25 1979

WILLIAM Oliver Lewis, 56, Rector of St Patrick's Anglican Church, Kalamazoo, Michigan, and, like so many other AC priests at the moment, a circuit rider (All Saints', Battle Creek and St Matthias', Hastings), was elected, on the first ballot, II Bishop of the Anglican Diocese of the Midwest. Father Wol (note his Christopher-Robinish initials) succeeds the Right Rev'd C. Dale David Doren who has been translated to the Diocese of the Mid-Atlantic States. Chicago-born and -educated, he was ordered deacon in June, 1958, and priested in December of that year. He is married to the former Elsie Featherstone and the Lewises have six children. The dates for Father Lewis' consecration and enthronement will be announced later.

ORDINATIONS DONALD Herbert Edelman, on the Feast of St Matthias and by the I Bishop of the Diocese of the Resurrection, at Christ House, Lafayette, N. J., and Roderic B. Dibbert, on Ember Saturday and by the I Bishop of the Diocese of the Holy Trinity, at the Seminary Chapel of Calvin College, Grand Rapids, Mich., were ordained to the Sacred Priesthood.

DEFENSE FUNDS NEEDED AT the beginning of March, the attorneys in the suit by the Diocese of Newark against St Mark's Parish and the Diocese of the Resurrection were given three weeks to file final briefs and an additional week to respond to the filings. The judge's decision will come some time after that. In the meantime, you can help with your prayers and with your purse. Neither the parish nor the diocese has sufficient funds to meet the total costs of their legal defense. Send your checks, made out to St Mark's Anglican Catholic Church and marked "For legal defense", to the Treasurer, Diocese of the Resurrection, 45 Main Street, West Orange, NJ 07052.

OF your Christian charity, pray for our bishops- William, Dale, Robert, James, Peter, William (bishop-elect), and especially for Albert.

THE ANGLICAN SYNTHESIS

BY Oliver K. Zipp, Senior Warden of St Stephen's Anglican Church, Islip, Long Island, New York.

The changing of our Church's name from the Anglican Church in North America to the Anglican Catholic Church points up a dichotomy within our movement that I hope we will not try to smother with large doses of pollyanna, but, rather, work out with some hard thinking. For if not faced openly with the power that only prayer for Christian charity will provide, it will haunt us through every step of the long pilgrimage we must take together.

This dilemma was the underlying cause of most of our reprehensible behavior at Dallas. Indeed, one of our priests wandered the aisles at that convention repeatedly asking, "Who are we? What are we doing here?" Pertinent questions, they.

Perhaps we are divided along the old lines of "high" versus "low" Churchmanship, but in a new context: between those who see our movement as something of a way station on the road to pure Catholicism (whether Roman, Eastern Orthodox or Old Catholic) and those who, while asserting their catholicity, still insist that we openly acknowledge our debt to the Protestant Reformation; between those who, seeing the Reformation as heresy, long for reunion of the various branches of the Catholic Church and those who, valuing certain aspects or influences of the Reformation,wish to include the Protestant Church also in that ultimate unity. (I say "ultimate unity" because I am not able to see the possibility of an institutional union - in either direction - in the foreseeable future, that is, if we are not to sacrifice the very things that make the Anglican Church unique. It has been lately said that we are Catholics first and Anglicans second. I prefer to say that we are Christians first and Anglicans second. To add the words "Catholic" or "Protestant" is redundant in light of the history of the Anglican Church. There have been, & there are today, factions on both sides -legitimate emphases- but they are not necessarily the whole Anglican Church.) It is my untutored guess that a somewhat substantial and articulate part of our clergy lean to the former, whereas a sizeable & less articulate part of the laity tend towards the latter. All of us, clergymen and laymen alike, who have invested our tears, time, talents and treasure in the continuing Anglican movement are entitled to a clear and frank statement of the direction in which we intend to move. My purpose is to call forth the dialogue that will reveal that direction.

Who are we? The burden of this article is that the Anglican Church is a special Christian body, or synthesis if you will, chosen of Christ to do a special work of unity or reconciliation in His Kingdom - and granted by Him a special circumstance and a special insight to accomplish that work. As is so often the case, our problem is at one and the same time our opportunity to serve Him and our obligation to do so. If we are not so chosen, we only clutter up the Christian landscape with another branch, sect, denomination, or whatever we call it. I contend that the Anglican Church is neither Catholic in the sense of the Roman Church,nor Orthodox in the sense of the Eastern Church,nor Protestant in the sense of any existing Protestant denomination (all three would probably vie to be the first to agree!). We are Anglicans, with a particular history, tradition, genius -and I say calling- of our own that is loyal to the doctrines of the early Church, rooted and grounded in Holy Scripture, strongly influenced by the liturgy & practices of the western Catholic Church (and, of late, the Eastern Church), & incorporating certain important aspects or features of the Protestant Reformation. That is our birthright and if we turn aside we cease to be truly Anglican. If this be true, far from discouraging different emphases within our ranks, we should encourage them as a valid part of our Anglican unity and as a necessary prelude to doing the work that I believe Christ has especially called us to do in Christendom. It is even possible that the future unity of all Christianity is, in some measure, dependent upon our faithfully and imaginatively answering this call.

If this concept is not valid, then we have scant excuse to maintain a separate Anglican Church apart from the unity of the greater body of Christians where we belong (wherever that might be)& we become a conglomeration of Roman Catholics,Eastern Orthodox, Old Catholics and Protestants ridiculously vying for power in a tiny backwater movement, marking time until we all spin off to the gravitational pull of one or the other of those massive forces. Indeed, if the concept is false, it would seem fitting that we honor, as perspicacious, those priests and laymen who, believing our movement to be yet another bar to Catholic unity, have left us for one or the other of those great bodies.

Again - Who are we? Perhaps my point may be best illustrated by citing the experience of the little band of people who make up St Stephen's Church, Islip, New York, whose experiences might possibly call up parallels in your own newly formed parish. Our people left their old PECUSA churches primarily because of the destruction of the Book of Common Prayer - though we soon saw that that was but the tip of the iceberg,that our real complaint was the gradual adoption of modernist, humanist religion, with all its incursions of religious skepticism, relativistic morals, situational ethics and their concurrent immoralities, including divorce, abortion and homosexuality. We were of a mixed and unsophisticated theological background. Instinctively some of us thought of ourselves as Catholics, others as Protestants, and some were not quite sure. All considered themselves orthodox Christians,accepting Holy Scripture as the revealed Word of God, and upholding the Creeds, Councils and traditions of the early Church as authoritative. We put aside denominational distinctions as secondary to the all important matter of achieving Christian holiness. We wished to continue to try to be a holy people - members of a holy Church having holy bishops, priests & laymen, working to spread Christ's Holy Gospel, and keeping an increasingly rotten secular world from invading the last place of refuge in this world - Christ's Holy Church.

We were Catholic enough to be reluctant to defy our bishops, but Protestant enough to believe that bishops do not receive the power of the Holy Spirit by the laying on of hands alone - that an ongoing commitment to Christ is a prime necessity of grace. We felt that we owed no allegiance to a Minneapolis convention that denied the traditional Faith, and we reached back to a time in history when the Holy Spirit purged the western Catholic Church with the rod of His anger, the Protestant Reformation. We believed that He brought forth at that time a new statement of the Church - an Anglican Church that remains faithful to the Sacraments and to the doctrinal essentials of the early Church but which has removed some of the pagan accretions of the western Church & replaced them with the best features of the Reformation. We held these to be the prominent place occupied by Holy Scripture in the Church and the recognition of political freedom which gives laymen,as well as clergymen,voice in the entire life of the Church - including matters spiritual. It has been said that bishops should have complete say in matters spiritual, and that laymen should have a voice in things temporal. As a matter of routine daily Church life that is undoubtedly the best arrangement, & possibly it is meant in that sense. On critical spiritual matters,however,can the layman abrogate his spiritual responsibility-even to bishops who he gladly acknowledges to be his superiors in the Church? It was, after all, the defying of bishops on the gravest spiritual matters that prompted priests & laymen alike to break with PECUSA. Is it reasonable to expect them to submit in these matters tomorrow when they would not submit yesterday?

Permit me to use a somewhat facetious & simplistic analogy to illustrate the synthesis of which I write. The Catholic lion has been mated with the Protestant tiger. The offspring is the Anglican tiglon - a beast that is a real animal and all of one piece. Where the lion stops and the tiger begins is impossible clearly to distinguish or sort out. The fact that he is a different species is obvious, however, even to the zoologically untrained. If we, hoping to rid the animal of either of its antecedents, cut away any of the vital organs we destroy the whole animal. PECUSA performed radical surgery on its two major sources of strength: the heart of its unity, the Book of Common Prayer, & the arteries of its catholicity, the Priesthood. The animal has been mortally wounded.

We can be sure that the Anglican synthesis which I have tried to outline will present itself a house of horrors to the theologically precise, but great religious movements become living realities before they are theologically explained and supported. The living reality of our synthesis can be found to be honored in our Book of Common Prayer and in our liturgy. The thread of its meaning runs through the entire history of the Anglican Church, down to our own time where it is evident in the Affirmation of St Louis, and, indeed, where it is woven into the very fabric of the new Constitution we are now in the process of adopting. It is our strength, not our weakness - and we should, without embarrassment,acknowledge it to the world as the meaning of the word Anglican - a particular Christian people, chosen of Christ to a particular Christian calling, and given a particular Christian birthright.

Dear Fellow Member in Christ -

Whether or not you agree with this paper your response is sincerely solicited and will be most appreciated. Thank you.

Oliver K. Zipp

[Mr Zipp's address is 44 Ocean Av, Islip, NY 11751. Write him direct if you are so moved, or in care of the newsletter.]

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A GREAT DAY FOR THE IRISH

FOLLOWING his translation from the Diocese of the Midwest, C. Dale David Doren, on the Feast of St Patrick and in the Church of the Holy City, Washington, D. C. (the place of worship of St Hilda of Whitby Anglican Church), was enthroned as I Bishop of the Mid-Atlantic States. Participants in the ceremony included the I Bishop of the Diocese of the Holy Trinity, the I Bishop of the Diocese of the Resurrection, and the Bishop-elect of the Midwest. South Dakota-born and a graduate of Seabury-Western Theological Seminary, Bishop Doren was priested in 1944. He was the first bishop of the continuing Anglican Church to be consecrated at Denver last year and until his translation served as I Bishop of the Midwest as well as Rector of Holy Trinity Parish, Pittsburgh.

TBO

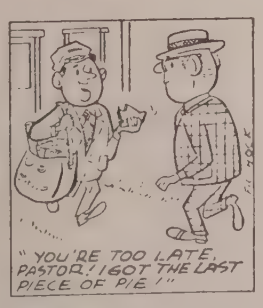
THE BARN OWL has received 25 requests for linens, 14 for designs and instructions. She has also received approximately 200 pounds of linen and thread, and $416.50 in unsolicited cash and stamps (we presume the stamps were uncancelled as well as unsolicited). At no time was any gift sent to TBO stipulating that it should go only to a particular parish or diocese. All gifts have been given in love with prayers, blessings and best wishes, and all were sent out by TBO in the same way. Therefore, since God created all those good and perfect gifts the donors and makers offer them to Him with thanks.

WANTED

A PRIEST for All Saints' in Janesville, Wisconsin. The Senior Warden writes: Our congregation has grown to 85 parishioners since . . . November 1978. Janesville is a beautiful Wisconsin city of 60,000 & All Saints' has the potential to grow in a short time to over 100 parishioners. We have 11 in our confirmation class and a Sunday School program has been established. Our parish is so enthusiastic that we have 22 parishioners chartering a bus for the Midwest Synod on March 9 in Grand Rapids. For further information write to Jerry Bowles, Senior Warden, All Saints' Anglican Catholic Church, 57 S Blackhawk, Janesville, WI 53545, or call 608-756-1550.

A WHITE (or gold) cope, a purple cope, and a set of Mass vestments are requested for Our Lady of Walsingham Anglican Catholic Church in Asheville, North Carolina. For further information: The Rev'd Dr Will H. Dunstan, 95 Sunset Dr, Asheville 28804.

A PRIEST (straight 1928 Prayer Book according to the note we received) for St Luke's Church, 20769 Mesarica Road, Covina, CA 91724. St Luke's is in the Diocese of the Holy Trinity and is presently meeting at the 7th Day Adventist Church in Glendora. Inquiries should be addressed to the Parish Clerk.



THERE is little question but what the Right Rev'd C. Dale David Doren, I Bishop of the Mid-Atlantic States, & whose missionary duties stret ched from South Dakota through Polynesia to Korea (Archdeacon of Taejon in 1974) and most recently I Bishop of the Midwest, is a godly man. What may not be so well known, however, is that the Bishop is not only a gentleman and a scholar, but a keen judge of hot apple pie as well. If there be a chink in his Lordship's armor it is his fondness for homemade pie. Lest any readers feel that I am putting them on, I point out to you all that the Bishop himself sent in the cartoon above.

OFFERED

SERMONS for lay readers by the Reverend Fathers (in alphabetical order) Rayburn (Florida), Rosenau (Arkansas) and Simcox (Kentucky) are available from Mission Press, 941 Fredericksburg Rd, New Braunfels, TX 78130. Ask the publisher for a list, also, of "How to" pamphlets and, pretty please, enclose a dollar for his trouble - and postage.

FROM Pilgrimage Publications (formerly ICBM, a work of the Church under the aegis of St Chrysostom's Parish, Hot Springs, Arkansas): The 1979 flyer remains mostly accurate. Request a new one only if you need to replace a mislaid one [&, again, pretty please, a dollar for his trouble - & postage]. We are changing the name but the task is the same - providing resources in and for the historical Christian Faith and Order. New from Pilgrimage Publications is Transfiguration: Passages from a Pastoral Journal. Covering a host of concerns in a pastoral setting it should prove valuable for the spiritual growth of priests, lay readers, seminarians and others. Initial price, in expectation of demand, is $3.75 plus p/h. Scheduled for summer publication (can be ordered now) is "The Shroud of Turin: Its meaning today for believers and seekers of truth" - cost, $1.00. Feel free to inquire about any and all listings. Any sample sermon is now $1.00. Until September the first (sample) chapter of the correspondence course (KGT) is only $1.00, & for group use, the full KGT manuscript can be supplied for $15.00. Write to Pilgrimage Publications, POB 1241, Hot Springs, AR 71901.

PIPE organ for sale by the Society of St John the Evangelist, Mission House, Box 660, Bracebridge, Ontario PØB 1CØ, "suitable for use in a small church . . . 4 extended ranks of pipes and the 2-manual and pedal consol is wired for 19 stop s." Write to the above address for further details.

ENGLISH Missals are available, according to a letter received by Fred Glahe, of Boulder, Colorado, and shared with newsletter readers: Copies of [the] Altar copy of the 5th edition published in 1958 are available from stock bound in buckram cloth at £24.00 printed red and black throughout, silk marker, colored edges, size 9"x11½" available in green, blue or black. A companion volume for Holy Week is also available at £1.50 printed and produce in same style as the missal. Post and packing are extra, for surface parcel post add £5.50 or for air mail £9.00, remittance preferably by sterling draft or international money order should be made payable to "C.L.A. Bookshop". The address: Church Literature Association Bookshop, Faith House, 7 Tufton Street, London SW1P 3QN.

ADD, DELETE, CORRECT

CHANGES to the Spring Directory of Parishes:
ADDITIONS: CALIFORNIA: Monterey Park, Holy Spirit, 133 E Graves Av, 91754, 213-280-8977, 280-8253 / KANSAS: Salina St Alban, c/o Richard L. Waller, POB 70, 67419 / TEXAS: McAllen, Holy Cross, POB 2102, Downtown Station, 78501, 512-787-7478, 787-6947
CHANGES: FLORIDA: West Palm Beach, Holy Spirit (mail: 317 Jefferson Rd, 33401, 305-833-9937 / NEW YORK: Huntington, Good Shepherd POB 205, Woodbury 11797, 516-433-9000 (from Woodbury) TEXAS: Bedford, St Bede, POB 136, 76021, 817-498-1147 (from Euless) / Corpus Christi, Holy Trinity, c/o Mrs John Cornelius Rip, 3120 Ocean Dr, 78404 / Midland, St Paul, c/o W. T. Wynn, SW, 1603 W Dengar, 79701 or Mrs John Affleck, S, 2308 Allendale Rd, 79720 (from Big Spring)

DELETIONS: The Rev'd Rix P. Butler, Good Shepherd, Huntington (Woodbury), New York / The Rev'd Whitney Church, Holy Spirit, West Palm Beach, Florida

SCOTCH & WRY

Rumor III - Mission Press of San Antonio is no longer in business. False. Mission Press is alive and well in New Braunfels, Texas. The temporary address (until the press can be moved into a post office box, no small feat) is 941 Fredericksburg Rd, New Braunfels 78130. The new telephone number is 512-629-2915.

Rumor IV - The Diocese of the Southwest is defunct, and is to be reorganized as the Diocese of Texas. False. The Standing Committee of DSW meets monthly, transacting the business & overseeing the work of the Church in that diocese. Two priests have come to the diocese in the past month, another is to be admitted at the next meeting of the Standing Committee, & several others have expressed a desire to go there. Holy Trinity Parish has been organized in Corpus Christi, and three or four more are expected to organize in the immediate future. DSW, according to our informant, is "alive, well, and, by the grace of God, thriving."

POSTAGE & PRINTING

COST money - & as inflation inexorably spirals upward so do the costs of postage and printing. New readers, and quite frequently old readers, of the newsletter ask about the "subscription rate". In each case I reply that there is none, that the Fellowship underwrites the cost of the newsletter & that the Fellowship is financed by voluntary, tax-deductible contributions. And that is all true, of course, but it doesn't give a conscientious newsletter reader much of a guideline to help determine how much of a donation to send. I am indebted to Miss Jane Barry of New Orleans, a reader and supporter of the newsletter since its inception, who asked the question and then went on, "I had in mind $13.00 per annum ($1.00 for Christ and $1.00 for each Holy Apostle)." The newsletter would thrive on such a diet - and there'd be money over for other Fellowship projects (see the lead article in the February issue for an idea of where FCC money goes).

ADIEU, MON AMIE

LITTLE enough humor is expressed in Church - and that's a pity for, if nothing else, we need occasionally to laugh at ourselves, & each other, as we make our difficult pilgrimage. One of the bright spots in my reading this past year has been the weekly parish bulletin from St Timothy's Church, Charleston, South Carolina. A classic was the editor's description of what happened when the time changed from standard to daylight. Now the editorship has changed and here are two short samples from her (I think) last bulletin. Winding up an announcement (exhortation, really) on the Shrove Tuesday Pancake Supper: "Don't forget you are not a good Anglican unless you eat pancakes on Shrove Tuesday. It says so right here in the Prayer Book." The editorial sign-off: "And so I bring to a close, as the sun sinks slowly in the west, my year and a half charge of being your informant. Beginning with next week's bulletin there will be another to keep you up with the latest news items and commentary. Be good and pay attention."

She'll be back - there's ink in her veins.

CHECK with your Senior Warden: does he receive the Fellowship Newsletter? If not, send us his name and address.

MAY 22 1979

FCC The Fellowship of Concerned Churchmen NEWSLETTER

Volume II, Number 6 May A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers.--Elizabeth I in 1563



THE logo is that of the Church of the Advent, Harrison-Port Chester-Rye, New York. According to the parish bulletin, the Greek cross signifies the Christian religion. The crossed keys symbolize the authority of the Church to forgive sins, given by Christ through St Peter, and the desire for Christian unity. The crossed windmill sails stand for New York State, founded by the Dutch. The Alpha and Omega represent Christ, the Beginning and the End, an Advent theme.

A PRIMER ON SEEKING SECULAR WORK

MANY faithful priests have been removed from their cures because they are involved with the continuing Anglican movement. They now face the prospect of seeking secular employment to keep body & soul (and often family) together. Hundreds of others have expressed the desire to "come out" to minister to loyalist parishes. They would be willing to support themselves and their families with secular work, if only they knew how. Fear of destitution adds its own pangs to those of an already troubled conscience.

Reverend Fathers, take heart! You are not nearly as unprepared for gainful secular employment as you may think. You have developed skills similar in many respects to those sought in "the business world". Management level jobs are not beyond you. The job of running a parish is in many ways more of a management task than many white-collar positions in commerce or industry.

For those priests anxious to remain faithful to Church and Faith, and to minister to one or more of the many Anglican Catholic congregations now without a shepherd (but equally "anxious" as to how their families will survive once they have been deprived of their comfortable "PECUSiary" security), here is a brief lesson in seeking secular employment.

The first task, of course, is to write a resumé. I believe that some of this has been going on in ecclesiastical bodies where an excess of clergy is looking for opportunities to minister to a shortage of laity. It is unlikely, however, that an ecclesiastically oriented resumé is immediately convertible for use in a secular job-search. Academic achievements in philosophy, ecclesiastical music, advanced homiletics and the like, are not quite to the point.

Start by facing the awful fact that your resumé, on the average, will have about thirty seconds to catch the interest of the harried personnel operative with a stack of fifty to a hundred "Curricula Vitarum" on his desk. For those used to a pulpit and a captive audience, that may seem an impossibly brief time but it is how the game is played. The moral is obvious: say the really important things first, say them briefly, say them clearly, and say them on one page. (Needless to say, "important" in this context means "important" to your reader.)

As to biographical background, what your reader wants to know is your name, your age, your marital status & how to reach you (address and phone). Put no more than that at the top -- all else can come later. (Yes, I know age is supposed to be irrelevant, legally. In fact, however, it is not irrelevant. Many jobs are better suited to mature people, others to the more youthful. In any case, if you are in the 40 to 70 protected age group, saying so will make it harder, not easier, for the man to turn you down in the real world of a working employment office!)

He'll want to know, in one or two BRIEF sentences,what kind of work you want to do. He wants to be sure that what you want to do fits with what he has available. Do not make the mistake of saying that you want to "work with people". That is the tiredest cliché of all. State, rather, whether you are most interested in marketing, production, finance, research, personnel, engineering &c, and at what level you think you are qualified, i.e., entry-level, supervisory, managerial, or executive. As an alternative, state your one or two top skills, and say you are seeking an opportunity to put them to use.

Next, he wants to know what you have done, successfully, that relates to the job he's being pressured to fill. This means your "work history". Again, you can list the history of cities, parishes, dioceses, titles, &c, at the end. The point here is not where you've been but what you've done.

Management is a combination of planning, organizing, controlling, communicating, and motivating. Fathers, you have done all these things: there is no mystery here. Spend some time remembering various projects or programs you have undertaken. How did you PLAN them? What were your objectives? How did you decide to measure progress toward your objectives? How did you assign to others the responsibility and authority to get the job done? What resource needs did you identify?

How did you ORGANIZE your available resources (people, time, money, equipment, &c) to get the job done? How did you CONTROL the various activities? What schedules, policies, progress reviews,budget reviews,expense and cash controls, &c, did you use? How did you COMMUNICATE to those involved what was expected of them, and how they were doing? How did you MOTIVATE them to do it better? How did you establish good working relationships and a team spirit?

Now that you have considered these factors, write down a summary of each significant project you have tackled. Try to cover all these points, but do so in a FEW well-chosen words. Then look carefully at the particular job (or types of jobs) for which you plan to apply. Pick the projects that seem closest to that kind of work. (You may need more than one version of your resumé; in fact, you may need several. This is standard procedure.)

Just for a few examples: If you're looking for work in labor relations, what badly divided parishes have you come into and healed? How did you do it? If you're looking for work in a production or project-oriented situation, have you perhaps headed an effort to build a new church building? If a sales spot is open, have you chaired a diocesan "venture" project or fund drive requiring convincing people to do something? If you are interested in marketing, have you started a parish in a new community,analyzing the local population and figuring out how to contact them? If you think you could work in training and management development, have you designed and taught courses, or have you trained teachers? With a nod to blessed Thomas, look for the analogies.

This analysis done, you construct the first, and key, page of your resumé. It should consist of the brief personal data described above, a one-sentence description of the kind of work you're looking for, and a list of key accomplishments showing your suitability for that type of work. On a second sheet (or better, on the back side of a single sheet resumé) list employment dates, degrees, honors and other personal data you feel to be appropriate.

Do not expect the resumé to do the whole job for you. It is a key attention-getter, but that is all. Here are the rest of the steps.

First, contact the Chamber of Commerce in the area you are interested in. Get the names of key employers. Find out if that state or municipality publishes a list, guide or description of employers; many do. In addition to (but not instead of) these things, check the local and area want-ads and contact employment agencies.

Be selective with employment agencies. First ask for a conference with one or two personnel managers of major employers in the area. Tell them you are about to start a search for secular employment, and want to ask their advice about which employment agencies are most effective. (The state employment service is almost never effective.) Such an interview will give you a slant on how to look locally. And, of course, if you get to talk to a personnel type, you just never know . . . .

Second, find out something about the business of those companies you'd like to contact in the area you've chosen. Talk to newspaper people, churchmembers there, and others. You'll want to be able to slant your approach to the realities of that business. If you know something about it, you'll have an advantage over some 90% of the job-seekers they usually interview.

Third, contact ALL of your "target companies". Don't be put off by the fact that they have no ads running:many positions are never advertised. Besides, businessmen are incurable window-shoppers for talent. Many a "cold" inquiry letter has led to a job offer.

When you make contact,ALWAYS send a TYPED personal letter with your resumé. Use the letter to explain why you feel your accomplishments in the past have suited you to the position they have open, or to their type of business. Address your letter (with resumé enclosed) to the President or Chief Executive (the General Manager if the firm is a division of a larger company), not to the personnel manager. The reason: the operating guys are the incurable window-shoppers; the personnel guys tend to respond mostly to the pressures of existing openings.

Do not hide the fact that you intend to continue to exercise your priesthood while working for a secular employer. Show that you have thought this through, and be ready in an interview to explain how you will handle both responsibilities. (Do not apply for jobs with regular Sunday morning hours!) Employers are sensitive to government regulations regarding ". . . making all reasonable accomodation . . ." to the religious practices of employees. Pull the teeth of this tiger in advance by showing that YOU have already considered how to make all reasonable accomoda- to his need to run a business.

The best way to accomplish this is to stress, in your job interview, the results you think you can accomplish for your prospective employers, rather than the specific hours and times you can or can't be in the office. Government wage-hour administrators worry over time cards and schedules; business people think primarily in terms of results accomplished.

Here again, it cannot be stressed too much that some homework done before contacting a potential employer will pay off. If you have learned something about what results are important to the business, you'll do much better in explaining how you can contribute. At the risk of repetition, sources of this kind of information are local clergy (of any faith), local Chamber of Commerce people, employment agency personnel, local media people, and other local businessmen. Surely the reverend clergy are not neophytes at "making contacts" even in an unfamiliar community.

It is a poor idea to wear clericals while on an interview for secular work. Most lay people are overmuch in awe of priestly street garb, thinking of such apparel as undistinguishable from chancel vestments. Your dog collar will age you 2000 years and separate you by several thousand miles from your interviewer. If you are new at the job interviewing game,you'll be scared enough of him. There's no sense in having him scared of you too.

Prior to an interview, fill out all application & other forms, take all tests & submit to all procedures as requested. Many of these are quintessential "Mickey Mouse", but in what situation (including parish work) is one ever free of that? The procedure will be sacrosanct to the personnel guy, & probably viewed as a good test of your tractability by the operating manager. Time enough later to negotiate about such items as salary, benefits & conditions of employment; why fight over procedures?

In an interview be positive, open, confident and alert. Sum up from time to time the needs of the employer and your qualifications to meet them, as these become clear from the conversation. Do NOT say such things as,"I'll take anything" or "Salary is not important to me." Such talk makes no sense to a businessman; if you seem not to value yourself (in the business world's sense of "value"), he will not value you either. Stress what you can contribute, and simply assume that this makes you "worth" something to an employer.

Tell the employer that your original decision to seek secular work is the result of your insistence on sticking to your principles in religious matters. Contrary to the uninformed bias of Hollywood and the TV networks,most businessmen are men of principle, & admire others who are. (I've even met businessmen who are in sympathy with post-1976 PECUSA, who nevertheless admire loyalist clergy for refusing to compromise their consciences.)If you can add, honestly, that now you've explored secular opportunities you see the possibility of making an interesting and valuable contribution to society in addition to that of your secu-

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lar role, then by all means say so. Successful business people often are involved in off-the-job community activities which they, at least, may see as analagous to your situation. While I personally feel that the analogy is superficial, you'll find that there is less prejudice than you may think against what you want to do.

To sum up, Fathers, the business of seeking secular employment is in no way beyond you. It is a project like any other project. Its components are the resumé, some research on employers in your chosen community, the personal cover letter, the ability to analyze how your past experience fits you to contribute to an enterprise, and the ability to handle yourself well in an interview. You have these skills and have used them already. It's merely a question of rearranging the package.

And the cause, Fathers, is a just one. This article was not written as a panegyric on the worker-priesthood. The life of such a priest is not ideal. Time is short, the body gets tired, intercessions and meditations get squeezed in at odd hours, time conflicts do occur and require resolution, few things get done the way you really want to do them. Nevertheless, for those called to serve the faithful remnant of God's people in the Anglican tradition, there is often no alternative. Priest in many places are doing the job successfully with God's help. Perhaps a generation of tentmakers not chargeable to their flocks will be a useful influence within the body of the clergy. There are many gifts. If you are willing to be among that generation, do not assume that securing secular employment is beyond you. With God's help, you can do it.

[The above was written by a worker priest who has successfully combined a business career with his priesthood. It is, therefore, based on practical knowledge - not erudite theory. If you would care to consult with him, you may write, in confidence, to: Resumé, Fellowship Newsletter, POB 252, Eureka Springs, AR 72632. Your letter will be forwarded to the author for reply.]

FROM THE HEART

MY heart is heavy because of the news of the death of an heroic priest in the Church of God, Father Ralph Pressley of Oklahoma City. In my prayers I shall give thanks for his contribution to the cause of continuing Anglicanism, especially in this area, Oklahoma, Arkansas and Texas. As I pray for the repose of his soul, I shall also be interceding for many another Anglican Catholic priest who, like Father Pressley, is burning himself out trying to carry the Sacraments, and his other priestly ministrations, to several congregations miles apart. These men of God are walking in the paths of martyrdom. Their mistreatment by ecclesiastical powers has caused them pain, not to say economic loss. But, their greatest peril is that the burdens they are attempting to carry will strike them down in the midst of their labors.

May I urge a great wave of intercession by all of us who cannot be in the line of fire as was Ralph Pressley for the bishops and priests of the Anglican Catholic Church, that they may be sustained physically as well as mentally and spiritually for the sake of the Church for which they are offering themselves, "A living sacrifice, holy, acceptable unto God."

[The author of the above, a 78-year-old retired priest, living in rural Arkansas, may not consider himself in the "line of fire" -- but he traveled by highway 186 miles, one way, with an overnight stop, to celebrate the Eucharist on Easter Day for a congregation without a priest.]

IDLE IDLE THOUGHT

IF the Anglican Catholic Church is looking for a place for its headquarters, the Island of Iona, a center of early Celtic Christianity, is for sale. The XII Duke of Argyll has announced his intention to sell the tiny island (3 miles long, 1½ wide) in an attempt to raise enough money to pay estate taxes owed since the death of his great-uncle, the X Duke. Smiths Gore, a real estate firm in Glasgow, plans to put the island up for sale in May.

OFFERED

Analytical Concordance to the Bible, by Robert Young (Young's Concordance), $18.95; The Oxford Dictionary of the Christian Church, 2nd edition, Cross & Livingstone, $45.00; Oxford American Prayer Book Commentary 1950, by Massey H. Shepherd, $17.95; Word Studies in the New Testament, by Marvin R. Vincent, 4 volumes, $27.50. Available through The Kingfisher, Route 1, Box 44, Eureka Springs, AR 72632; please add 10% for postage and handling. [Note: The Kingfisher is related, by marriage, to the Barn Owl.]

The Old Catholic Movement: Its Origin and History, by C. B. Moss, one of the most trustworthy theologians and historians of the Anglican Communion, is an account, of particular interest to continuing Anglicans, of the separation of a number of Churches from the Church of Rome & which now comprise the Old Catholics, in communion with the See of Utrecht and with the Church of England; $4.95, plus 48¢ postage (59¢ after 6 July).

Charles Simeon of Cambridge, by Hugh A. E. Hopkins, Canon of Gloucester, is the biography of a true evangelist of the English Church; $6.00, plus 48¢ postage (59¢ after 6 July). Both books are available through the Episcopal Book Club, Hillspeak, Eureka Springs, AR 72632.

ADDITIONS, CORRECTIONS, DELETIONS

ADDITIONS: ARIZONA: Phoenix, Holy Cross, Fr Donovan (see Payson); Tucson, St Jude, Rev Robert G. Wilkes, 7400 Calle Cuernavaca, 85710, 296-5570 / CALIFORNIA: Hayward, Trinity, 1805 Hill Av, 94541, Rev Graham N. Lesser, 581-0848; Monterey Park, Holy Spirit, 133 E Graves Av, 91754, Rev Raymond G. Frost, 280-8977, 280-8253 / MICHIGAN: Howell, Epiphany, Rev David P. Sprunk, 2472 Karen Dr, 48843, 546-8249 / NEW MEXICO: Hobbs, Holy Trinity, Fr Channon (Carlsbad)/ NEW YORK: Schuylerville, David Bullard, RFD, 12871, 695-3765 (home), 695-3177 (farm office) / TEXAS: Beaumont St Bartholomew; Rev David H. Marion-Davis, 11525 Burdine Way (413), Houston 77035, 721-0355; William Maultsby, SW, POB 1045, Orange, 77630, 886-4994; McAllen, Holy Cross, POB 2102, Downtown Station, 78501; Rev Thomas Gore. 787-7478; Mrs C. G. Simmons, S, 787-6947/ C A N A D A: ONTARIO: Oshawa, Rev Gordon Scovell, 576-2969; Pickering, George Child, 839-8271

CORRECTIONS: COLORADO: Grand Junction, St Anthony of the Desert, Rev Richard Willars, 2695 W Evans, Denver 80219; Mrs Grace Hardcastle, 1441 Patterson Rd (502), 81501 / FLORIDA: Brandon, St Matthias, Miss Mary F. Gower, 213 W Jean, Tampa 33604, 233-9052; West Palm Beach, Holy Spirit, 317 Jefferson Rd, 33401, Rt Rev Peter F. Watterson, 833-9937; Winter Haven, St Mary, POB 9351, 33880; Rev Pomeroy H. Hartman, 293-6009 / INDIANA: Bedford-Bloomington, Good Shepherd; Rev David L. Belden;Mrs Norman Nichols, RR 13,Box 653,Bedford 47421;Joel Marsh,RR 10,Box 637,Bloomington 47401;Evansville,St Mary the Virgin;Fr Belden;William Hickman,POB 3271,47701/KANSAS:Salina,St Alban;Richard L. Waller, LR,POB 70,Bavaria 67419;Rose Ahlers,S,827-8898 / MISSISSIPPI: Gautier,Mrs M.L. Wootten,1709 Pat Dr,39553/MISSOURI:Ava,St Francis-in-the-Ozarks;L.M. Heigham,SW,Back Acres Farm,RFD 4,65608, 417-683-2078/NEW JERSEY:Flemington,St Peter,Stone Rows Farm, RD 2,Stockton 08559;Rev Gerardo Machado,201-752-1784;Col James A. Horn, SW,609-397-0349/NEW YORK:Huntington,Good Shepherd,POB 205, Woodbury 11797;Stuart D. Casper,433-9000;Rochester,Holy Cross, POB 131,Webster 14580;Rev David J. Ambuske,889-3357;Robert J. Cone,342-5621 / OHIO: Coshocton, St Paul, 1242 E Main, 43812, 622-0986 / OKLAHOMA: Oklahoma City, Holy Cross, POB 12530,73157, 722-3440 / PENNSYLVANIA: Hilltown, St Peter; Rev Donald Edelmann 702 Maple Av, Piscataway, NJ 08854, 752-8580; Mrs Ed Aichele, 1029 Green, Perkasie 18944, 822-9178; State College-Phillipsburg St Alban; Rev Larry A. Snyder, SSC, 777 Cricklewood Dr, State College 16801; Mrs Stuart Forth, 234-4483; Mrs Frances Ross, 341-2627 / SOUTH CAROLINA: Greenville, Resurrection; Rev William D. Ladkau, POB 1298, Columbia 29202, 791-4596 / TEXAS: Austin, St Augustine, POB 9993, 78766; Joe A. Goeth, SW, 327-0073; Bedford, St Bede; Rev Jean Pierre Meshew, POB 136, 76021, 817-498-1147; Midland (from Big Spring), St Paul; W. R. Wynn, SW, 1603 W Dengar, 79701; Mrs John Affleck, S, 2308 Allendale Rd, Big Spring 79720 / VIRGINIA: Alexandria, St Margaret of Scotland 112 N Alfred, 22314, 836-6504;Rev R. Michael Wynkoop, 836-4040; Newport News, St Matthew, POB 1261, 23601; Ben Joyner, SW, 3602 Campbell Rd (154),23602 / C A N A D A: QUEBEC: Montreal, St Athanasius; Clement J. Ings, SW, 3463 St Famille, H2X 2K7, 844-6158; David G. Kenworthy, JW, 363-6209

DELETIONS: NEW YORK: New York, Holy Grail (see note below) / ONTARIO: Toronto

D I O C E S E S: HOLY TRINITY, 2290 S Clayton, Denver CO 80210, 758-7211; Rt Rev James O. Mote, SSC; John Archibold, Chancellor, 700 Lafayette, Denver 80218, 832-7498; Col Jack F. Lane, S, 1523 Bradley Dr, Boulder 80303, 494-6498; Rev F. Ogden Miller, T, POB 14804, San Antonio 78218, 657-4972 / MIDWEST; Rev William O. Lewis, Bishop-elect, 1616 Merrill, Kalamazoo 49008, 349-7161; Rev F. C. Irvin, Archpriest, 5607 Whittier Av, Cleveland 44103, 431-3252; Rev Grover B. Tipton, 1431 W 80th, Bloomington MN 55420, 854-0347; William M. S. Dunn, Chancellor, 2604 Tremont Rd Columbus OH 43221

NEW YORK NOTE

PERSONS in the New York City area who support the continuing Anglican movement & are desirous of forming an Anglican congregation are asked to write the Right Rev William F. Burns, Diocese of the Resurrection, 45 Main,West Orange NJ 07052, giving him your name, address & phone number. In this way, when the diocese publishes the names of parishes & individuals who support the Anglican Catholic Church, you will know who each other is. There is reason to believe there are enough to form a congregation, if wanted, & there is an Anglican priest to minister to you. It's up to you.

G F S

THE Good Shepherd Fund was established in 1978 by the Foundation for Christian Theology, publisher of The Christian Challenge, to help meet the financial needs of priests who break their ties with the Episcopal Church and move out on faith to establish Anglican congregations. GSF has tried to help pay moving expenses,to catch up on family bills, to pay rent, to pay medical insurance premiums, and the like. You, too, can help by sending a contribution, earmarked for the Good Shepherd Fund, to The Foundation for Christian Theology, POB 2624, Victoria, Texas 77901. Put your money where your faith is.

OF your Christian charity, pray for our bishops- William, Dale, Robert, James, Peter, and William, bishop-elect.

FCC The Fellowship of Concerned Churchmen
NEWSLETTER

Volume II, Number 7 June A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers. ---Elizabeth I in 1563

THEOLOGICAL SEMINARY
JUN 11 1979

II BISHOP OF THE MIDWEST

ON the Feast of St Augustine of Canterbury and in the Fine Arts Auditorium of Calvin College in Grand Rapids, Michigan, William Oliver Lewis, 56, was consecrated and enthroned as II Bishop of the Midwest, in apostolic succession to Charles David Dale Doren, translated to the Diocese of the Mid-Atlantic States. Ordered deacon in June, 1956, & priested in December of that year, both by the Bishop of Quincy, Bishop Lewis remains Rector of St Patrick's, Kalamazoo, which cure he has held since his reception into the Anglican Church in September, 1978. The Bishop and Mrs Lewis have six children - all grown, & all present for the consecration and enthronement.

ACC

WITH the ratification of the Constitution as acted upon by the Provincial Synod at Dallas by the Diocese of the Southwest on 4 May, following on earlier ratifications by Midwest, Mid-Atlantic, & Resurrection, the Anglican Catholic Church has officially come into being. The Diocese of the Southeastern United States rejected the Constitution, the Diocese of Christ the King did not act upon it. **Just as we were committing this issue to the printer we learned that the Diocese of the Holy Trinity also ratified it - on 11 May. Four deaneries were also officially established at the Holy Trinity synod.**

ANOTHER POINT OF VIEW

THE letter which accompanied the following article, by a priest of the Church in New Zealand, read in part: It [the newsletter] is very much appreciated - and I rejoice that one part of the Anglican Church has included the description 'Catholic' in its official title." The article, of course, was written for the specifics of conditions as they obtain in New Zealand, but there is much to be garnered from it by readers in the United States & Canada - or wherever.

"CATHOLIC" - WHY DEVALUATE IT?

In recent years two things (among others) have become increasingly clear to some of us. One of these is the extent of the devaluation of the term "Catholic" by Anglicans - although, fortunately, not by all. In my own case, this was first brought home to me when teaching candidates for Confirmation. In earlier times, when Confirmation candidates were asked to name another branch of the Catholic Church in this country, the answer received was usually "the Roman Catholic Church." But in more recent years, the reply has been, almost without exception, "the Presbyterian Church". The reason for this almost imperceptible change is rather obscure; but one is inclined to ascribe it to the ecumenical view favored by non-episcopal dissenting bodies, that all Christian churches together constitute the Catholic Church - although, no doubt, the Mormons, Jehovah's Witnesses, & such like, would be excluded. Such a use of the term "Catholic" is, of course, quite novel. At the Council of Nicea, and at the time it was incorporated into the Creeds as a description of the Church, the term "Catholic" meant "Universal and True", its purpose being to distinguish the Church of God from heretical and schismatic sects.

The second thing that has become increasingly clear is that the Roman Catholic Church has recognized the term "Catholic" as being the key word for securing acceptance of its claims, & consequently is unceasing in its efforts in attempting to secure this description exclusively for itself. One can, of course, understand why the RC Church desires to possess the description "Catholic" exclusively, and can to a degree sympathize with its aim. But only up to a point; for if it is true that the Roman Catholic Church alone is entitled to be described as "Catholic" -which many Anglicans unthinkingly appear to condone- what of the claim of the Anglican Church to be the ancient Catholic Church of our nation holding and teaching all truth necessary for Salvation, officially rejecting heresy and error, and possessing unbroken continuity from the Apostles of Christ through the historic Episcopal Succession? To understand this question rightly, and the issues involved, and in order to arrive at a true evaluation of the position of the Anglican Church, it is necessary to go back to the beginning - to the basics of the Christian Faith. In order, however, to avoid confusion, it seems necessary that the [English] 1928 Book of Common Prayer should be adopted as the standard by which the Faith & Order of the Anglican Church can be ascertained and defined, for the '28 Prayer Book was produced by the Church of England itself before the Faith & Order of the Anglican Church, at least in some Provinces or Regional Churches, was eroded by the ecumenical movement.

The Sacrifice of Christ on the Cross was offered for the Salvation of all mankind -"jew and gentile, male and female, bond and free." Our Lord has, ever since, been proclaimed as the Saviour and Redeemer of the whole world, and consequently, the claim of the Christian religion for universal acceptance rests upon the truth that it is the one true Religion given by God for the whole world. (It should be noted that the key words that appear above are the words "universal" and "true'.) It is, of course, an exclusive claim. Many early Christians suffered persecution and martyrdom because they refused to compromise with, or renounce, this claim. Thus the qualities of "universal" and "true" have been, right from the beginning, inherent in the Christian Religion. When the Christian Church moved out into the Gentile world, the word selected to describe the "universal and true" character of Christianity,was the word "Catholic". Besides its prima facie or obvious meaning of "universal and true", the word embodies the idea of "wholeness" or "completeness" as well as "that which is throughout the whole exerting a binding influence." This was seen as applying to the universal truths of the Christian revelation -truths revealed by God- which secured the internal unity of the Christian Church by being held & believed by Christians everywhere. (The Eastern Church is very insistent upon the maintenance of this principle today.) Anything that was not true could not be described as "Catholic". These constitute the historic meanings of the word "Catholic" which is in danger of being devalued or overthrown today.

The earliest use of the term "Catholic" as a description of the Church of God is found in the letters of St Ignatius who, in his letter to Smyrneans (written before 171), writes: "Let that Eucharist be considered valid which is under the Bishop or him to whom the Bishop commits it. Wherever the Bishop appears, there let the people be, even as wheresoever Jesus Christ is, there is the Catholick Church." (At the time St Ignatius wrote, the Bishop was regarded as the Representative of Christ in the place of the Apostles.) Hence Christ's Presence was assured in that which possessed the Bishop's authority,this authority being the continuation of the authority bestowed by Christ upon the Apostles. (This did not exclude or contradict the fact that our Lord could act by personal intervention outside His covenanted & authorized channels of Grace - St Paul is a notable instance of this. The significant thing was that those who experienced this extra mural influence did not hesitate to give their allegiance to the institutional Church which possessed Divine authority.) Later, when heretical and schismatic sects arose and separated from the Church (their separation having its source in their separation from the teaching of the Church), they forfeited the description "Catholick", the Catholic Church being the Universal and True Church of God, holding and teaching the whole and complete Faith, and rejecting heresy & error. It is on these same grounds that the Church of England & the Churches of the Anglican Communion base their claim to be a true part of the One Holy Catholic and Apostolic Church today - a claim which until it was undermined by the ecumenical movement was substantiated by sound scholarship and evidence of early Church history.

Historically, the opposite to a Catholic is a Jew, a heretic, and a schismatic. (The words "schism" & "schismatic are derived from the same source as "scissors".) If I hold and teach some false doctrine or error, I forfeit my claim to the description "Catholic"; if I am in schism from the lawful Catholic Bishop, I forfeit my claim to the description "Catholic". That was the situation existing in the days of the early Church long before the later claims of the papacy arose. The difference between the Catholic Church & a sect is that the sect lacks Catholic bishops. The difference between the Catholic Religion & an heretical religion lies in the fact that the Catholic Religion consists of the complete and whole Christian revelation while an heretical religion;even though still in some measure being entitled to the description "Christian"; either emphasizes some aspect of the Christian revelation to the neglect or rejection of some other aspect; or has added some erroneous teaching or doctrine to the Christian revelation, or has subtracted from the full Christian revelation. It should be realized that the Christian Church and the Christian Revelation cannot be separated. Both have their origen in Christ. Both possess Christ's authority.

In light of all this, should Anglicans describe themselves, or think of themselves as "protestants"?

Although at one stage it seemed as though the description "protestant" may have been justified in order to allay public suspicion that Anglicans who valued and sought to preserve their Catholic heritage were "Romanists" in disguise, e.g., Archbishop Laud et al, the evidence supports the view that it is an erroneous description for Anglicans. Nowhere in the BCP does the term "protestant" ever occur. Moreover if the Anglican Church is a true part of the historic Catholic & Apostolic Church, then all Anglicans are Catholics whether they realize it or not. Many Anglicans have become so indoctrinated by the use, or rather misuse, of the term Catholic by the Press that they unthinkingly equate "Catholic" with "Roman Catholic", thereby undermining the case for the Anglican Church. It is moreover a mistake for Anglicans to describe themselves as "protestants" because the reason usually given for the use of that term rightly belongs to the word "Catholic". If "protestant" signifies a protest against and rejection of erroneous doctrines or wrong practices, this is precisely the reason the term "Catholic" was adopted by the early Church. But if "protestant" involves the rejection of that which is true and right, e.g., the rejection of bishops, then it is obviously synonymous with heresy & schism. So Anglicans need to be very wary of using the word "protestant" as a description of themselves or the Anglican Church. On the other hand, Anglicans do not acknowledge the jurisdiction of the Bishop of Rome because, in their view, the Roman Catholic Church has added some unCatholic doctrines to the original body of the Catholic Faith. Acceptance of papal authority would mean therefore accepting those doctrines which were not held by the early Church & which Anglicans believe to be lacking in sufficient scriptural evidence to warrant insistence on their acceptance as "universal & true". In recent times, i.e., within the last 150 years, the RC Church in the person of the Pope, has made Papal Infallibility, and the Immaculate Conception, and the Bodily Assumption of the Blessed Virgin Mary de fide,that is necessary to be believed for salvation. In addition, the BVM appears to have been raised by the Roman Church to the role of co-mediatrix with Christ, which the Anglican Church regards as being incompatible with the role of Christ as Advocate and Mediator. If then, the RC Church has added erroneous doctrines to the original body of revealed truth it could mean that the Anglican Church possesses a better claim to the description "Catholic" than the Roman Church. At first sight this might seem preposterous but a sober & careful investigation can reveal its validity. Whether the Anglican Church will be able to continue to substantiate such a claim in the face of the continuing erosin of its Faith and Order is, of course, another matter.

It might seem as though the whole question has been thoroughly sifted and examined and that there is nothing more to be said. But unfortunately, that is not so. Ecumenism, the proposals for the unification of the ministries, & the ordination of women to the priesthood, have resulted in a further devaluation of the term "Catholic". In what way has this come about? Ecumenists who are apparently prepared to enter into Church Union [American readers might well read "COCU" here] on the basis that the dissenting protestant ministries of the non-episcopal negotiating churches are the same as the Catholic Priesthood,or to put it in another way,possess equal authority and validity with the Catholic Priesthood,are now advancing the argument that the admission of women to the priesthood as well as the mutual recognition of the ministries of the non-episcopal protestant bodies and the

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Catholic Priesthood, constitutes an extension, made in charity, of Catholic principles, thereby enabling other Christian bodies to share in the fulness of Catholic Faith and Order. Fine and high sounding words indeed! But what if Catholic principles and Catholic Faith and Order are eroded or abandoned for the sake of a form of church union acceptable to dissenting protestant bodies? There are grounds for the conclusion that that is precisely what is being done. Where is the extension of Catholocism then? It is simply not there. Let it be frankly admitted that the kind of church union being aimed at is nothing more than a loosely knit federation of larger numbers without agreement in the Catholic Faith because it would no longer be held. Even now it is being said by members of non-episcopal dissenting bodies that there will be no need to bring in a bishop for future ordinations in the proposed united Church because a bishop would not confer anything that the ministers of the non-episcopal dissenting bodies did not confer. Thus already, bishops are being regarded as superfluous and unnecessary, which is of course what the dissenting protestant sects have believed all along. The Eastern Orthodox Church,moreover,saw with perceptive insight the great weakness -in fact more than a weakness- in the 1978 Lambeth Conference which sought to preserve an external unity at the expense of internal disunity. On the issue of the ordination of priestesses Lambeth "permitted" such ordinations, and at the same time "permitted" the rejection of such ordinations. Instead of following the line taken at Nicea and acknowledging that the ordination of priestesses was either right or wrong and that the Church must say clearly which it is, the 1978 Lambeth Conference condoned two incompatible practices in the Anglican Church. Consequently the Anglican Church seems to have come perilously close to forfeiting the description "Catholic"; although the Diocese being the unit of the Catholic Church in its earliest organization ante-dating later papal development, it follows that even if some dioceses fall into heresy,other dioceses may not do so. There are signs of this already. To change the meaning of "Catholic" in order that it can bestow an aura of orthodoxy on heresy and schism which were excluded by the term in the early Church must be an example of intellectual dishonesty and verbal chicanery unsurpassed in the history of Christendom. Yet this is what this latest devaluation of the term "Catholic" amounts to. The employment of the term "Catholic" bereft of its inherent meaning in order to include anything and everything desired by a majority vote within its scope, obviously constitutes not only a devaluation but a contradiction of its true meaning.

There are two ways of attaining agreement. One way is for truth and goodness to compromise with or submit to error & evil. Adolf Hitler accused those who refused to comply with his demands as being the war mongers. He only wanted peace,so he said. The other way is to adhere steadfastly to that which is right & true until it is recognized and adopted. The second way was the way of St Paul, St Athanasius of Alexandria - & also of our Lord Himself. It can involve division, dissension, unpopularity and even persecution - those mentioned above experienced them all. It does not mean taking the line of least resistance. But it will triumph in the end, if for no other reason than that truth cannot be proved wrong. It is this fact which vindicates the use of the term "Catholic" in the sense that it possessed at the Council of Nicea and when it was included in the Creeds as a description of the Church.

'ROUND & 'BOUT

CHRIST Church, New Orleans, with Fr Mark Holliday of Texas, celebrated its Easter Eucharist with the extra joy of having the twin children (born on the Commemoration of Thomas Ken, Bishop of Bath and Wells) of one of its organizers baptized.

ALL Saints' Church, Aiken, South Carolina, announced recently that "the purchase of the church property is assured. The contract for purchase was signed on" the Feast of the Annunciation (transferred).

ST Francis' Church, Fort Scott, Kansas, has called the Rev'd George Theckedath of Ottawa, Canada (curiously, he will be only a stone's throw from Ottawa, Kansas - possessor of one of the USA's best restored and most attractive Victorian business districts), as its Rector.

THE Editor has had his stubby fingers called on the use of the word "priest" as a verb by the Fellowship of Concerned Verbsmen of Newport, Rhode Island. The Editor has called the attention of the members of FCV to the 21st entry in the 3rd column on page 1962 of Webster's New International Dictionary, 2d Edition, unabridged. The FCV advises it will stick by its first salvo.

IF you are having a first Baptism or a first Eucharist or have called a Rector or bought a building or whatever, let us know. A good way to let us know is to put us on the mailing list for your weekly bulletin, but since the Editor's trifocaled (now THERE's a word for the FCV) eyes are about as used up as his stubby fingers, it would be a good idea for you to encircle that "first" very clearly in red or green or the proper liturgical color. We'll try to keep 'Round & 'Bout as a regular feature.

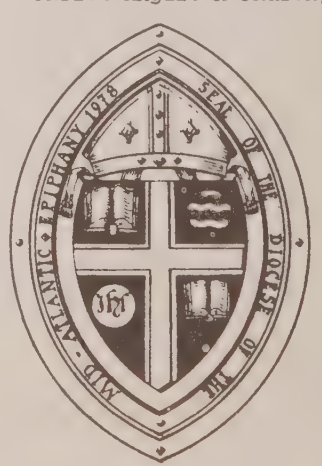
OF your Christian charity, pray for our bishops - William, Dale, William, Robert, James and Peter.

WANTED

A PRIEST for the Anglican Church of St Dunstan in Minneapolis, Minnesota. The parish is two years old and has approximately 60 parishioners, with a good potential for growth since it is located in a large metropolitan area. For futher information please write to: The Anglican Church of St Dunstan, 4800 Dupont Avenue South,Minneapolis 55409, 612-824-3933 or call the Senior Warden, John Fitzimons, at 474-9032.

A CURATE for the Anglican Church of the Incarnation in the Orlando-Maitland-Winter Park section of Florida. According to the Rector, the Rev'd Bruce Medaris, SSC, the parish is looking for a strong pastor to back him up. For further information, call or write Father Medaris at POE 1426, Maitland 32751, 305-645-0065 (office) or 644-6122 (rectory).

A WHITE or black cassock, or alb-cassock, size 51 or 52, by Christ Anglican Church, POB 677, Marysville, Washington 92870.



THE diocesan seal for the Diocese of the Mid-Atlantic States has undergone some slight change since it was initially designed with the addition of the word "States", the now authorized version of the name of the Diocese. Other than that addition, the seal remains the same and is described by its designer:
On a field Sable representing the darkness of this sinful world, a Cross of St George Gules for the Anglo-Saxon peoples and the English Church, fimbriated Argent; between in the first and fourth quarters an open Bible of the last, leathered of the second and garnished Or; in the second quarter an heraldic fountain for the laver of Baptism; & in the third quarter a Plate charged with the monogram IHS of the second representing an Host.

Hence, a black shield with a red Cross edged in silver between two open Bibles also white with gold edges and red leather binding, and a circle with wavy lines of white & blue (= water) for one of the two greater Sacraments, Baptism, & another circle of white with the initials of the Name JESUS in red for the second great Sacrament, the Holy Communion.

OFFERED

FROM St Willibrord's Bookstore,1744 Dayton Avenue, Chicago 60660, another in a series of Position Papers from Traditional Anglicanism. This little 6-page leaflet, The Book of Common Prayer, is available for 15¢ each, 12 for $1.50, 100 for $10.00. No mention is made of postage, but it would be well to include an extra 10-15% for postage and handling.

COMING SOON - the first of the educational tracts from the FCC. Entitled "Death by a Thousand Cuts - What Are They Doing to Your Prayer Book?", it was written by the Rev'd Dr Carroll E. Simcox. Price and date of availability are not yet determined so watch your newsletter for the announcement.

STILL available, and still very pertinent, from FCC is the booklet of the Opening Addresses of the St Louis Congress & the Affirmation of St Louis. The former may be had for $1.00 each, including postage and handling (write for quantity rates); the Affirmation as well as back issues of some numbers of the newsletter are available for 206 postage and handling per item requested (write for quantity rates).

THE Brotherhood of St James, POB 785, Marysville, Washington 92870, offers various services and further information about its own activities for the asking.

NOTA BENE

THERE will NOT be a July issue of the newsletter because our faithful old Olivetti needs a chance to cool off, the Editor's stubby fingers need a rest, & our 2/3s of a gal Friday is taking a well-deserved vacation. The summer directory will follow directly behind the June issue and the next regular issue will be for August.

A REQUEST from a reader: give us "implicit instructions on how to submit candidates for the 'Newsletter'." Implicity & simply, send us the names and addresses of the people you want to have put on the mailing list - and we'll do it!

FROM ACROSS THE BORDER

CRIBBED from The Anglican News (& slightly modified) "How to Start an Anglican Catholic Congregation in Canada" [for "in Canada" read "anywhere"]:

1. Gather together three or more communicants who are determined to adhere to the Catholic Faith and traditional Anglican practice.

2. Write to or phone the nearest Anglican Catholic parish or priest (see your directory) and ask for information and help.

3. Pray. Trust. Stick with it. Others have already done it, and so can you.

We would not have any congregations at all if we had waited until everything was perfect. Both large and small groups have **formed congregations, and then looked for priests. And some priests have simply begun celebrating the Eucharist and then** gone looking for people.

Faith, determination and persistence will do it.

JUN 1 1979
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FCC The Fellowship of Concerned Churchmen NEWSLETTER

Volume II, Number 8 1962 Summer Directory June A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers. ---Elizabeth I in 1563

EXPERIENCE and suggestions from one end of the country to the other have pretty well set the format of the quarterly parish directory. As consistently as possible, it is as follows:
STATE: City, Parish, parish address & phone number; Rector+, rector's address & phone number (if available & different from parish); additional phone number(s). (If there is no resident priest, a lay contact,usually the senior warden, is given.)
The directory will guide you to a place of worship that has indicated affiliation with or strong sympathy for ACC or FCC. You must make your own evaluation after you have made contact. It is as accurate as the Editor can make it with the data at hand, but he does not warrant its correctness or completeness. Send any changes to him at POB 252, Eureka Springs AR 72632.

ALABAMA:Atmore, St Andrew, POB 843, 36502;G C Irving+; 368-3897 / Birmingham, St Bede, POB 624, 32501; W J Marvin+, 967-6610; 629-5521 / Decatur, Dr T Bingham, POB 1929, 35602 / Fairhope, St Peter, POB 855, 36532; D Gooden, 928-2215 / Huntsville, St Charles, POB 604, 35804; J P Clark, 515 Franklin, SE, 35801; 881-8625 / Montgomery, St Joseph of Arimathea, POB 17236, 36117; P C Davis, 272-2814; 264-5272
ARIZONA: Payson, Holy Nativity, POB 1261, 85541; R P Donovan+, 474-3114 / Phoenix, Holy Cross (see Payson) / Tucson, St Jude; R G Wilkes+, 7400 Calle Cuernavaca, 85710, 296-5570
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IF your priest or lay reader or senior warden or next door neighbor is not getting the newsletter -and borrowing yours- send us his name and address.

OF your Christian charity, pray for our bishops- Dale, William, William, Robert, James and Peter.

REMEMBER - no Fellowship Newsletter in July!

AUG 24 1979

FCC The Fellowship of Concerned Churchmen NEWSLETTER

Volume II, Number 9 August A.D. 1979

We and our people -thanks be to God- follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers. ---Elizabeth I in 1563

ALTHOUGH this "news" may be considered a little out of date since the newsletter was not published in July, it will, nevertheless, we feel, be well read inasmuch as it puts "the frosting on the cake" of the bare-bones announcement about the coming into being of the Anglican Catholic Church in the June issue of the newsletter. So that each reader will have a full and complete record of these important happenings, all four of the issuances from the College of Bishops' meetings immediately following Bishop Lewis' consecration are reprinted here verbatim. Elsewhere in the newsletter appears information from the June meeting of the College of Bishops.

MAY NEWS RELEASE

THE Bishops of the Anglican Catholic Church met in College May 26, their first meeting since ratification of the Constitution and Canons of the Church. Five dioceses,more than the required number to bring the Church into existence, have ratified the Constitution proposed last October in Dallas, Texas.

The College issued a proclamation declaring that "the Anglican Catholic Church is legally in existence" & that "the Church has been soundly continued in these lands."

In other business, a Missionary District for Canada was created and the Rev'd Carmino deCatanzaro was appointed its first Bishop. The College issued a call to Provincial Synod to be held in Indianapolis, Indiana, October 18-20.

PROCLAMATION

WE, the Bishops, in formal union with each other & meeting in College under the provisions of the Constitution and Canons of the Anglican Catholic Church for the first time, and having formally ratified said Constitution and Canons in our respective Diocesan Synods, do hereby PROCLAIM AND DECLARE:

FIRST: That the Proposed Constitution and Canons have been legally ratified by the required number of Diocesan Synods of this Church, and the same are now in full force and effect;

SECOND: That the traditional & tested features of the Canadian and American ecclesiastical systems have been retained and will be used in the Continuing Church;

THIRD: That a non-political means for selection of bishops has been devised, adopted, & will be used in the Continuing Church;

FOURTH: That the Church will be generally governed by a Synod of three branches (episcopal, clerical, and lay) under a Metropolitan;

FIFTH: That the apostolic and scriptural standards for the Sacred Ministry will be used for all orders of Ministries;

SIXTH: That the Constitution and Canons now in effect do acknowledge the necessity of the concurrence of all branches of the Synod in exercise of legislation, and that extraordinary majorities are required for the favorable consideration of all matters of importance;

SEVENTH: That the Church has re-established an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members;

EIGHTH: That the Constitution and Canons proposed by the meeting of the Continuing Church at Dallas have been ratified [by] the requisite number of Dioceses, and since said Constitution does give due consideration to ancient Custom and General Canon Law as well as to the former law of our provinces;

IN the Name of God, and of His Holy Church under the authority episcopal committed unto us, we do hereby declare and promulgate that the Constitution and Canons of the Anglican Catholic Church are now in effect and we do hereby promulgate the same, and we do hereby declare that under His Divine Providence the Anglican Catholic Church is legally in existence and the Church has been soundly continued in these lands.

Done at Grand Rapids, Michigan, this 26 day of May, A.D. 1979.
s/+C. Dale David Doren, D.D., Bishop Ordinary, The Diocese of the Mid-Atlantic States
s/+James O. Mote, SSC, Bishop Ordinary, The Diocese of the Holy Trinity
s/+William F. Burns, Bishop Ordinary, The Anglican Diocese of the Resurrection
s/+William O. Lewis, SSC, Bishop Ordinary, The Anglican Diocese of the Midwest.

CALL TO SYNOD

TO all the Bishops, Standing Committees and Synods of the Anglican Catholic Church,

Greetings in the Name of our Lord and Savior Jesus Christ!

INSOMUCH as it has pleased Almighty God, the Father, the Son, and the Holy Ghost, to bless the continuing Church with the foundation of a Constitution & Canons, whereby the defects and abuses of its former governments may be redressed, and the Church soundly reestablished, and

INSOMUCH as the Constitution and Canons proposed by the Constitutional Synod of 1978 have been ratified by the Synods of the required number of Dioceses represented at the Constitutional Synod and especially as we, acting as the College of Bishops, have proclaimed the same to be in effect, now, therefore,

WE, by Divine Permission the Bishops of the Anglican Catholic Church, meeting in College, and being mindful of the great blessings wherewith God has blessed us in our desire to remain faithful to the Faith once delivered to the Saints, hereby CALL a Provincial Synod of the Anglican Catholic Church to meet at the City of Indianapolis, State of Indiana, on October 18, 19, 20, 1979, said Synod to consist of the Bishops, and Delegates and Alternate Delegates of the Clergy and Laity chosen by the aforesaid ratifying jurisdictions, in accordance with the Constitution of this Church, and the Canons or procedures of the several Dioceses, not inconsistent with the same, to complete and perfect the work of unity and holiness begun at the Congress of Concerned Churchmen of 1977, and continued in the Constitutional Synod of 1978, and to do such other acts as may be required by the Constitution and Canons of this Church, or which may be expedient for the Church from time to time.

WE FURTHER CALL upon all faithful Christians in sympathy with this Church to rejoice with us at what God has done among us, & especially invite the leaders of the following Christian bodies to attend Provincial Synod:

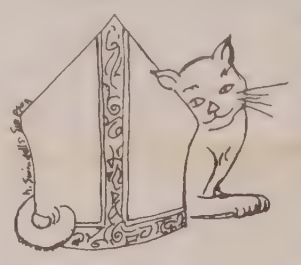
Polish National Catholic Church
Orthodox Church of America

AND FINALLY, WE CALL upon the faithful to fast and pray for Provincial Synod, and humbly ask God's blessings upon the Anglican Catholic Church.

DONE this 26th day of May,A.D. 1979, at Grand Rapids,Michigan.
THE COLLEGE OF BISHOPS: [Signed in the same fashion and by the same Bishops as the foregoing Proclamation.]

APPOINTMENT

WHEREAS, the Canadian Clergy and Laity have unanimously nominated the Reverend Carmino deCatanzaro to become their Bishop, and



WHEREAS, great confidence & trust have been expressed by our Canadian brethren in the faith & devotion of said Father deCatanzaro, now

THEREFORE, We,the College of Bishops, pursuant to Article III,Section 7, of the Constitution and Canons of the Anglican Catholic Church, do hereby appoint the Reverend Carmino deCatanzaro to be the first Bishop of the Missionary District of Canada.

Dated this 27th day of May, A.D. 1979.
[Signed in the same fashion and by the same Bishops as the foregoing Proclamation.]

F C C

THE ANNUAL meeting month of the membership of the Fellowship of Concerned Churchmen has, by action of the Board of Directors, been changed from January to April. The last three annual meetings of the Fellowship have seen one or more members unable to attend because of rigorous weather. The exact date and place of the 1980 annual meeting will be announced, as usual, by the president, at a later date.

FCC's first tract, Death by a Thousand Cuts, or "What Are They Doing To Your Prayer Book?", by the Rev'd Dr Carroll E. Simcox, President of the Fellowship and Retired Editor of The Living Church,is now available through the Fellowship's Arkansas office in Eureka Springs, at a cost of 50¢ each for 1 to 9 copies, 45¢ each for 10 or more. Make your remittance payable to FCC & send your order to: FCC, POB 252, Eureka Springs, Arkansas 72632. The cost of postage and handling is included in the quoted price.

IN THESE yet troubled times, of your Christian charity pray for all our bishops: Dale, James, Peter, Robert, William & William.

FROM A CANADIAN PRIEST

I REMEMBER how tactfully you wrote up the Synod of Dallas with the disagreements there between the factions in the Anglican continuing Church.

Our situation in the Canadian Anglican Catholic Church is as follows. After the Dallas Synod, the Bishops suggested to the priests and representatives from Canada that they set up a Canadian Jurisdiction and elect a Bishop. A meeting was held in Ottawa in January, 1979, attended by priests and representatives of the congregations. A Canadian Jurisdiction was set up, and a simple constitution adopted under which a Bishop was elected, the Rev Carmino deCatanzaro. Bishops Mote & Doren released the priests & congregations to whom they had given pastoral care. Bishop Morse did not do so for the three that looked to him for care, but these three took part in the setting up of the Canadian Jurisdiction and in the election of a Bishop. They have continued to work with all other priests & congregations, and they consider Fr deCatanzaro their bishop-elect.

We now hear that the Bishops in faction A have called for a General Synod to meet in Indianapolis this fall, and that the Bishops in Faction B have called a General Synod about the same time to meet in Arkansas. It looks as though the Church is on the point of being split in two. My attitude, and I think it will be the attitude of the other priests and layfolk in the Canadian Jurisdiction, will be to remain in our Jurisdiction and to consider ourselves to be in communion with all Bishops, priests & layfolk in both factions. Those Bishops, priests, and laity will always be welcome at our Altars, and we trust that we shall be welcome at theirs. I wonder whether there may be man in the United States who while staying with their own Bishop and jurisdiction will let it be known that they insist on being in communion with all Bishops, priests, and laity of whichever faction. I thought you might make this attitude known to the Brethren throughout the U.S.A. . . s/Roland F. Palmer, SSJE
[Father, it could not have been said better. Rather than attempt to paraphrase your message, I have taken the liberty of quoting it as you wrote it.]

WASHINGTON NEWS RELEASE

THE following news release was received from the public relations firm of Deaver & Hannaford, Inc, Washington, D. C., and is quoted verbatim.

ANGLICAN CHURCH IN AMERICA PLANS NATIONAL SYNOD

Marking the 400th anniversary of the first use of the English Book of Common Prayer in North America, bishops of the traditionalist Episcopal movement, now called the Anglican Church in America, are announcing in a pastoral letter this Sunday [the release is dated 22 June] plans for a meeting to adopt a charter and canon law for the church.

The meeting, to be held October 16-18 in Hot Springs, Arkansas, has been called by the Rt Rev Robert S. Morse, bishop of the Anglican Diocese of Christ the King, & the Rt Rev Peter F. Watterson, bishop of the Anglican Diocese of the Southeastern United States. The synod will come a little more than two years after delegates to a September, 1977, Congress of Episcopalians in St Louis concluded that the traditionalist movement, rather than the Protestant Episcopal Church in the U.S.A., represented Anglican continuity.

Since then, "The Anglican Church in America movement (originally called 'Concerned Episcopalians') has been growing rapidly,attracting Episcopalians concerned about what they see as the secularization of the P.E.C.U.S.A.," according to Bishop Morse. The Anglicans estimate their membership at more than 50,000 in 35 states with nearly 100 parishes or congregations-in-formation. It consecrated its first four bishops in Denver last year.

About the October synod, Bishop Morse said,"We are carrying out the St Louis mandate to continue the church we all love. The past two years have been a time of great growth for our movement and,

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with the church's legal structure which the Hot Springs meeting will provide, we shall be able to continue to be what we have always been: Catholic, Apostolic and Episcopal Christians."

According to Bishop Watterson, "We find the constitution and canons put forward by some of our brethren unacceptable on both legal & theological grounds. Our best lawyers have arrived at a workable legal framework to help us to move forward in our mission to all orthodox Episcopal Christians in America."

In the same pastoral letter, the bishops announced that the Anglican Church's first seminary, St Joseph of Arimathea, will open in Berkeley, California, this fall.

[Editor's Note: Enclosed with the release was a Pastoral Letter, dated 24 June, the essence of which is reported in the release.]

JUNE NEWS RELEASE

IN A further effort to bring our readers up to date,even though the news may be somewhat dated for some, we reprint here a news release from the College of Bishops' meeting in New Jersey 20 June, and the text of the two formal actions taken thereat.

The Bishops of the Anglican Catholic Church met in College today at Christ House, Sparta, New Jersey. The Rt Rev William F. Burns, Bishop Ordinary of the Diocese of the Resurrection, was named Vicar General to minister to those parishes not now a member of, but desirous of affiliating with, the Anglican Catholic Church. The College issued a writ of election for a Bishop Coadjutor in the Diocese of the Mid-Atlantic States and named the Rt Rev C. Dale David Doren, D. D., the Prime Bishop of the College.

In other action, the College appointed Dr Robert Heterick its Clerk, Mr John Metz its Treasurer, and Mr Andrew Stahl & Mr Michel LaRoque its senior & junior Canonists. Committees on pension and insurance, a church seal, and standard forms were constituted. The College established an Ecumenical Commission and appointed Bishop Doren episcopal visitor to the Diocese of the Southwest.

The Bishops collegially prepared a pastoral letter to be read throughout the Church summarizing many of their actions taken during the last two College meetings. The College is scheduled to meet again on September 14 and 15 in the Diocese of the Mid-Atlantic States. Regular College meetings in January, April, July and October will commence following the Provincial Synod this October in Indianapolis.

A PASTORAL LETTER

TO THE well-beloved in Christ in the Anglican Catholic Church, greetings.

[The first three paragraphs of the College of Bishops' Pastoral Letter cover the promulgation of the legal existence of the Anglican Catholic Church; the call to Provincial Synod in Indianapolis in October; and the appointment of Father deCatanzaro as Bishop-elect of the Missionary District of Canada -- and are not repeated herein.]

The Provisional Constitution adopted at Dallas provides that in the selection of Bishops nominations may be submitted by the vestry of any parish, by a majority of the clergy in any Diocese or by any Bishop. The Bishops respectfully request that nominations be sent to the Clerk of the College of Bishops, Dr Robert C. Heterick, 234 Craig Drive, Blacksburg, Virginia 24060, as soon as possible.

The College of Bishops granted a request from Bishop Doren and his Standing Committee for permission to elect a Bishop Coadjutor for the Diocese of the Mid-Atlantic States. [See "Writ"]

Bishops Mote, Burns, & Lewis are pleased to announce that they have appointed Bishop Doren to be Prime Bishop of the College of Bishops, recognizing his self-sacrificing labors for his people.

The Bishops, mindful of our Lord's High Priestly prayer that "all may be one," & of the almost universal desire of the clergy & people of the Anglican Catholic Church for closer relationship with brethren in other Catholic bodies, are in the process of forming an Ecumenical Commission. We are hopeful that in every Diocese the names of ecumenical leaders will be submitted to the Bishops for appointment.

The Bishops,with the advice of their Chancellors,urge all members of the Church to review their wills, to make certain that money they wish to leave to the Anglican Catholic Church will not,through omission,be left to the Protestant Episcopal Church.

We are aware that since the days of the Apostles the Church has never been free of problems. We can hardly expect to be free of problems in the Anglican Catholic Church; but we are certain, & we wish to assure the faithful, that if we sincerely seek after our Lord and His righteousness, and fervently pray for the guidance of the Holy Spirit,we can serve as instruments of His Peace.

Please pray for your Bishops, as we know that we are vessels of clay.

[Signed by Bishop Doren as Prime Bishop and Bishop Ordinary of the Diocese of the Mid-Atlantic States, and by Bishops Mote, Burns, and Lewis, as Bishops Ordinary of their Dioceses.]

VICARIATE GENERAL ESTABLISHED

WHEREAS, the College of Bishops of the Anglican Catholic Church have declared that five Dioceses legally have been established [in] this Church by ratifying the Constitutions and Canons; and WHEREAS, the College of Bishops is aware that there are individual congregations and Clergy not part of constituent member dioceses or jurisdictions of the Anglican Catholic Church and that many of said congregations and Clergy have appealed and petitioned unto us in the capacity of our exercising the Office of the Metropolitan for episcopal oversight & administration by this Church, and said congregation and Clergy have expressed their intent to become an integral part of this Church;
NOW, THEREFORE, BE IT RESOLVED, We,the College of Bishops of The Anglican Catholic Church, do hereby assigned such congregations & Clergy to the patrimony of the Office of Metropolitan of this Church, & do appoint our well-beloved Brother in Christ, the Rt Rev William Francis Burns, Bishop of the Church and See of the Resurrection, as our Vicar General and/or his designee to provide for the episcopal oversight & administration of such aforesaid congregations & clergy, with the purpose that they may become members of a constituent diocese or future diocese of this Church.
Dated this 20th day of June, A.D. 1979.
[Signed by the four bishops as Bishops Ordinary]

WRIT OF ELECTION

WHEREAS, the Diocesan Synod of the Diocese of the Mid-Atlantic States of the Anglican Catholic Church acting in strict accordance with Article IV, Sections (a) & (b) of the Provincial Constitution as adopted in Dallas in October, 1978, & as proclaimed by the College of Bishops as fully ratified in May of 1979, has memorialized the College of Bishops & requested that that College,acting in its metropolitical authority and otherwise to issue a writ of election to the Ordinary & Standing Committee of the Diocese of the Mid-Atlantic States in accord with Article I, Section I, and Article II, Section B, of its Diocesan Constitution as conformed to the Provincial Constitution to call for the election of a Bishop Coadjutor; and WHEREAS, it appears entirely appropriate to do so;
BE IT THEREFORE resolved and decreed that the College of Bishops of the Anglican Catholic Church, acting in both its Metropolitical Authority, and as a Corporate body, hereby does issue to the Ordinary and Standing Committee of the Diocese of the Mid-Atlantic States no later than fifty days prior to the Provincial Synod authority to call a special election synod for the purpose of electing a Bishop Coadjutor for said Diocese which special election synod shall meet no more than forty days after the meeting of the Provincial Synod & no earlier than seven days after said meeting but within the requirements of Article II,Section (b)(3) of the Constitution of the Diocese of the Mid-Atlantic States.
Dated this 20th day of June, A.D. 1979.
[Signed by the four bishops as Bishops Ordinary]

WANTED & OFFERED

FROM St Willibrord's Bookstore, 1744 Devon Avenue, Chicago 60660, another in a series of Position Papers. The leaflet, The Book of Common Prayer, is available for 15 cents each, 12 for $1.50, 100 for $10.00. No mention is made of postage but it would be well to include at least 35 cents or 10%, whichever is larger, cover that & handling.

FROM Father FitzHugh in Exeter, England: I wonder if you know that the English Church Union [Faith House,7 Tufton Street, London SW1P 3QN] is offering unbound copies of the "Anglican Missal" for sale at £5 (approximately $11.25, U.S.).

EXPERIENCED PRIEST - Mature, married, young 53,healthy, international Priesthood, noted speaker, early commitment to Anglican Catholic Church. Desires full time Parish work. Resumé on request.References in the Church.Presently associated with Parish of the Annunciation, Ottawa, Canada. Write: Fr M. W. Helston, 1208, 1285 Richmond Road, Ottawa K2B 7Z4.

DEATH BY A THOUSAND CUTS - see item under "FCC" heading.

LEGAL defense funds are still needed by St Mark's Church, 45 Main Street, West Orange, New Jersey 07052. Make your check to St Mark's Anglican Catholic Church & mark it "legal defense".

ALL SAINTS' Anglican Church, Janesville, Wisconsin, is still interviewing for a full time priest. Please send resumés to: Jerry Bowles, 57 South Blackhawk, Janesville 53545. All Saints' hopes to procure a full time rector and with the help of God to establish other parishes in Wisconsin and northern Illinois.

VACATIONING Anglican priests and their families are invited to enjoy the hospitality of St Andrew's Anglican congregation while in Salt Lake City. The parish does not have a priest and would appreciate a priest's celebrating the Eucharist for them any Sunday at noon. Call or write the Senior Warden: Robert W. Sperling, 4691 West 4365 South, SLC 84120, 801-966-4381.

AN ANGLICAN Catholic Summer Mission is active in Massachusetts through August. For details call, in the Rochester area, 763-4310, and in the East Falmouth area, 456-8645 or 548-1108.

TWO PRIESTS who are interested in Anglican congregations and are willing to relocate -- the Rev'd Robert Christian Kelley, POB 396, Old Chelsea Station, New York City 10011, & the Rev'd Lawrence Paul, 578 West Main, New Britain, Connecticut 06052.

TO ALL WHO so kindly and faithfully sent in 'ROUND & 'BOUT items for this issue, the Editor's hearty thanks and equally hearty apologies. It seemed most important, because so often our people simply don't know what's going on, to give full coverage to the actions of the bishops in this issue. Don't be discouraged -- continue to send me your items; sooner or later we will be able to start using them.

SEP 17 1979

FCC The Fellowship of Concerned Churchmen NEWSLETTER

GRADUATE THEOLOGICAL UNION 1962

Volume II And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; September
Number 10 but as for me and my house, we will serve the Lord. ---Joshua 24:15 A.D. 1979

SAINT Paul wrote to the brethren in the Church at Corinth some words which seem to have a very real applicability to the Anglican Catholic Church -- to its people, clergy and lay: Watch ye, stand fast in the faith, quit you like men, be strong. (I Corinthians 16:13)

AS Christ's soldiers and servants, we failed badly under the orders to "Watch ye!". For many years there was evidence of the growing apostasy of "Our Church", but we wouldn't believe that "they" would ever "sell us down the river".

WE couldn't conceive of the Church yielding to pressure to abandon her scriptural stand on the remarriage of divorced persons. Even when we saw our canon law ignored or circumvented by some bishops to oblige Church members (we can hardly say "Christians") of wealth & influence, we could not believe that "they" would be able to change that law in General Convention -- but, "they" did.

WE didn't believe that we would live to see the day that bishops of the Church would favor a policy of "abortion on demand", not for women of the streets, but for women, yes and for adolescent girls, of the Church. They excused both of those departures from Christian morality by telling us that we must consider the "human values" involved. What about the "human values" of the millions of fetuses involved -- murdered with the blessings of those apostate "Fathers in . . ." (No! I won't blaspheme)?

MANY of us didn't believe that "they" would dare to deliberately destroy our beloved Book of Common Prayer. For even us older ones it spanned our lifetime in the Church. It was older than many Churchmen. In it we found our form of worship and our theology stated in beautiful,dignified, understandable language.

"THEY" have not only vulgarized the language of our worship, but "they" have weakened, where "they" have not denied, its doctrinal content. "They" even tampered with the wording of the Lord's Prayer and the Creed until so great a groundswell of protest reached them that "they" reneged to the extent of providing us poor ecclesiastical peons with a choice as to which form we will use (if brainwashed parish priests permit us to choose).

"THEY" didn't quite dare eliminate the Sacrament of Holy Confirmation, but they could, and did, reduce it to an awkward addendum to the Episcopal rite of Baptism (& are taking that basic Sacrament from the parish priest so that he becomes less & less the representative of God to his people).

WE could not imagine our historic communion abandoning the tradition of all Catholic Christendom by the creation of priestesses. We knew, and thought "they" did, that St Paul ruled, "Let the women keep silent in the churches." Surely they could never get past that ruling by the Apostle from whose writings so much of our theology is derived -- but "they" did!

"THEY" just about deposed the Holy Apostle from the Episcopate. "They" must please the militant feminists who are very much alive, and even more vocal, today. All that St Paul can adduce is what he wrote two millenia ago. The women's rightists can create disturbances in diocesan offices and conventions. St Paul won't be heard from again until "they" stand before the judgment seat of the Divine Head of the Church to give account of their stewardship of office. St Paul will witness against them.

YES, we failed as watchmen. Some wakened in time "to stand fast in the Faith" - more laymen than priests, more priests than bishops, took a stand against those apostasies. They stood at Minneapolis, in diocesan conventions, in district & deanery & parish meetings. The sad truth is that by then it was too late to stand fast in the defense of our Faith, of our Church, and of our way of worship. We failed to realize, as we do now, that apostasy does not go away when it is ignored -- it just gets bolder.

"QUIT you like men." That's where we are, or should be, now. Thank God for those men who took their stand early, who were astute enough to recognize what was happening & to know that the day for fighting apostasy from within the ecclesia (which it now controls) is long past. Many of us woke late. We didn't want to admit, even to ourselves, the extent of the evil which has befallen our beloved Church.

THERE are many who are still "on the fence". Further departures from the doctrine, discipline and worship of the One, Holy, Catholic and Apostolic Church are looming on the horizon. Those departures may bring some off on our Lord's side of the fence -- may it be soon and may they be many!

"BE strong" -- "Be strong in the Lord and in the power of His might." The future of the Anglican Catholic Church promises no sinecures. We can take to ourselves what our Lord promised to His Apostles: "They will put you out of their Synagogues" ("they" have already done that to some). The time will come that whosoever killeth you will think that he doeth God service" (and that may not be so far off as we'd like to think).

MARTYRDOM (even our minor martyrdom) requires a strength that is superior to the strength of apostasy. The Son of God gave that strength to a mighty host of martyrs beginning with St Stephen -- His Apostles down to this day. He gives it to each of us according to our needs as we ask for it -- to stand or fall in His service in His faithful Church.

[The above was written "in his pajamas", according to the writer's report, by a retired priest in rural Arkansas.]

REPORT FROM NASHVILLE

FROM the Open Meeting at Nashville, Tennessee, 7 & 8 August, comes a letter from the Rev'd Frederick E. Preuss II, Rector, St Dunstan's Anglican Church, and convenor of the meeting, which is excerpted here:"The meeting was orderly and its goals were accomplished. The atmosphere of our deliberations was intensely frank while avoiding any recourse to unproductive ugliness. Despite a variety of viewpoints and loyalties, there was a common desire to heal the breach in our continuing Church. The participants represented every diocese save for Mid-Atlantic and Southwest, including people from Connecticut, New York, California, Texas, Indiana, North Carolina, Florida, Colorado, Alabama, New Jersey, Vermont, State of Washington, Tennessee and . . . Ontario. In addition, we received letters of support from [16 states]. The only bishop in attendance was the Rt Rev'd James P. Mote . . . although a telegram was received on the day following the meeting from Bishops Burns & Lewis,expressing their regrets for not attending because of other commitments. The complexion of the body was a good cross section of the entire Church. . . . Tapes of the full conference are available from the Rev'd Charles A. Dinkler, 32 Pearl Street, Mystic, Connecticut 06355.

IT was moved & adopted by those present and voting . . . with one dissenting vote, that:

THIS body desires to have the synods planned for Hot Springs & Indianapolis postponed for at least six (6) months; advising the Standing Committees of all seven dioceses of this desire, & further, that prior to the synods being convened efforts be exerted to solve the differences now existing which are causing division & that all six bishops meet together informally toward that end. Finally, that no further action be taken by either side to widen the gap between us and that no episcopal consecrations be performed without the consent of all six bishops.

(Appended to this motion is the following resolution):

WHEREAS, we here present love <u>all</u> our Bishops, and

WHEREAS, we are dismayed and hurt, both individually and as members of Christ's Church, by the fact that our Bishops have been unable to meet together, resolve their differences, and work together, and

WHEREAS, we believe that the four Bishops consecrated at Denver are definitely our original college of Bishops and said college should not be fractured, be it therefore

RESOLVED, That we <u>urge</u> that our four Bishops consecrated at Denver meet together to resolve their differences, including differences regarding the two Bishops subsequently consecrated, and be it further

RESOLVED, That to help in establishing that certain spirit of unity in Christ among our Bishops, an Ad Hoc Liaison Committee, consisting of one layman and one priest assigned to each Bishop with whom he is compatible, be formed. It is understood that the 12 members of this [committee] will elect a chairman & communicate with each other, and when appropriate, with all of us here present, by letter, telephone, or personally, to report progress with regard to bringing our bishops together.

[Father Preuss notes that "a committee has been selected and the members of it will be contacting the respective Bishops as soon as these notices are delivered.]

ORDINATION TRAINING DISCUSSED

THE question of training men for the Priesthood of the Anglican Catholic Church:

THE first thing that should be done is to evaluate the Candidate.

HOW should this be done? Do we start with family, education, job, friends, accomplishments and other material criteria such as financial and social status, age, past bad habits, obvious mistakes and so-called black marks?

CAN we accept an instant conversion, and an emotional call "to serve the Lord"?

ON the other hand are years of attending church regularly, Christian service in the Church and a seemingly exemplary life enough to make a priest?

AGAIN is the attractive aspect of a 6'2" virile male, with an engaging smile and mellifluous baritone voice a necessary attribute to enter Orders?

FINALLY, is a "Generalist" by nature and experience more beneficial than a multi-linguistic philosopher and biblical scholar to the Ministry of the Church?

WHEN some combination of the above is applied and a candidate is named, what does the Church do with him in his training to prepare him for the Priesthood?

WE can't treat a mature thirty-five-year-old the same as an Arts graduate.

CERTAINLY, Church History, Old & New Testament studies, Philosophy and Psychology of Religion must be studied in the first two years after which the mature student should be made deacon regardless of a degree. The candidate who came out of University should, after his second year, go and work in the secular world for a full year. (This does not mean to say he gives up his practising of his faith nor helping with the work of the Church for a year.) It will test his calling. It will make him more aware of a society that needs Christ's reconciliation of man. It will cause very practical questions to arise.

THOSE questions are to be partially answered in the third year (hopefully).

THEREFORE in this year we see: 1) Pastoral Psychology and Behavior;2) Applied Religious Psychology;3) the use of the Liturgy and liturgical year teaching and preaching; 4) Religious Education Practices & Biblical references to explain how man's spiriual needs can be filled; 5) parish visitations where applicable to class studies; 6) an assortment of professionals showing psychiatric, psychological, sociological applications and musical, artistic and political understanding; 7) parish administration; 8) term essays on the theory of years I and II as used in year III.

AT the end of year III mature students would be priested and deacons made of the others if found acceptable. Third year deacons would write a set of exams after the fourth year.

UNDER item 8 the essay marks would be averaged with an assessment of students in the other seven areas. An outside professional assessment would be made. A staff assessment would be made. A self-evaluation would also be considered which should include reading habits, devotional life, development, continuing doubts, suggestions, goals, health,ability to cope in all areas, particular interests developed while training, continuing interest, additional training needed, weaknesses and strengths.

THE accepted mature student now a priest should still remain a vicar for a year responsible to the bishop of his diocese and in association with an archdeacon or a senior priest appointed by the bishop. The younger priest, who would be 25 or 26 at this point, after passing his diaconate exams for the priesthood should, preferably, be an assistant for at least one year and a vicar for a minimum of two years.

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SUCH a program creates personal stability in the priesthood & should be instituted on a Churchwide scale. Married or not,every candidate, during his training, should have one year in residence at the training school.

MINIMUM stipend and benefits should commence at the time of ordination to the diaconate, & merit as well as seniority should be known before he accepts ordination. Each new priest should be given a car grant, a cash grant and a housing allowance proportionate to living costs when he is posted.

I have written this for laymen to consider as well as the hierarchy of the Church. It is meant for action.

SO far I have seen no publicized program on this aspect of the Church. If the Church wants strong parish priests & not congregational puppets, true leaders with authority and not malleable "Milquetoasts" feeding the egos of whimsical wardens, start now! [The foregoing was written by a Canadian priest and, if nothing else, ought to generate some serious thinking about the future of the continuing Church.]

A WARDEN'S VACATION REPORT

ON our recent vacation a couple of weeks ago, we had the opportunity to visit the famous Norwich Cathedral in Norwich, England, whose boys' choir is famous throughout Europe. We went expecting a spiritually uplifting worship service and message. Instead, we were forced to sit through the Church of England's Alternate Service 3, which combined the worst aspects of PECUSA's Trial Liturgies. The sermon was preached by one of the deans of the Cathedral and we were treated to a political diatribe on President Carter's lack of leadership in the energy crisis and an entreaty to sister Anglican Communions to recognize the rights of women to become priests. And people wonder why so many leave the Established Church! A subsequent visit to the Shrine of Our Lady of Walsingham assuaged most of our bruised feelings, and was actually the high point of the whole trip.

GOD love you and be with us all over the next critical months.

PASS THE PEACE!

It used to be "Pass the butter,"
at table following Grace.
Now, in church, I'm exhorted to mutter:
"Pass the peace," with a public embrace.

This contrived, artificial instruction
(theatrics of kiss and care)
is disturbing interruption
to quiet devotion and prayer.

In His house and down on my knees,
traditional worship is sweet;
shake my hand at the door, if you please,
and remember my name when we meet.

But spare me mechanical clutter,
the staged affection en masse . . .
I seek His Bread, not butter;
His the Power of Peace to Pass!

---Mira M. Vest

CATHOLICISM & MODERNITY

JAMES Hitchcock (his earlier books, Decline & Fall of Radical Catholicism and Recovery of the Sacred, mark him as a spokesman of some stature for traditional, moderate Roman Catholicism) in his newest book, which is subtitled (appropriately enough for loyalist continuing Churchmen) Confrontation or Capitulation?, speaks directly to traditional, moderate Anglicans albeit it is written for his fellow Roman Catholics. In an all too familiar Litany for Anglicans, the book's blurb says that Dr Hitchcock's book analyzes such "dominant factors of the present critical situation" as "the flight from a sense of religion's relation to eternal life; the loss of a sense of history; the emergence of a gross individualism . . .; the substitution of totalitarian, soi-disant 'progressive' political ideologies for the discipline, dogmatic certitude, and dedication of a putatively outdated religion; the illusion of pluralism whereby an antireligious consensus muffles the independent witness of the Church; & the triumph of a bureaucracy which emphasizes innovation, flexibility, and a noncredal 'problem-solving' approach to religious issues." [Dr Hitchcock, are you sure you weren't writing about PECUSA?] Catholicism & Modernity is published by Seabury Press, 815 - 2nd Avenue, New York City 10017, at $12.95. If any diocese, deanery or parish is interested in bulk purchase, contact Franklin Dennis at the above address. In any event, get your hands on a copy if for no other reason than to read about the incident reported beginning in the middle of page 145.

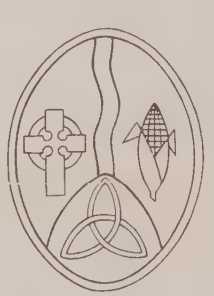
IN charity, pray for the "whole state of Christ's Church".

OFFERED

THE third in a series of position papers, "You Might Like to Know", from St Willibrord's Press, 1744 Devon Avenue, Chicago 60660, is now available. The little folder, subtitled "The Anglican Catholic Church Is . . .", sells for 15¢, 100 for $10. It is an excellent, in-a-nutshell approach to the continuing Church and would be a good piece to have available to give to visitors and inquirers. It would be a good idea, right now, to write for St Willibrord's current booklist - be sure to tuck in a dollar to cover postage; for pamphlets, 35¢ postage.

FROM the Fellowship: Fr Simcox's "Death by a Thousand Cuts" or "What Are They Doing to Your Prayer Book?" In quantities of ten or more they are 45¢ a piece, including postage and handling; in lesser quantities, 50¢ a piece. Upcoming is a pamphlet with the intriguing title of "Witchcraft, Priestesses and the Domino Effect", written by Fr Robert C. Harvey, Rector of St Timothy's, Charleston, South Carolina, and author of The Holy Slice and A House Divided. The pamphlet is at the printer's presently and price and availability will be announced in the near future.

FROM Hillspeak's Operation Pass Along you may request not only used copies of the 1928 edition of the Book of Common Prayer and the Hymnal, 1940, but other books about the Church as well. The service operates on a first-come, first-served basis; books requested and not on the shelves at the time are listed in a "wanted" file and the request retained for a year. Send your requests to: Operation Pass Along, Hillspeak, Eureka Springs, AR 72632. There is no charge, but reimbursement of postage expended is appreciated.
[For "1,000 Cuts" (see above), make your remittance payable to FCC & mail to: FCC, POB 252, Eureka Springs, AR 72632.]



WITH A caveat ("We have not tried to be scrupulous as to purity of heraldic tradition, at least partly because none of us knows anything about that; mostly, we just wanted to signify what we stand for"), the Deanery of the Missouri Valley, Diocese of the Holy Trinity, sent the emblem shown with, in addition to the foregoing caveat, the following: The seal shows a silver river (we have rendered the Big Muddy in silver - heraldic license)flowing across a field(take that literally, please) of green. The corn denotes God's bounty in this area, for which we are grateful. The Celtic cross denotes our Anglican heritage. The symbol of the Diocese of the Holy Trinity on a field of purple for our beloved Bishop, James, completes the seal. [The deanery seal was done by a parishioner of St Aidan's, Des Moines, Iowa, and in a subsequent issue of the newsletter, we'll present the seal of that parish -- along with a similarly delightful description written by the Dean of the Missouri Valley]

HITHER & YON

INADVERTENTLY we were treading on the toes of Christian World, the excellent weekly newspaper published in England (which is having its own financial difficulties at the moment that will,pray God,be resolved ere too long), by using "'Round and 'Bout" for our wrap up of happenings in the continuing Church. So, hither and yon, here is what is happening around and about!

IN a lengthy, and generally sympathetic, interview in The Herald-Telephone, Bloomington, Indiana, Fr David Belden, Rector of Good Shepherd, Bloomington, and St Mary the Virgin, Evansville, asserted that "schism is not new to the Anglican Church . . ." & compared the present to the IV Century schism precipitated by Arius and his followers in rejecting the doctrine of the Trinity.

WITH the formation of the New England Franciscan Fellowship, four groups of Anglican Franciscans are active in the continuing Church. To get information about them, write to the address closest to you: 1) Third Order of St Francis, St Mary's Church, 2290 S Clayton, Denver 80210; 2) The American Greyfriars, POB 396, Old Chlesea Station, New York 10011; 3) The Anglican Province of Our Lady of Guadalupe, POB 36096, Dallas 75235; 4) The New England Franciscan Fellowship, c/o Dean T. Steward, 24 Ledgewood Estates, Ashland, New Hampshire 03217.

NOT yet (so far as we know) a parish, but actively working in that direction is the Anglican Fellowship of the North Country, based at Schuylerville, New York. For further information, write or call POB 426, Saranac Lake 12983 (518-891-4272) or David Bullard, RD, Schuylerville 12871 (518-695-3765).

FROM the newsletter of Holy Cross, Webster, New York: A church will be successful if the head of the church is Jesus Christ and everyone acts that way.

THE Anglican Church of St Thomas of Canterbury, Roanoke, Virginia, received 40 large 1928 BCPs from Christ Episcopal Church, Marion, Virginia, given "to their departed brethren with love & in the hope of eventual reunion."

ACTIVELY developing a diocesan library, the Diocese of the Midwest has provided Operation Pass Along, Hillspeak, "a revised & enlarged bibliography." The library is located in Coshocton, Ohio. The Southwest Diocese applied in person.

ALL SAINTS', Janesville, Wisconsin, is the happy recipient of a 75-year-old altar, originally in St Peter's Lutheran Church.

FROM "The Angelus" of St Mary the Virgin, Evansville, Indiana: The precious gift of the continuing Church which God has made available to us can only be purchased at sacrificial cost. We cannot give only of our surplus, but sacrificially. If we do not, the pearl of great price, the continuing Church, now being held out to us will be taken away.

"WITCHCRAFT, PRIESTESSES AND THE DOMINO EFFECT" (SEE COLUMN 2 ABOVE) IS NOW AVAILABLE FROM FCC - 1 TO 9 COPIES 60¢ EACH; 10 OR MORE 50¢ EACH.

FCC The Fellowship of Concerned Churchmen NEWSLETTER

DEC 0 2 1979

Volume II Number 11 — And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15 — Fall 1979 Directory

SOME explanation is necessary for the Fall Directory of loyalist parishes published by the FCC. It is not a directory of the Anglican Catholic Church or the Anglican Church in America or any other church body. The parishes listed herein requested that they be listed by responding to an inquiry directed to every parish or congregation of which the editor had any knowledge (at least two inquiries to those parishes which did not respond to the first). If your parish or congregation is not listed, no response was received by the FCC Newsletter. The listing is within a format established by the editor of the newsletter & is based on information furnished by the parish. Within an alphabetical lisiting by states and provinces intermingled, each parish is listed by city, & if there are two or more, alphabetically within the city. The information shown: parish name, mailing address, telephone number(s) (up to three) and the diocesan affiliation, coded as follows: Canadian Jurisdiction (CJ); Christ the King (CK); Holy Trinity (HT); Mid-Atlantic States (MA); Midwest (MW); Southeastern United States (SE);Southwest (SW); and the Vicariate General established by the ACC's College of Bishops (VG). The symbol () indicates that the parish furnished no such information,declared itself independent of any diocesan affiliation, or named a diocese not listed above. Some additional information is available on individual parishes & may be obtained by writing FCC at POB 252, Eureka Springs, Arkansas 72632 or calling 501-253-9701 (8 a.m. to 5 p.m.) or 253-9800 (after 6 p.m. and on weekends).

ALABAMA Atmore; St Andrew; POB 843, 36502; 205-368-3897 (SE) / Birmingham; St Bede; POB 624, 35201;205-967-6610, 629-5521, 979-9738 (SE) / Fairhope St Peter;POB 855, 36532; 928-2215, -5969 (SE) / Huntsville; St Charles; POB 604, 35804; 205-539-2971, 536-7154 (SE) / Montgomery; St Joseph of Arimathea; POB 7353, 36107; 205-272-2814 (SE)

ALBERTA Calgary; Resurrection-Anastasis; 8 Windsor Crescent, S.W., T2V 1V3; 252-0642, 277-1580 (CJ) / Edmonton; Resurrection; c/o 10320 76th St, T6A 3A7; 403-465-1073, 452-2855 (CJ)

ARIZONA ** Phoenix; Holy Cross, POB 1703, Scottsdale 85252;948-3632, 956-6410 () / Tucson;St Jude 7400 Calle Cuernavaca, 85710;602-296-5570 ()

BRITISH COLUMBIA ** Vancouver; SS Mary and Martha; 2243 W 47th Av, V6M 2M8; 266-6098 (CK) / Victoria; St Athanasius; c/o 5238 Beckton Rd, V8Y 2C1; 604-658-5575, 384-1530 ()

CALIFORNIA Anaheim;St Mary Magdalene; POB 4729, 92803 714-774-8100, 991-4488 (HT) / Arcata; Holy Family; 1754 Roberts Way, 95521; 822-2105, -4382, 839-1275 (CK) / Burlingame; Christ; 427 Villa Ter, San Mateo 94401; 415-347-4423, 349-7413 (CK) / Coalinga; All Saints;POB 663, 93210;209-935-2377 (CK) / Covina-Glendora; St Luke; 20769 Mesarica Rd, Covina 91724; 213-967-3333 (HT) / Downey; St Michael; 11425 Paramount Bl 90241; 213-869-8044 (HT) / Glendale; Holy Apostles;1003 S Verdugo Rd, 91205; 213-243-3424 (CK) / Granada Hills St Mary the Virgin; 11321 Bertrand Av, 91344; 213-368-3300, -3000, 360-5909 (HT) / Hayward; Trinity; 1805 Hill Av, 94541; 415-581-0848 () / Menlo Park; St James (see Burlingame); 415-253-6686 (CK) / San Francisco; San Francisco Mission; 1157 Stanyan, 94117; 415-681-4088 (CK) / San Jose;St Michael & All Angels, POB 8186 95125; 379-5104, 997-1968 () / Santa Ana;St Therese of the Child Jesus; 105 W Stevens, 92707; 714-556-1545, 581-3498 (HT) / Walnut Creek-Clayton-Concord;St Martin of Tours;POB 127, Clayton 94515; 837-0438, 757-2551 ()

COLORADO Boulder;St Teresa of Avila; 155 S 42d, 80303 494-5696, 499-3260, 449-6186 (HT) / Colorado Sprs;St Athanasius;3105 Downhill Dr, 80918;303-598-5207 635-2225 (HT) / Denver;St Mary;2290 S Clayton, 80210 303-758-7211 (HT) / Estes Park;St Teresa of Avila; POB 808, 80517 () / Ft Collins; St Anne; 1614 Adriel Cir, 80524; 484-5186 (HT) / Idaho Sprs; Calvary; POB 269, 80452; 567-2477, -4575 (HT) / Westcliffe; St Matthew the Apostle; POB 206, 81252; 303-783-2213, -2338 (HT)

CONNECTICUT New Canaan; Holy Spirit; c/o 102 Valley Rd, 06840; 203-966-0939, 572-0137 ()

D. C. Washington; St Hilda of Whitby; 4000 Cathedral Av, N.W. (612A), 20016; 202-965-9896 (MA)

FLORIDA Boca Raton;St Mary the Virgin;POB 1001, Deerfield Bch 33441; 305-426-1908 () / Ft Lauderdale; St Michael the Archangel; POB 5203, 33310; 305-735-0266, 565-1758 () / Maitland;Incarnation; POB 1426 32751; 305-645-0065 (SE) / Mt Dora;St Charles the Martyr; POB 882, 32757; 904-357-1549, 383-8558 (SE) / Palatka;All Saints; c/o 1728 Gillis, 32077; 904-325-3890 -3744, -2640 (SE) / Pensacola; All Saints; POB 4538, 32507; 904-453-1422, 455-5630 (VG) / Port Charlotte;St Paul; POB 2387, 33952; 813-625-4781 (SE) / Tallahassee St Andrew; c/o 2343 Kilkenny, E, 32308; 904-385-3116 (VG) / West Palm Beach; St Augustine of Canterbury;POB 6372, 33405; 305-683-7689, 588-5072, -7609 () / Winter Haven; St Mary;POB 9351, 33880; 813-293-6009, 324-4812 294-4016 (SE)

GEORGIA West Point; St Andrew; c/o 608 Av C, 31833; 404-645-1669, 205-644-4615 (SE)

ILLINOIS Chicago; St George the Martyr; 1744 Devon Av 60660; 312-465-7378, 764-9820, 833-5774 (MW)

INDIANA Bloomington; Good Shepherd; 8240 N Fox Hollow Rd, 47401; 876-2453 (MW) / Evansville;St Mary the Virgin; POB 5461, 47715; 477-1036, 479-7066, 867-6741 (MW) / Indianapolis;St Edward the Confessor; 3662 Nobscot Ct (1A), 46222; 317-926-6940, 283-5497, 849-9744 (MW) / Muncie;All Saints; 121 N Dill, 47303; 317-289-4922 (MW)

IOWA Des Moines; St Aidan; 4807 Aspen Dr, West Des Moines 50265; 515-223-1591 (HT) / Iowa City; Anglo-Catholic Fellowship; 22 Schaeffer Hall, UI, 52242; 319-353-3754 (weekday afternoons), 338-8903 (HT) / Sioux Center; St Anselm; 333-4th Av, N.E., 51250; 712-722-1671 (HT)

KANSAS Ft Scott; St Francis; POB 425, 66701; 316-223-2838 (HT)

KENTUCKY Ashland; St Mary; 3429 Blackburn Av, 41101; 606-324-8086 (MW) / Dayton;St John the Evangelist; 219 Glazier Av, Bellevue 41073; 606-261-8173, 781-5006 (MW) / Louisville; St Michael & All Angels; 1913 Roanoke Av, 40205; 502-451-4693 (MW)

LOUISIANA New Orleans;Christ;4007 St Charles Av (103) 70115; 891-1797, 888-1453, 643-0361 ()

MANITOBA Winnipeg; St Thomas More; 35 Shearwater Bay, R3T 4V8 ()

MARYLAND Annapolis; St Charles the Martyr; POB 224, Millersville 21108; 224-4269, 721-7574, 987-5873 (MA) / Mount Airy; Our Saviour; c/o RR4, Box 239, 21771; 301-795-6162 (MA) / Sykesville;Our Saviour, POB 83, 21784; 301-795-6162, 829-0205 ()

MASSACHUSETTS Boston; St Botolph Mission; POB 1951, 02105; 617-456-8645, 734-7267, 742-1508 () / Harvard; St Alban; POB 428, 01451; 617-456-8645, -8705 ()

MICHIGAN Battle Creek; All Saints; 263 Berkley Av, 49017; 616-964-7886, 963-0420, 349-7161 (MW) Grand Rapids;St Peter the Apostle; 1575 Alexander,S.E. 49506;616-452-4660, 455-2232, 454-2917 (MW) / Hastings St Matthias; 318 S Broadway, 49058; 616-948-8588 (MW) Howell; Epiphany; POB 145, 48843; 517-546-8249, -9787 (MW) / Kalamazoo;St Patrick; 1616 Merrill, 49008; 616-349-7161, 342-4141, 327-9536 (MW) / Muskegon; Holy Spirit; POB 413, 49443; 616-452-4660, 726-4391, 798-1037 (MW) / West Branch; Holy Faith; POB 531, 48661; 517-345-5700, -5555 (MW)

MINNESOTA Minneapolis; St Dunstan; c/o 4800 Dupont Av S, 55409; 612-824-3933, 636-1552, 474-9032 (MW) / St Paul; St Chad; 2085 Grand Av (105), 55105; 612-698-2250, 471-8653 (HT)

MISSISSIPPI Biloxi; Resurrection; POB AK, 39531; 601-388-6777,-3776 (VG) / Jackson; St Paul; 430 Meadowbrook Dr, 39206; 992-2130, -2172 (VG)

MISSOURI Ava-Mountain Grove; St Francis; Rt 4, Box 66 Ava 65608; 417-683-2078 (MW) / Kansas City; St James; 8520 High Dr, Leawood KS 66206; 913-268-3485 -8833, 381-2980 (HT) / St Louis;Holy Apostles;POB 3854 63122; 314-821-4091, 965-4433, 862-1869 (SW)

NEW HAMPSHIRE Chocorua-Conway;St Margaret of Scotland POB 213, Centre Harbor 03226; 603-253-6312, 447-2318, 323-7967 (HT) / Concord; St Luke; c/o 19 Pearl, 03301; 603-224-0752, 228-1854, -8629 (HT) / Jefferson; St Dunstan of Canterbury; c/o RFD 1, 05383; 603-466-5111 (HT)/Nashua; St John Chrysostom; c/o 5 Burgess, 03060;603-882-2954 (HT) / Wakefield; St Michael & All Angels; c/o Mackinney Real Estate, Rt 153, 03872; 603-522-8804 (HT)

NEW JERSEY Atlantic City; Ascension; POB 1808, 08404; 266-8807, -3817, 344-0615 () / Plainfield; St Stephen; c/o POB 591, Bound Brook 08805; 201-356-

** ARKANSAS:Hot Springs;St Chrysostom;POB 2015,71901;501-262-1690,623-9074(CK)/Mountain Home;St Mary;POB 654, 72653; 501-492-5291, -5191, 753-3188 ()

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NEW MEXICO Albuquerque; St Peter; 811 Pennsylvania N.E., 87110; 883-1624, 293-7613, 299-6551 (HT) / Carlsbad; St Andrew; POB 899, 88220; 887-0215, 885-2798, -3655 (HT) / Hobbs; Holy Trinity; POB 545, 88240; 393-2307 (HT)

NEW YORK Binghamton; St Thomas More; 9 Denton Rd, 13903;607-723-1165, 772-1444 (CK) / Harrison Advent; POB 585, 10528; 914-937-1658 (CK) / Islip; St Stephen; POB 603, Great River 11739; 516-581-2269 (R) Pendleton;St Dunstan; c/o 55 Galewood Rd, Wilson 14172 716-751-6675, 937-7757, 297-0843 () / Poughkeepsie; Holy Comforter; 18 Davies Pl, 12601; 914-677-5638 (R) Schuylerville;Anglican Fellowship of the North Country POB 121, 12871; 518-695-3765, 891-4272 () / Webster; Holy Cross; POB 131, 14580; 671-0411 (R)

NORTH CAROLINA Asheville; Our Lady of Walsingham; 109 Broadway, 28801; 704-254-1308, -6622 (SE) / Chapel Hill; St Thomas of Canterbury; POB 287, 27514; 919-967-2442, 933-9795 ()

OHIO Akron; St Mary; POB 3693, 44310; 216-928-3990, 375-7006, 836-7160 (MW) / Cleveland; St James; 5607 Whittier Av, 44103; 216-431-3252 (MW) / Columbus (2); Christ; 2535 Sunbury Dr, 43219; 614-476-4191,888-6402 () & St Anne; c/o 1138 Nantucket Av, 43220; 614-457-3855 (MW) / Conneaut; St Gregory; c/o 454½ State, 44030, 216-593-2522 (MW) / Coshocton; St Paul; 1242 E Main, 43812; 614-622-0986, -3899 (MW) / Dayton; All Saints; c/o 1813 Harvard Bl, 45406; 513-274-8328 (MW) Lancaster; St Luke; 310 Hillside Av, 43130; 614-653-8607, 569-7749 (MW) / Portsmouth; St John's Mission; 702 Masonic Bldg, 45662; 614-353-7522,-1888, 476-4191 () / Wickcliffe; Resurrection; 29036 Ridge Rd, 44092; 216-943-5265, -1013 (MW)

OKLAHOMA Muskogee; Advent; Rt 1, Box 129A, Ft Gibson 74434; 918-478-3016 (HT) / Oklahoma City (2) Good Shepherd; POB 18634, 73154 ; 405-341-5552 (VG) & Holy Cross;POB 12530, 73157;722-3440 (CK) Tulsa;St Stephen; 2724 S Lewis Av, 74114; 918-749-4143 627-1290 (HT)

ONTARIO Alexandria; Holy Rood Mission; POB 1101, K0C 1A0; 613-525-3696 (CJ) / Cobourg;St Mary; c/o 295 King St, W, K9A 2N4; 416-372-8637, -6601 (CJ) / Hamilton; St Matthias; Box 6424, Sta F, L9C 6L9; 416-529-2318 (CJ) / Oshawa; Holy Spirit; c/o 390 Dianne Dr L1H 7A5; 416-576-2969 (CJ) / Ottawa; Annunciation; 318 Clemow Av, K1S 2B8; 613-232-5406, 236-2096, 828-7051 (CJ) / Peterborough; Holy Faith; c/o 986 Hatfield Cres K9H 6L5; 705-743-3416 (CJ) / Port Colborne; St Luke; (see Hamilton) (CJ)

PENNSYLVANIA Philipsburg; St Thomas of Canterbury; (see State College); 814-237-7123 (R) / Pittsburgh;Holy Trinity; POB 12814, 15241; 343-9283, 221-3598 (MW) / State College; St Alban; 777 Cricklewood Dr,16801;814-234-4650, 238-5789 (R)

QUEBEC Montreal; St Athanasius Mission; c/o 3463 Rue Ste Famille (1106), H2X 2K7; 844-6158 (CJ)

SOUTH CAROLINA Aiken;All Saints;POB 2497, 29801; 648-9991, -9829, 649-4907 (SE) / Charleston St Timothy; 68½ Queen, 29401; 803-723-6280, 722-6351, -3595 () / Florence;Our Saviour;310 Cherokee Rd, 29501 803-662-5179, -8114 (VG) / Greenville; Resurrection; POB 224, Woodruff 29388; 476-7138 (SE) / Spartanburg; St Boniface Guild; c/o 128 Holly Dr, 29301; 576-3754, 578-7911 (SE)

TENNESSEE Franklin; St Dunstan; RR 1, Arno Rd, 37064; 615-790-6285 (SE) / Memphis; St Thomas the Apostle; 264 N Yates Rd, 38117; 901-682-1925, 324-1004 (SE) / Sewanee-Winchester; St Stephen; Sewanee 37375; 615-967-3625, 598-5832 ()

TEXAS Austin; St Augustine; POB 9993, 78766; 512-345-1329, 453-5950 (SW) / Bedford; St Bede; POB 136 76021; 817-498-1147, 268-2127, 214-369-7416 (SW) / Beaumont; St Bartholomew; POB 1045, Orange 77630; 713-886-4994, 721-0355 (SW) / Corpus Christi; Holy Trinity 3120 Ocean Dr, 78404;512-884-6925, 991-2912 (SW) / Corsicana; Transfiguration; POB 881, 75110; 214-874-8221, 872-2581 (HT) / El Paso; St Michael & All Angels; 8688 North Loop Dr, 79907; 915-859-6613, 565-1515 () / Grand Prairie;St Charles the Martyr; POB 575, 75051; 262-5539 (SW) / Harlingen; Holy Cross Mission; Sun Valley Acres Mobile Home Park, 78550; 512-425-7157 () / Houston (2); St Edward; 11022 W Bellfort, 77099; 713-495-4035 (SW) & St Gregory the Great; 3752 Bellaire Bl, 77025; 669-9545 -9912, 482-0201 (HT) / McAllen-San Juan;Holy Cross; POB 2102, Downtown Sta, 78501;512-787-7478, -6947, 781-9291 () / Midland; St Paul; POB 2042, 79702; 915-682-9543, -3194, 683-6405 (SW) / New Braunfels; St Joseph; 941 Fredericksburg Rd, 78130; 512-629-2915 (SW) / Plano; St Mary; 1602-15th Pl, 75074; 214-423-7834, 596-4735 (SW) San Antonio; All Saints; POB 18404, 78218; 512-659-0753 651-6751, 828-2763 (HT) / Victoria; St Paul; POB 4922, 77901; 512-575-7589, -4136 ()

UTAH Salt Lake City; St Andrew; 4691 West 4365 South, 84120; 801-966-4381, 627-0531, 277-0305 (HT)

VERMONT Randolph Center; Incarnation; c/o Fr Stephen M. Springer, 05061; 802-728-9602 (HT)

VIRGINIA Abingdon; Good Shepherd; POB 561, 24210; 703-628-5262 (MA) / Alexandria; St Margaret of Scotland; 112 N Alfred, 22314; 703-836-4040 (SE) / Amherst; Ascension; POB 552, 24521; 804-946-5498, -5990 -5461 (MA) / Christiansburg; St Peter, POB 238, 24073; 703-382-7970, -3153, 552-1587 (MA) / Clifton Forge; St Stephen; POB 83, 24422; 703-862-4919 (MA) / Portsmouth; St Mary the Virgin; POB 2283, 23702; 703-828-6834, 804-485-2851 (MA) / Richmond; Christ the King; 9461 Tuxford Rd, 23235; 804-320-5696 (MA) / Roanoke-Salem-Vinton; St Thomas of Canterbury; POB 227, Fincastle 24090; 703-992-3151, -2336, 362-6583 (MA)

WASHINGTON Sequim; St Anselm of Canterbury; Rt 3, Box 781, 98382; 206-683-3637 (CK)

WISCONSIN Janesville;All Saints; 57 S Blackhawk, 53545 608-756-1550, 752-9277 (MW)

WYOMING Cheyenne; Blessed Sacrament; c/o 3566 Essex Rd 82001; 307-632-6282, -4430 (HT)

D-I-O-C-E-S-E-S

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OCT 1 8 1979

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FCC The Fellowship of Concerned Churchmen NEWSLETTER

Volume II And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; October
Number 12 but as for me and my house, we will serve the Lord. ---Joshua 24:15 AD 1979

OCTOBER is a good month to make a contribution to the newsletter if you have not yet done so this year. While the Fellowship has pledged to underwrite it, the production and postage costs are a drain on the FCC budget. We've no idea that the newsletter will be self-supporting, but it should bear some of its own load. How much of a contribution? You be the judge. The only guideline we have is the one devised by our friend Jane down in New Orleans: "I had in mind $13.00 per annum ($1.00 for Christ and $1.00 for each Holy Apostle)." As we noted in April when we first reported Jane's proposal, the newsletter would thrive on such a diet.

BISHOP MORSE TO FATHER PREUSS

THANK you for your letter of August 13 regarding the meeting held in Nashville on August 8, 1979. As you know, I have just returned from a two months absence.

The decisions of the Nashville meeting have my approval. I am grateful that many clergy & laity of the Church are concerned with the tragedy of the divisions among us. Therefore, in this late hour, I feel that it is urgent that we act upon the Nashville resolution. I will be happy to meet with the other three original Bishops consecrated at Denver if a climate of trust and reassurance can be established. This would include three important conditions.

1. That the Hot Springs meeting and the Indianapolis Synod be mutually postponed.
2. That the establishment of "The Patrimony" initiated by the other bishops for work in the Diocese of the Southeast and the Diocese of Christ the King be officially terminated and that the communicants that have been encouraged to separate themselves from the parishes to which they belonged be officially instructed to return thereto.
3. That it is understood that the first meeting will only include the four original Bishops consecrated at Denver & their assistants.

Dear Fr Preuss, I would appreciate it if you will communicate this to the other Bishops immediately, and ask them to send me their written consents to this request. I would press the urgency of time in this matter. We must give at least a month's notice to the hotels in Hot Springs & in Indianapolis of our cancellation.

Thank you, again, for your vision and good will.
With every good wish and blessing,
Yours in Christ,
s/+Robert Sherwood Morse

REPORT TO & FROM ENGLAND

THE Administrator of The Shrine of Our Lady of Walsingham, Walsingham, Norfolk, England, visited Anglican Catholic Churches in the United States and Canada in the late spring & early summer. Following is the report of that visit, addressed to "the people in Britain", according to Father Carefull. Despite its point of reference, the report has much to say to the continuing Church.

WHAT has led so many thoughtful and committed Christians to leave the Episcopal Church? It is essential to reach the right answer if any true evaluation of the situation is to be made. It is necessary to appreciate the background very thoroughly because it is peculiar to North America and has little counterpart in the United Kingdom.

One might begin by saying that secession is an all too familiar part of the American scene: the first colonies were secessions from England, the setting up of the United States after the War of Independence was but the culmination of a process lasting 150 years. Secession has never ceased: the lure of the frontier, the riches of the west, have continually beckoned Americans to leave home and make a new life elsewhere. Understandably, sects have flourished and we may be pardoned, at first, if we ask if the ACC is just another one to add to a seemingly endless list.

There is some truth in this argument but by no means the whole truth & it would be highly misleading to base one's attitude to the ACC upon it because the Episcopal Church has been remarkably free from schisms in the course of its history; hitherto one group broke away in the 19th Century and it was small and insignificant. No other is known, so far as I am aware.

Suddenly, however, a major disruption has occurred but you soon learn that it hs been looming for at least a decade . . .

Since the early 60s it seems the zeitgeist has blown with peculiar force in the Episcopal Church. It blew here, of course, and we remember how "Honest to God" was full of it, how priests would forsake their ministry to go and do social work, how unfashionable it was to believe in God transcendent. "My kingdom" has suddenly become a thing very much of this world. In America always everything goes to the uttermost and the zeitgeist attained gale force. In consequence there was an assault made on the Creeds and upon Christian morality. This has now come to a victorious conclusion. Bishops and others now openly proclaim their disbelief in God incarnate; it is no longer necessary to preach the indissolubility of marriage; sexual deviation & perversion is understood to be quite natural. All of this over the last decade or so has provoked a powerful reaction among both clergy and laity. Many have simply ceased to be Episcopalians. It is estimated that during this period some two million people out of a total of four million have ceased to attend church. Of these many have become Orthodox -a more viable alternative in the USA than in England, some have submitted to Rome, but the majority have simply lapsed. This last group is the most significant because church going booms in America.

In the midst of all this turmoil over faith & morals, the Episcopal Church, in common with other parts of Christendom, saw fit to issue a proposed new Prayer Book. In spite of its undoubted merits it seemed to many to contain too much that bore evidence of the prevailing liberalism. It was seen as a threat to the prevailing orthodoxy of the Church and it therefore encountered very strong opposition.

The flash point came over the decision to permit priestesses to minister in the Church. Some thought it imperative to leave and did so, others decided it would be better to remain in the Episcopal Church and resist the liberal advance from within.

This report is now concerned with those who left . . .

Some eighteen parishes were visited but in many instances other groups joined in so that contact was made with, perhaps, half a dozen more. The experience was remarkably uniform. In every instance I met diligent priests and devoted people. The priests in most cases had left behind a church and a salary. The people were prepared to do without the comfort and convenience of a church building so services were often held in their houses. There was ample opportunity to talk to the congregations and -more important- listen to what they said. Often enough what I heard went something like this . . .

"Father (it's a layman speaking because this is essentially a lay movement), I felt completely let down, betrayed. My Church was no longer teaching the Faith. It seemed to be going crazy. I wasn't so bothered about women priests like some are, but I was so bewildered that bishops could deny the Resurrection. I stopped going to church. Then one day I saw a small advert in the paper: "Anyone interested in the ACC please contact Mrs A at such a place". I did so and soon we were a dozen folk meeting together in our homes to say Morning and Evening Prayer on Sundays. Eventually a priest was able to come to us and now you see us as we are. We want you to understand, Father, that we have not left the Church; the Church left us."

That statement, or its equivalent, I heard repeated from beginning to end of the tour. The ACC has come about as a result of long years of increasing disillusionment with the Episcopal Church. The priestess issue was the occasion for the disruption, the real cause goes far, far deeper and, given the American background, I consider it inevitable.

I have already referred to the diligence of the priests & the devotion of the people. In neither case do I speak lightly or conventionally; I found both remarkable. Here are Christians very much in earnest to whom the faith means everything. I found no anger among them, but I did perceive the deepest anguish; none left the Episcopal Church without great searching of heart but so many said, "Now we feel at home again." To begin with their claim "We have not left the Church; the Church has left us" I thought the typical utterance of the schismatic. When my tour ended I no longer thought so: I considered it a striking way of speaking the sober truth.

The ACC is conservative in many ways & this is understandable. There is a reluctance to consider liturgical reform at present, great stress being laid upon the 1928 American Prayer Book. Curiously there is also a tendency to adhere to discarded R.C. ceremonies - but the ACC is not alone in that!

People have said that politically it is very right wing. This I found to be a gross exaggeration.

Fingers of scorn have been levelled at the bishops who, it is said, cannot pull together. There are real problems here and I think it fair to say that the bishops so far consecrated are essentially parish priests. Given time and patience there is no reason the tensions should not be resolved and, in any case, the problems are nothing like as acute or scandalous as those confronting the Episcopal Church.

There is a problem, too, over the ministry. Full-time priests are hard to maintain so there are many part-timers who have secular employment. Priests are scarce and many congregations go without for months on end. My visit to the congregation at Salt Lake City was the occasion of the third Eucharist this year. Training for the priesthood also presents difficulties. Where can a man be trained? There seems no lack of candidates but the doors of Episcopal seminaries are closed to them.

Yet another problem concerns litigation. Decisions from the law courts are awaited determining the ownership of church buildings now used by the ACC but still, it is claimed, the property of the Episcopal Church. Much will depend upon the outcome but I find it hard to resist the conclusion that the Church will be the healthier without the heavy impedimenta of property.

What of the future? Will the Church continue to expand? What are the hopes for reconciliation?

Answers to these questions can only be tentative. Hitherto growth has been slow but steady. There are some 35,000 communicants in the ACC and probably as many, if not more, sympathizers remaining in the Episcopal Church who, for one reason or another, have not seen fit to leave as yet. Should the demoralization and secularization continue to advance in the PECUSA then it is hard not to imagine a steady flow of new members. For priests the choice is hard. For those with wives and families it is hazardous to leave behind an assured income and many have come to an accommodation with their consciences. I found great confidence everywhere about the future, often it was heartening to discover that the ACC appeals to those of no denomination, so new ground is being covered.

It is impossible to resist the conclusion that despite many difficulties the ACC is here to stay. The generosity of its members, their deep and sober conviction, their loyalty to the faith are qualities against which the gates of hell shall not prevail. "Father, I've got the most wonderful people" was a testimony heard right across the continent from almost every priest I saw.

Reconciliation is impossible for years to come. The ACC has challenged the whole concept of the Anglican Communion as adumbrated in the latest documents to emerge from the Lambeth Conference. The bishops envision an amalgam of provinces as the ecclesiastical counterparts of the British Commonwealth in which rival concepts of ministry can co-exist. At all costs the concern must keep together and that cost, it seems, must include the truth.

It is time, therefore, to applaud those who have the courage to witness to traditional Christianity, to declare our unity with them and repudiate those who are preaching another gospel.

CONTINUING PARISHES

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A PLEA FOR UNITY

WE WENT to Minneapolis in September, 1976 with hope and came away in deep despair, because we had witnessed the destruction of our beloved Church.

We went to St Louis in September, 1977 with great expectations and we left with a sense of spiritual uplift and personal dedication. We left with the Affirmation of St Louis. Now we had hope.

We were told how to start new churches; how to build altars & make kneelers; how to acquire candlesticks and altar bread and chalices.

And we did! All the little people across the country, who could not tolerate the heresies and false doctrines of PECUSA, left the stone buildings and the altars, and the stained glass windows. Parishes started to spring up all over this great land.

We met in Masonic halls, in funeral parlors, in empty stores, & in private homes. It really didn't matter, because the Church is not a building. The Church is the congregation of the faithful. It is people, like you and me.

We gave up a lot to form this Anglican Catholic Church. We left behind many dear friends. We left treasured associations of a number of years. We left altar guilds & choirs, vestry meetings and church suppers. But it didn't matter, because we were the Church.

And we gave up time. The fishermen left their nets; the housewives left dishes in the sink; the commuters tried to catch earlier trains; the factory workers gave up their overtime, in order to give precious hours toward establishing new congregations. Many dedicated priests gave up their salaries, and their pensions, and had to work two jobs, in order to survive.

We gave up time with our families, & in some cases, alienated family ties. Our friends didn't see us as often. Our friends in PECUSA didn't see us at all, and they shook their heads. They said, "Why are you wasting your time with these foolish notions? The new Prayer Book isn't so bad. You get used to it, after a while. As for women priests, we can't see anything wrong with them. Didn't the Lord create male and female equally?"

But it didn't matter what anyone said. We knew we were doing the right thing. We couldn't compromise with our faith. So we continued to sacrifice our time, our money, and our talents, as our Lord would have us do.

Then we traveled to Denver in 1978 with renewed vigor, and a great sense of pride,because now we would have Bishops. We would have shepherds to lead and guide us. We would be a truly apostolic Church.

But something happened after that magnificent historical event in January, 1978. Some said that we moved too fast;some thought that we weren't moving fast enough. Some believed that we were not ready for Dallas, and that we were not prepared to vote on a constitution.

Personality clashes entered into the conflict, & bitter words were printed about one another. The Anglican Catholic Church developed into an armed camp, with each side thinking it was completely right.

Certainly, the Devil has played a large part in all this. We have all had our own selfish interests. When we listen to the Devil, we can't listen to our Lord's word. We can't hear that still, small voice of God.

We may be sure that the Churches in Ephesus, and Corinth, and Galatia,had to strain sometimes to hear our Lord's word, too & that St Paul became discouraged at their "hardness of heart".

And so, we have come through Minneapolis, St Louis, Denver, Dallas and now the faithful have gathered together in Nashville in August, 1979.

We have come from all parts of the nation to renew our faith in God, and in one another. We have come together in one place, with very differing views, as did our founding fathers in 1776, to pledge our lives and sacred honor to a most just cause.

The Anglican Catholic Church must continue as the One, Holy, Catholic & Apostolic Church. All of us have made mistakes, because founding a Church was very new to us. All of us have "erred and strayed from His ways like lost sheep, and have offended against His holy laws."

It doesn't matter what has happened in the past. We must work and pray for unity in our Church, so that "we may be all of one heart and of one soul," - and "may with one mind and one mouth glorify our Lord, Jesus Christ".

[The foregoing was written by a Churchwoman in the Northeast. Following are extracts from various resolutions and open letters that have been written in the past few weeks expressing dismay, consternation, outrage at the confusion rampant in the Anglican Catholic Church.]

VOICES IN THE WILDERNESS

FROM Good Shepherd, Woodbury, New York: We . . . write to express our outrage at the disunity in the Church . . . It is essential that our original unity in the Spirit of St Louis be maintained, so we can provide a home for so many poor souls that need us so much. These will only come if our house is in order.
FROM the Deanery of New England (Diocese of the Holy Trinity): The disunity among the bishops of the Movement is a shame and a scandal causing despair among the faithful. . . . We, as clergy of the Northeast, consider all six of you to be our bishops, and we will continue to pray for all of you as bishops of our Church.
FROM St Anselm's, Sequim, Washington: We . . . hereby petition: I. That this diocese eschew further constitutions and canons until the whole continuing Church can, unitedly, participate in the same. That if there be an assemblage of persons in Arkansas,it devote itself to daily recitation of the Litany from the Book of Common Prayer,with suitable meditations upon the great danger we are in by our unhappy divisions. II. That this diocese remain in unity with the whole continuing Church . . . III. That actions affecting the unity of our people,such as the rejection or adoption of constitutions & canons for the provincial Church, or the changing of our official name, be taken, not by a few -be they bishops or privy-councils- but with the previous knowledge and consent of all our people . . . The above petitions . . . are spoken, not in arrogance, but in heart-felt love and in great anguish of spirit.
FROM the Church in Massachusetts: We, the members of St Alban's [Harvard] and St Botolph's [Boston] Churches, are distressed by the disagreement & wrangling going on among our Bishops. We are so concerned that we feel we must write this letter. We humbly ask you . . . to correct the situation, otherwise the lack of leadership and general malaise in the Anglican Catholic Church will preclude growth and cripple us . . . The people are confused, bewildered & frustrated by seemingly unimportant issues.

HITHER & YON

NOT ALL is doom and gloom. For news of the continuing Church in an upbeat mood,read the following,gleaned from parish bulletins, and the like.
FROM All Saints', Janesville, Wisconsin: (20 August) Our building fund was launched two weeks ago with two cucumbers and one green pepper from Mollie's garden. (28 August) So far we have been able to save approximately $3,000 & we now have a building fund to which the Christian Projects Commission has contributed.
FROM Canada's Anglican News: The Rev Bruce Crawford of Hamilton, Ontario, was ordained to the diaconate on 30 June, by the Rt Rev William F. Burns, in historic St Mark's Church, West Orange, New Jersey.
FROM Christ Church, Columbus, Ohio: On Sunday, 22 September, our faithful Acolytes will be recognized at a Choral Evensong . . . Several new Acolytes trained by [the Acolyte Master] will be inducted.
FROM Holy Apostles', Glendale, California: The vestry . . . at its June meeting unanimously approved the application of Donald Ashman to study for the diaconate.
FROM Good Shepherd, Oklahoma City: The time has come, as it had to sooner or later (and we thank God it was sooner) to say farewell to our quaint little "chapel" . . . and move into more commodious quarters. Last Sunday should have proved the point beyond doubt to all present as we overflowed into the hall and the adjacent office.
FROM "The Advocate": The parishioners of St Thomas of Canterbury (Philipsburg, Pennsylvania) and St Alban's (State College) have been invited to share in the celebration of the Feast of the Assumption of the Blessed Virgin Mary . . . with the parishioners of St Barbara's PNCC at St Barbara's.
FROM Holy Trinity, Pittsburgh, Pennsylvania: The Rev'd Father Charles Hedelund [has been] professed & clothed in the habit of the Third Order Regular of the Society of St Francis . . . at St Mary's, Plano, Texas, and given the professed name of Dominic Giles.
FROM Good Shepherd, Abingdon, Virginia: As of the printing of this bulletin (26 August) Father and Mrs [A. Fraser] MacCammond are having the moving van unload and are moving into their new home on Circle Drive.
FROM a letter from a Loyalist in Virginia: Our Senior Warden says we will have a building within a year. I think him over sanguine, but he has consistently proved me mistaken on financial matters.
SEND the FCC Newsletter your parish bulletin - we will try to keep "Hither & Yon" an upbeat part of the newsletter, not in a spirit of pollyanaism necessarily but in an attempt to show by example and precept that the continuing Church continues to grow and flourish.

OFFERED

Death by a Thousand Cuts or "What are they doing [done did] to your Prayer Book?,"by the Rev'd Dr Carroll E. Simcox, retired Editor of The Living Church, President of The Fellowship of Concerned Churchmen, and pruner of roses (single copy, 50¢; 45¢ each in lots of 10 or more, postage and handling included) / Witchcraft, Priestesses and the Domino Effect, by the Rev'd Robert C. Harvey, Rector of St Timothy's Parish, Charleston, South Carolina, and author of The Holy Slice and A House Divided (single copy 60¢; 50¢ each in lots of 10 or more, postage and handling included) / Opening Addresses of the Church Congress at St Louis, Missouri - a dated, but sound and good piece to give to those inquiring about the continuing Church as background material (50¢ each as long as supply lasts). Order from: FCC, POB 252, Eureka Springs, Arkansas 72632; remittance to "FCC".

NOV 13 1979

FCC

The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume II And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; November
Number 13 but as for me and my house, we will serve the Lord. ---Joshua 24:15 A.D.1979

THE CHANGE in banner, above, may seem to be a trifling thing, but 'tis done to point up a most important principle. By whatever name, this publication, if one can so honor it with such a designation, is a labor of love performed on off hours on borrowed equipment in a borrowed office. Its paid staff consists of 2/3s of a young woman who maintains the mailing files, fills the orders for tracts and sees that the newspiece is mailed out as expeditiously as 2/3s of a person can achieve; the volunteer staff now consists of a beat-up, raunchy, tired and retired Marine with trifocals, a bald head, ratty beard and four stubby fingers that peck away at the typewriter keyboard. (No, Virginia, this is not typeset.) There is not the time nor energy, & quite likely not the talent, to develop news such as the late Mr Kipplinger used to do for the Washington newsletter or as the tornado-energied, redoubtable Dragon Lady does for The Christian Challenge. There is just time enough to comb through parish and diocesan publications (& other esoteric sources) so that you in Sequim may know what you all in Charleston are doing, i.e., an exchange of news. Voila! The Fellowship of Concerned Churchmen News Exchange.

FROM A PRIEST IN IOWA

ALLOW me to endorse Sterling Rayburn's call for unity (FCC Newsletter, March '79) within the Anglican Catholic Church of North America [sic]. As an Anglican priest of 27 years standing who has served parishes in Canada, England and now in the United States, I have always considered myself to be both "Catholic" and "Reformed", and I have detested the extremes of the "spikes" and the "prots" in the Church of England, the Anglican Church of Canada and the Protestant Episcopal Church. I have not left the latter body of apostate bishops and clergy to join another religious fad. As I understand our glorious Anglican heritage the Church of England became "Protestant" at the Reformation in order, as Bishop Wilberforce pointed out, that "it might become the more truly Catholic." It is essential that we distinguish carefully between the adjective "catholic" & the noun "catholicism". Alain Besancon, director of studies at L'Ecole des Hautes Etudes in Paris, points out in the Spring, 1979 issue of Daedalus Journal "The noun 'Catholicism' is a 17th century neologism. Before that there was only the adjective 'catholic', which was applied to the Church to denote its universality. In the 19th century, 'Catholicism' comes to mean the opposite of Catholic, since it refers to a socially distinct milieu, and defines the boundaries of a life style and way of thinking "rightly". While problems are developing within Christian society, it is also shrinking of its own accord, by imposing as a norm for affiliation no longer faith but the mores, customs, language & ideas that prevail within it. This further contributed to the 'sectarian' drift of the French Church."(p 25)

May these words of Monsieur Besancon be a warning to the leaders of the Anglican Catholic Church of North America not to turn it into merely another "sect" no matter how "high church" in ceremonial and liturgy. To be Catholic in the ancient accepted sense of the word was to hold fast to the doctrine, teaching and practice of the blessed apostles themselves. It meant to believe in "Mere Christianity" as C. S. Lewis loved to call the Holy Catholic Faith. The Christian Faith, if it is to preserve its character, must be, and must be seen to be, essentially the same as the faith of Christians of the past. What we believe & practice in our own day must not be different in kind from the beliefs of a St Paul, a St Augustine, or John Donne, John Keble and Charles Simeon.

In the expression, "I believe in the Holy Catholic Church", the reference is not to any man-made institution but that Body of the Lord Jesus Christ for which He gave His own precious life blood. Let the bishops of our Church never forget that the flock committed to their pastoral charge belongs to the Lord of the Church & not to them. For this one reason let them set an example of charity towards each other.

The Anglican Catholic Church is both "Catholic" & "Evangelical" as the greatest Anglicans of the past have always taught. Our Church affirms in its Articles of Religion, & in the Homily appended to it, the great biblical doctrine of justification by faith or, better worded, by "grace alone" in the most unequivocal terms. Our eucharistic liturgy has rightly been interpreted by Gregory Dix in The Shape of the Liturgy as founded upon and expressing that doctrine. He wrote: "As a piece of liturgical craftsmanship it is in the first rank - once its intention is understood. It is not a discordant attempt at a catholic rite, but the only effective attempt ever made to give liturgical expression to the doctrine of 'Justification by Faith alone'." (p 672)

Our Church likewise affirms the character of the sacraments as means of grace and as "generally necessary to salvation". Our Church affirms in its Articles that Scripture is "God's Word written" and that it contains "all things necessary to salvation", "so that whatsoever is not read therein, nor may be proved thereby is not to be required . . . so that it should be believed as an article of the Faith." Our public worship also is scriptural throughout. Likewise our Church pays undoubted deference to Tradition, accepting the Creeds, paying respectful attention to the first four General Councils & reverencing the "godly and decent order of the ancient Fathers" & taking care not to overthrow unnecessarily any true and valuable element of pre-Reformation belief or practice. Yet the supremacy of Holy Scripture is fully safeguarded by the acceptance of the Creeds not on their own authority but because they may be proved by Scripture.

Our Church defines the Church visible in terms of the preaching of the pure Word of God & the due ministration of the sacraments. Likewise our Church maintains the character of the Holy Catholic Church as an outward & visible society which values every external form which can act as a vehicle and sign of unity and continuity with the Church of the ages. It preserves with the utmost care the historic episcopal ministry &, while it has an explicit and binding doctrine of episcopacy, it refers in the Preface to the Ordinal to its continuous existence in, and reverent estimation by, the Church from the Apostles' time, and on that ground, makes provision "to the intent that said Orders may be continued and reverently used and esteemed in the Church of England" and its daughter Churches overseas.

Our beloved ACCNA thus holds together in one body of Christ both the Catholic and Evangelical traditions because both traditions are firmly based upon & derived from the teaching of Holy Scripture. If ever our Church were to deny the objective character of the sacraments or refuse to tradition & Creeds their due place as the expression of the Church's teaching authority, or to treat the outward institutional life of the Church and its ministry as a thing indifferent, it is certain that the "catholic" element in the ACCNA would be driven out. Similarly, if ever our Church were to depart from the doctrine of justification of faith in Christ and by God's grace alone, or to reject the supremacy of Holy Scripture, or to deny the necessity for personal conversion and saving faith in Jesus Christ as man's only Lord and Saviour, then the "evangelical" element would equally certainly be driven out.

Let us pray to the Lord of our Church that none of these will happen. Let us pray to our Saviour that the great body of Anglican Churchmen will hold fast to the full and balanced Anglican position neither looking to Geneva nor to Rome nor to Moscow but solely to Christ Himself. Let us hope as well as believe that the "catholic" and "evangelical" traditions will be able to continue to live together in one body and that we may all attain unto the stature of a "fulness of Christ". This, I believe, is the only justification for the existence of ACCNA. God has called us to this historic vocation in order that the Holy Spirit may lead us into fuller apprehension of the Truth which is Christ Jesus, until it pleases our Lord to make us perfect and we come in the unity of faith, and of the knowledge of the Son of God, unto full-grown men, unto the measure of the stature of the fulness of Christ. [The Rev'd Professor E. L. Hebden Taylor of Dordt College and Priest-in-Charge of St Anselm's, Sioux Center]

SYNOD & MEETING

ALTHOUGH the Synod of the Anglican Catholic Church in Indianapolis, 18-20 October, and the meeting of the Dioceses of Christ the King and the Southeastern United States in Hot Springs, 16-18 October, will be matters of history by the time you receive this newspiece, our deadline is such that we cannot give you any information about either in this issue. We will report to you, in the December issue whatever information is furnished to us from either body by its press officer, or by observers at either or both.

FROM A PRIEST IN ENGLAND

IT IS plainly obvious to any discerning Christian that the forces of evil are increasingly on the rampage during these latter days. They are brilliantly deployed under Satan, the arch-strategist, whose primary aim over the centuries has been to split and finally to destroy the Church of Christ.

On the other hand we have our Lord's categorical assurance that the gates of hell shall not prevail against His Church. Without condemning outright, however, the Roman Catholic and Anglican Churches, no one can deny that many bishops & priests have fallen victim to the wiles of the enemy, & that the Churches themselves have fallen (and are still falling) into grievous error and wickedness. It is hard to see how these Churches, either separately, or in any conceivable combination, could be regarded as "true" without undergoing some very radical process of repentance and renewal. Of this there is as yet little sign.

Is the Orthodox Church in any different case? From information now received it could well be the case that in Orthodoxy will be found a faithful remnant representing that visible unity expressly commanded by Christ. If so, it follows that all attempts to unite along contemporary ecumenical lines are delusive & that the only way forward is to rebuild upon the true remnant foundation (if such there be), i.e. upon Christ Himself as visibly present in the world.

In this event it must further follow that so-called breakaway Churches (however well justified in their action, such as the Anglican Catholic Church) would best serve the cause of Christ by seeking genuine re-union with the Orthodox Church - or such remnant within Orthodoxy which remained incontestably "faithful and true".

In this way one can visualize a renewed worldwide Orthodox Catholic Church which alone may have the spiritual strength and authority, in the days to come, to check the onslaught of Satan and finally to destroy his evil work in the Name of the Lord Jesus Christ.

Meanwhile, the time is short and could indeed soon run out! [The Rev'd Eric Inglesby, MA, RN Retd (C of E), Gloucestershire]

FROM A PRIEST IN CANADA

THIS may interest you and perhaps you would like to put it in the News Letter. It would correct a number of misstatements made about the Canadian loyalist church which have appeared in other papers from time to time.

On September 22 the continuing Anglican Church of Canada, also known as the Anglican Catholic Church of Canada held a Synod in Winnipeg, Manitoba, under the chairmanship of Bishop-elect Carmino deCatanzaro. Bishop Mote was present as an observer, and gave his blessing, and Bishop Morse sent a letter conveying his blessing on the Synod and regrets that he could not be present. The key resolution which was adopted is to the effect that as the continuing Anglican Church of Canada we continue to be in full communion with all parts of the continuing Episcopal Church in the United States although not part of that structure. This is the historic position of our Church. The Canons of the Anglican Church of Canada prior to 1965 (when uncatholic changes were first made by General Synod) are still our Canons. The Synod also adopted the Declaration of Utrecht with a view to restoration of Communion with the Polish National Catholic Church, and making secure our communion with Utrecht. All Bishops, priests and laity are welcome at our altars if they accept the principles of the Affirmation of St Louis, and we hope to be welcome at theirs.

[The Rev'd Roland F. Palmer, SSJE, Parish of St Athanasius in Victoria, British Columbia]

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CHANGES: MASSACHUSETTS, Boston and Harvard, to both St Botolph and St Alban add (HT)

OFFERED & WANTED

WANTED: By Mrs R. W. Sperling, 4691 West 4365 South, Salt Lake City 84120, information on where to buy instructor's manuals for Altar Guild workers for St Andrew's Anglican Catholic Church.

SAINT Andrew's Anglican Church, Tallahassee, Florida, is seeking a priest For further information contact the Clerk at 2343 Kilkenny, East, 32308, or call 904-385-3116.

DEATH by a Thousand Cuts has been reprinted & is again available (single copy 50¢, 45¢ each in lots of ten or more, postage & handling included) as is Witchcraft, Priestesses and the Domino Effect (single copy 60¢, 50¢ each in lots of 10 or more, postage & handling included). Make your remittance payable to "FCC" and send to: FCC, POB 252, Eureka Springs, Arkansas 72632. If you want your order sent by first class mail add 10% to the total and specify "first class mail".

HOLY ROSARY Apostolate: Hand crafted rosaries made from fine materials, including sterling silver & gold; a fine line of the best in Catholic literature for Anglicans, including doctrinal & devotional works by Catholic authors. A free price list is available on request.(Small donations for postage are requested) Send to: Holy Rosary Apostolate, POB 263, Zurich, Ontario, Canada N0M 2T0.



ANOTHER example of impure, heraldrically that is, art from the Dean of the Missouri Valley who sent us the device reproduced in the September issue. As with the seal for the Deanery of the Missouri Valley, Father Louis Falk sent us a description: . . . the seal for St Aidan's shows the stag, St Aidan's symbol, with a Celtic cross denoting his having come to Northumbria from Lindisfarne to rescue the Faith from the pagans in the North of England. The silver cross is placed protectively within the stag's antlers to commemorate St Aidan as defensor fidei pretiosae long before Henry claimed a similar title. Half the background is a field of purple for St Aidan the Bishop (and signifying the preservation of Apostolic Order in the ACC). The remaining field is white for St Aidan the Confessor (and for the preservation of the Catholic Faith in the ACC).

HITHER & YON

FROM Holy Cross, Oklahoma City: On the 15th Sunday after Trinity, the Offices of Instruction will be read at 8 & 10 a.m. Barring extraordinary circumstances, the Offices or the Catechism shall be read on each Sunday immediately following the Ember Days. Both the Offices of Instruction and the Catechism, used in conjunction with Holy Scripture are basic tools and instruments for teaching the faith.

FROM St Francis', Fort Scott, Kansas: Father [Herman] Buck plans to move his furniture to Ft Scott on 25 September and then return to Nebraska for a service on the 30th. He . . . will begin services for us on St Francis' Day, 4 October.

FROM St Andrew's, Tallahassee, Florida:Fr Borom will drive 800 miles to celebrate with us either the 21st or 28th of October.

AS HAVE several Anglican Catholic parishes, St Anselm of Canterbury, Sequim (forget the "e" when you pronounce it), Washington, bought a residence to serve as its church building. It is located at 152 West Maple Street in Sequim, if you happen to be traveling through; the mailing address, which is that of the Senior Warden, is 250 Three Crabs (honest!) Road, 98382, and the phone numbers are 206-683-3879, -3637.

NEAR Roanoke, Virginia, the College of Bishops of the ACC met on 14-15 September; according to the Secretary of the College, the business conducted was largely routine.

FROM St Luke's, Covina-Glendora, California: You are invited to attend the Second Annual Patronal Festival of St Luke's Anglican Catholic Church . . . and the Institution of the Pastor, the Rev'd F. Ogden Miller . . .

FEAST or famine is the story for St Francis', Ava-Mountain Grove, Missouri. After not having a Celebration of the Eucharist since last Thanksgiving, the Bishop of the Midwest came through on his way home from Hillspeak & celebrated on a Saturday and the following Sunday week Fr R. Allen Lewis (no relation to the Bishop) celebrated.

FROM the Senior Warden of All Saints', Janesville, Wisconsin: Set your course, trim your sails - and reach for the wind.

Just a few sailing phrases I acquired during brief sailing encounters last summer while crewing in regattas for a friend. Putting aside scientific explanation, a sailboat acquires its fastest speed, ironically, while sailing into the wind at a 45° angle. This sailing position is called "reaching" and it seems to me to be analagous to our church work.

All of us want the Anglican Catholic Church to grow because we are its pioneers. I think we have witnessed that when we are faced with the largest task against the greatest odds, we work the hardest and accomplish the most.

What does it mean to be Wisconsin's first? It means that our course has been chartered; it means that we must trim our sail & speed to establish other parishes within this area where practical - even though against overwhelming odds . . . how many people have even heard the good news of an Anglican Catholic Church?

I believe we should set as our goal one new parish each year. We have Madison, Milwaukee & Rockford as easy targets. Our mission is to encourage [those] who no longer attend church or who feel disenfranchised to return to the continuing Church. Our desire is to become evangelists and seek out any non-Churchmen to affiliate with our Church. It can be done. In less than 2 years the State of Michigan has grown from one parish to seven - including a Bishop.

How do we accomplish the same task in Wisconsin? We utilize personal contacts and publicity. We organize a committee to establish a long range modus operandi for each of these potential cities. Yes, then we trim our sails and reach for the wind in the Name of Christ and His Holy Catholic Church.

REPORT FROM CALIFORNIA

WE HAVE recently completed an extended trip, generally west of the Mississippi River. What was to be only a facet of our journey - to visit Anglican Catholic Churches & other loyal Episcopalians en route - became one of the most pleasant, memorable and inspiring portions of our trip. Together with visits to missions in San Antonio, the Christ of the Ozarks statue and Hillspeak in Arkansas,& attending a performance of the Passion Play in Spearfish,South Dakota,the trip became almost a religious pilgrimage! . . . The continuing Church is obviously a grassroots movement of the laity -few priests (and fewer bishops) are available to shepherd those who wish to remain members of Christ's One, Holy, Catholic & Apostolic Church. Despite a dearth of clergy, small groups of laymen are gather "in His Name" for corporate worship. Where a priest is unavailable for weekly celebration of Eucharist we found laymen doing an excellent job of leading Morning or Evening Prayer, Spiritual Communion, &c. At one home (in an area where no such congregation is available) we joined the family in Evensong.

Actual facilities for worship were of less importance than the opportunity to gather in His Name. Congregations are worshipping in dance studios, private dining rooms in restaurants, Seventh Day Adventist or Lutheran Churches, mortuary chapels, &c. Some congregations were fortunate in their acquisition of altar furnishings, communion vessels, vestments and other basic necessities. For others, necessity became the mother of invention, & dimestore oil & vinegar cruets, sugar & creamers, &c. became usable cruets, bread boxes & lavabos. A goblet bought for 25¢ at a garage sale proved to be sterling silver & combined with a calling card plate became chalice and paten! We were impressed by the faith & daring displayed by the various parishes. Though few in numbers, some had dared (walked in faith) to call a full-time priest, others were planning to acquire their own church buildings. At no time did we hear frantic appeals for financial support . . .

From one and all we received a most cordial welcome, and were most happy to be able to join a Christian community in praise & worship of Almighty God. Hospitality included supper at a rectory, a parish luncheon & rectory blessing, an all-parish Easter Day dinner, "breaking of bread" and fellowship following service, & finally, a request by the last congregation on our itinerary to discuss with them what we had seen & heard, what feelings & opinions we might have formed through our visits. This summary is a result of their request that we write these down & perhaps find some way to communicate this information to others.

Everywhere we went we found a great thirst for news of other congregations (how they were faring, how they handled various problems)as well as a willingness to share what they had learned, what worked for them, and a real interest in what is happening in other areas of the Church, particularly the West Coast. We feel there is a great need for some type of communication among the various congregations-whom, we suspect, sometimes feel they are voices "crying in the wilderness".

We also noted great concern over the lack of unity in ACC and the actions of some ACC Bishops - . . . There was some feeling of having jumped from the frying pan into the fire! We hope the threat of further division in ACC does not weaken the continuing Church. Having witnessed the real unity of spirit and endeavor at the St Louis Congress, we pray some common ground can be found to unify all loyal Episcopalians.

P.S. Upon our return to our home parish, we were happy to find continuing evidence of God's blessing of our mission. New families have joined our fellowship and worship, & numerous material items have been consecrated during our absence. The second Sunday after our return, to the great joy of the whole parish, the service included not only the consecration of a baptismal shell and a new fair linen, but also our first baptism! Anticipating the second annual celebration of our patronal festival . . . we pray God will send us a godly priest to build upon this foundation. [Mr and Mrs Wayne Cater, The Church of St Michael and All Angels, in San Jose, California]

FC

The Fellowship of Concerned Churchmen
NEWS EXCHANGE

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Volume II, Number 12

"If it seems evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15

December A.D.1979

LAST CHANCE - last chance, that is, to contribute to the care & upkeep of The Fellowship of Concerned Churchmen News Exchange for 1979. If you haven't sent in a contribution so far this year, now is the time to do it. There is no set subscription "rate" for the News Exchange, but a News Exchange reader in Louisiana long ago suggested that $13 seemed a reasonable figure. Her rationale was: one dollar for Christ and one for each of His Apostles. Whatever amount you send, it is tax deductible.

HITHER & YON

FROM St Luke's, Lancaster, Ohio: You are cordially invited to attend the installation of the Reverend Father Dominic Giles Hedelund, T.O.R., as Rector of St Luke's Anglican Church . . .

FROM The Anglican Fellowship of the North Country (Schuylerville, New York): On Saturday . . . we shall meet at St Stephen's Church, here in Schuylerville,to celebrate Holy Communion and to attend to some happy business over a potluck luncheon . . . After renewing our friendships we will get down to some very interesting business. We have the use of St Stephen's, which is a lovely little stone building furnished with an ancient pipe organ which will provide our music and where you will find our Prayer Book in the chestnut pews. . . . Father Nelson Chowenhill has left the Diocese of Albany to join the Anglican Catholic Church and to serve us informally as our Fellowhip's own pastor.

FROM All Saints', Janesville, Wisconsin: As you know, our parish is selling popcorn as a building fund project. The popcorn is home grown in Jefferson, Wisconsin. It is packaged in two-pound bags and sells for $1.25 per bag (giving us a 70 cents profit). We have sold 12 cases so far - it practically sells itself. Ask your friends, neighbors (even if they are not your friends), and fellow employees. Remember - what's more American than baseball and popcorn. That reminds me of an excellent popcorn recipe with which to stuff your Thanksgiving turkey. Merely mix two cups of our unpopped corn into your normal raw dressing; stuff your bird and cook until done, which John says is indicated when the wings are blown off.

FROM Christ Church, New Orleans: We have long been aware that this parish must have a priest if it is to grow . . . We must have a priest - it's that simple. All of which brings me to this paragraph of great and most important news. Our delegates, while at convention,met four viable candidates for the post of Rector of this parish! These four men have been passed upon & recommended by our Bishops as being thoroughly orthodox in the Anglican Catholic disciplines of worship, doctrine & tradition. In this connection,I have appointed a pulpit committee to bring them one at a time, to New Orleans, to meet with us, say Mass, and to let you get a good look at them.

FROM St Martin of Tours, Walnut Creek-Clayton-Concord, California: Make it a rule of life never to miss church on Sunday & not to come too often without a friend or loved one or neighbor.

THE ACC SYNOD

THE Anglican Catholic Church has both constitution and canons. After three days of intense and diligent work at the First Provincial Synod in Indianapolis, October 18,19 & 20, delegates from all dioceses which had ratified the provisional consitution during the past year, including a group of adherent parishes from the southeastern United States [and elsewhere] called the Patrimony, discussed, debated,amended and finally approved all articles of the provisional constitution and some of the proposed canons. Remaining canons were provisionally approved, subject to final adoption at the next Provincial Synod.

Of particular interest . . . may be the final resolution of the name of this part of Christ's Church. The name Anglican Catholic Church, adopted at the Dallas synod, was as many of you know, controversial. Many felt that the name 'Catholic' would discourage evangelical Christians from associating themselves with the Church. Some undoubtedly associated the word 'Catholic' with the Roman Catholic Church, and were concerned that the name implied that the movement would be dominated by the so-called high-church faction. Some objected that there was no territorial definition contained in the name. Others had been satisfied with the name 'Anglican Church in North America', which had been the temporary denomination given to the movement after the St Louis Congress, and which had been used for almost a year at the time of the Dallas synod.

Most of these fears and/or reservations about the name 'Anglican Catholic Church' seem to have been assuaged or diminished after having used the name for a year. Some of the strongest spokesmen in favor of retaining this name (including Mr Perry Laukhuff, prominently associated with the St Louis Congress) admitted that although they had objected to the name originally, they now find it satisfactory. A delegate from Virginia told the group that for pastoral reasons in his heavily evangelical area that the name 'Continuing Episcopal Church' is being used. It was decided to retain the name Anglican Catholic Church as the official and legal name, & name of primary use, but to allow the use of 'Anglican Church in North America' & 'Continuing Episcopal Church' in areas where it is pastorally advisable. A less than ideal solution, perhaps, but probably very Anglican.

It is also illustrative of the Synod's attitude of affirming our genuine community as the Body of Christ. Among the lay delegates, alternates and visitors; among the clergy & bishops there was a pervasive feeling of Christian charity and understanding, which prevailed in spite of sometimes very lively debate and vigorous disagreements. There was a palpable attitude of Christian love and concern which seemed to suffuse the work done at the Synod, and a clear determination to keep always in focus that we were, indeed, about our Father's business.

Our bishops, Doren from the Mid-Atlantic and Visitor to the Southwest, Lewis from the Midwest, Burns from Resurrection and Vicar of the Patrimony, & Mote from Holy Trinity demonstrated a genuine collegiality (which is not the same thing as uniformity) which gave strength and unity of purpose to the clergy and laity at the Synod, as it surely will to the whole Church. These are strong, committed & prayerful men who are mindful of the differences in expression of worship, and who are determined to lead the Church as pastors.

In addition to approving & adopting the constitution & canons of the denomination [sic], the Synod examined prospective candidates for bishop,in order that dioceses,as they are formed,might have an approved "pool" from which to draw in their selection of bishops. This was done in a closed session of the Synod in order to maintain confidentiality of the responses of the priests who were interviewed. The responses were such, however, that at the close of the examination a resolution was adopted to allow the confidentail tapes of the interviews to be distributed to dioceses. Again, these priests did not all think alike regarding expressions of worship, but it was clear that they are all men of strong belief in the principal doctrines of the Christian faith and in Anglican tradition. From among this list, one was later selected as candidate for Suffragan Bishop by the Patrimony.

Another matter which was dealt with by the Synod was that of the relationship of the Canadian parishes, who had been included in the Diocese of the Midwest, & had elected a Suffragan Bishop, Fr Carmino deCatanzaro, who has not yet been consecrated. Fr deCatanzaro addressed the Synod after a resolution had been read & adopted allowing the Canadian diocese complete autonomy. In his address he assured the Church of the intention of the Canadians to remain fully in communion with the Anglican Catholic Church, and that the Canadians would work closely with and alongside the American Church for the same goals.

One of the things which has concerned us [all] almost more than anything else is the availability of sound Anglican Catholic clergy. It is natural and should be expected that any "new" movement will attract a certain number of people who may have "hidden agendas",or who just couldn't get along where they were, whether they were former Episcopalian clergy or ministers of some other denomination, & for whatever reason. Clergy problems are not, of course, confined to [us]. It was an affliction of the early Christians, and the early history of the Episcopal Church in this country is full of such difficulties. It was extremely encouraging to us to see and talk to the many clergymen of this Church who came to Indianapolis who are men of sound faith and commitment. We were able to talk with several who are willing to take precious time from their own parishes to come to St Louis. The vestry is now working out details of securing one or more of these priests to come to Holy Apostles on a regular basis. We have tentative commitment from one to come of the fourth Sunday every month.

In light of some of the controversy surrounding the provisional adoption of a constitution in Dallas in 1978, it probably is important to note that very little of substance was changed in the final version adopted at Indianapolis a year later. Some editorial corrections were noted, & a canon was added having to do with Deaconesses and Lay Ministry. And it is probably important to observe that, despite the hundreds of hours (and thousands of dollars) spent by the drafting committee, & also by the delegates, that it is not a perfect document. But it is very good. It strongly affirms our Christian faith and doctrine, our commitment to the traditional family, & to traditional Christian morality. It provides us with a strong and orderly base upon which to build. We have overcome many difficulties during the past two years; the Lord being our guide, we shall prevail. [The above report was written for "The Courier", the parish newsletter of the Church of the Holy Apostles in St Louis, Missouri, by Helen Hitchcock, a delegate to the Provincial Synod.]

THE DENVER G C

THE 66th General Convention of the Episcopal Church was held in Denver from Sept 8-20, 1979. This is a rundown of the actions taken there.

The two major concerns had to do with the Book of Common Prayer and human sexuality. First, the Church has a new official prayer book. However, both House of the Convention acted very pastorally by saying that "The Book of Common Prayer of 1928 is a rich part of the liturgical heritage of this Church, & that liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop as chief pastor and liturgical officer -". The accompanying guidelines will help the various congregations of the Church to make a gradual transition to the new book.

The stance of the Church on the matter of the ordination of practicing homosexual persons can be summed up by this phrase of the resolutions that passed both Houses. "We reaffirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

In the Church Pension Fund:The Convention urged a study of retirement options for the clergy,& certain increases in pensions. A pension plan for lay employees will begin in 1980; all units of the Church were urged to participate in it.

Ecumenical Relations:"The visible unity we seek is one eucharistic fellowship." The Convention recommended a conference with Roman Catholic leaders,recognized COCU as the place for dialogue with nine other Church groups and called for more dialogue with Lutherans. It called for the beginning of conversations between Episcopalians & Jews and the Islamic community in order to bring about better understanding.

Evangelism: The Convention reaffirmed the need for evangelism, renewal and mission at all levels. Urged Church people to both try and understand the forces causing urban blight, and how to deal with them.

Liturgics: Authorized Lesser Feasts and Fasts and a list of 12 tasks for the Standing Liturgical Commission.

Ministry Development: Hispanic ministry is to be expanded; approved in principle regular support for theological education.

National-International: Commended Church efforts in support of refugees, urged continuing work. Deplored upsurge of Ku Klux Klan and Nazism in the U.S. Urged continuing effort to bring peace to northern Ireland. Opposed again capital punishment. Asked all Church people to practice responsible energy, for consumption and family planning and recommended responsibility in planning Church meetings & functions. Endorsed the Equal Rights Amendment. Opposed the peacetime draft for military purposes, &

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urged an ongoing draft counseling program. Established a 12-member Joint Commission on Peace and noted with thanks the 1979 Arab-Israeli peace treaty. Supported the establishment of a free and independent Palestinian state.

New Dioceses: Two approved, in California and Louisiana.

Social and Personal Concern: Encouraged both the Engaged Encounter and Marriage Encounter movements. Directed continuing study and development of Church views on human sexuality. Asked the U.S. to develop more flexible systems in education of the deaf. Reaffirmed opposition to any laws denying or abridging individual rights to reach informed decisions in the matter of abortions. Urged development of and support for programs to advance the well-being of older people. Ordered the Executive Council to design & implement a program of racial justice in the Church. Asked each diocese to form a committee on alcoholism.

Stewardship: Established a commission to study and report on stewardship to the 1982 Convention.

[Reprinted from "St Luke's Messenger", the monthly newsletter of St Luke's Episcopal Church, Fort Myers, Florida.]

HOT SPRINGS MEETING

THE Joint Synod of the continuing Anglican Dioceses of Christ the King and of the Southeastern United States was conducted October 16-18, 1979, at the Arlington Hotel in Hot Springs, Arkansas. . . . The Liturgical highlight of the meeting was a Solemn Pontifical Mass of St Luke the Evangelist on 18 October. . . . It was somewhat ironic that the principal Eucharist of the Joint Synod occurred exactly one year after the divided constitutional convention of Dallas.

The first evening of the Joint Synod was spent in listening to a lecture by Dr Thomas Barnes of the University of California on the History of Canon Law & Church Order. Following the seminar, three workshops were conducted. . . The topics of these were: "The Constitutional Dilemma and Canon Law"; "Theological Education and Ordination Standards"; "Church Insurance & the Pension Dilemma".

Wednesday morning 17 October featured an open forum discussion on the problems of the continuing Anglican movement. Each person who had registered as a delegate, alternate or visitor was given an opportunity to sign up to speak if he or she so wished. Actual legislative deliberation began on Wednesday afternoon & continued until mid-day on Thursday. The Synod banquet on Wednesday evening was addressed by Bishop Morse.

The jointly-prepared Canons were overwhelmingly approved by the clerical and lay delegates of each diocese. A special method of dealing with the proposed Canons on the floor of the meeting was the source of some misunderstanding on the part of certain visitors. It was felt by the two Standing Committees that it was not desirable to have lengthy debate on each proposed Canon, therefore a special set of rules was adopted which provided for a vote on each proposed Canon without debate. It was intended that if any of the proposed Canons were voted down the deliberation would return to that Canon after all Canons had been presented & open it for full debate. Although this approach may have seemed to stifle spontaneous expression, the two Standing Committees were of the opinion that it was undesirable to get bogged down in fruitless debate at the beginning and thus unduly enlongate the meeting.

Following the Synod, the Standing Committees of the two dioceses met and at that time Bishop Watterson offered several conditions and proposed changes. He wanted a name change; he requested that the continental United States be divided between the two dioceses along east-west lines; that mutual criticism end; that bishops should not communicate with other dioceses without the blessing of the local diocesan; and that the rector of every parish be considered a Bishop's Vicar. When these requested conditions and changes were submitted to the Standing Committee of Christ the King, our diocese met separately and decided that it simply could not accept them. The Standing Committee of Christ the King then returned to its meeting with the Standing Committee of the Southeast and it was mutually decided to return home and await further deliberations of each group.

On Friday and Saturday, 26-27 October, the clergy and Standing Committee of the Diocese of the Southeast met in Atlanta, Georgia, with Bishop Watterson. It was concluded there upon reconsideration that the Canons adopted at Hot Springs should be ratified & promulgated.

Our Bishop made it abundantly clear throughout the Hot Springs Synod in both public and private conversations that he did not wish to close the doors of negotiation with the ratifiers of the Dallas Constitution. His one condition was that the activities of the "Patrimony" be discontinued. He continually expressed his great personal sorrow over our unfortunate constitutional differences with those who prefer the Dallas Document.

[Reprinted from "The Encyclical", the newsletter of the Church of the Holy Apostles in Glendale, California.]

ONE PRIEST'S REACTION

I THANK our Heavenly Father that Hot Springs and Indianapolis are in the past (we are still one Anglican Catholic Church), and that we . . . are back worshipping at the "home altar" again. I am beginning to think that St Luke's Anglican Church is the only sensible church within our Anglican Church, and that the best people are within our congregation. Both the Hot Springs & Indianapolis Synods were disappointing to me, but since I am both a perfectionist (where Christ's Holy Church is concerned) & an idealist, my evaluation of them should probably be taken with a grain of salt.

[Reprinted from the newsletter of St Luke's Anglican Church, Covina-Glendora, California.]

DIRECTORY

IF YOUR Church was not listed in the Fall Directory nor in the updates and you want it to be listed, ask your Rector or Senior Warden to send in its name, mailing address, telephone numbers (up to three), and diocesan affiliation. The next directory will be printed soon after the first of the year.

OFFERED

THE Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632, will, on the Ember Days, or thereabouts, mail to members, for an advance payment of $20, selections easy to understand, informative, enjoyable and helpful. Books cover every phase of the Church's life and teaching: history, drama, Scripture, biography, meditations, devotions, worship, fiction. Profits from the sale of books are used in one way or another to "promote and encourage the arts and knowledge of the Church" by sponsoring new projects in these fields. [Reprinted, more or les verbation, from Overleaf, "A Little Chronicle of The American Greyfriars", POB 396, Old Chelsea Station, New York 10011.]

ALSO from Hillspeak you may for one dollar, on your birthday, "subscribe" to The Anglican Digest, "A quarterly miscellany reflecting the words and work of the faithful throughout the Anglican Communion".

THE People's Anglican Missal is now being reprinted and may be purchased at $10 per copy. Those desiring to buy a personal copy may do so by ordering direct from: The Frank Gavin Liturgical Foundation, POB 25, Mount Sinai, New York 11766.

A NUMBER of pamphlets and books, sound in the faith, are available from St Willibrord's Bookstore, 1744 West Devon Avenue, Chicago 60660. Write for a listing, send a few stamps.

DEATH by a Thousand Cuts or "What Are They Doing to Your Prayer Book", by the Rev'd Dr Carroll E. Simcox, President of The Fellowship of Concerned Churchman, and Witchcraft, Priestesses and the Domino Effect, by the Rev'd Robert C. Harvey, President of The Foundation for Christian Theology, are available from: FCC. POB 252, Eureka Springs, Arkansas 72632. Make your remittance payable to "FCC". "Death" is 50¢ for a single copy, 45¢ each in lots of ten or more; "Witchcraft" is 60¢ for a single copy, 50¢ each in lots of ten or more. Add 10% to your total remittance if you wish your order sent by first class mail.

COLORADO PROPERTY RETURNED TO DIOCESE

THE property of St. Paul's Episcopal Church, Central City [Colorado], has always been held in trust by the Diocese of Colorado, and it must be returned to the diocese.

That was the ruling of District Judge Winston Wolvington of Gilpin County on Oct. 12. The suit, in which the diocese successfully sought to recover the historic mission property, seized by dissident members of the congregation in 1977, was tried in Central City, Oct. 10-12. Robert Tabor Booms, vice chancellor, represented the diocese.

"We have a favorable decision, and we're delighted with the result," says Booms. He notes that the contest was "relatively amicable".

History of the suit goes back more than two years.

In June, 1977, members of the church, one of the oldest in Colorado, decided to incorporate. In September of that year, the Rev William Buck, then vicar, left the Episcopal Church. Factions in the 20-member congregation polarized; some wished to "secede; others remained loyal. The secessionists, possessing the key, locked loyalists out of the building. In December, a deed was recorded, purporting to transfer the church property to the new corporation, then controlled by the secessionists. Thereafter, the group amended the articles of incoporation to take St Paul's out of the Episcopal Church.

The diocese filed suit to regain possession and title.

As time went on, a building-sharing arrangement was worked out between the two parties. The Rev Billy Grissom of Denver is now the Episcopal vicar and has been holding services for the loyalists on Sunday evenings. The secessionist group has met Sunday mornings.

[From the Episcopal Church's Diocesan Press Service (#79338). Fr Buck is now Rector of St Mary's Anglican Church, Plano, Texas. For a related story, see "The Anglican Congregations" in the November issue of The Christian Challenge and the story on the suit in New Jersey over St Mark's Church, West Orange.]

FRANCISCANS

ON 17 October, the Third Order of St Francis in the Diocese of the Resurrection met for the Offices of Clothing and Profession. The Rt Rev William Burns, Bishop Protector of the T.O.S.F-Resurrection, received the Professions of Frs Pavel Soucek and Philip Lisuzzo and Sr Vonny Boarts, and clothed Fr Larry Snyder as a novice. Afterwards, the Franciscans met, with letters of encouragement & support from many who could not be in Indianapolis, to organize on a Provincial level.

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Volume III Number 1 — And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. -- Joshua 24:15 — January AD 1980

MORE from the Courts - not particularly amusing reading, but you need to know what is happening, and how what has happened is being reported. The following is taken verbatim from the Episcopal Church's Diocesan Press Service.

NEW YORK - Members of two congregations who voted to secede from their dioceses in the Episcopal Church have been ordered by courts in late November to return the property to their respective dioceses.

In a decision monitored closely by other disaffected parishes, Roanoke Circuit Court Judge L.L. Koontz Jr,ordered the 132-year-old Ascension Church on property in rural Amherst, Va., returned to the Diocese of Southwestern Virginia.

Judge John Brooks Jr, Denver District Court, ruled 29 November that the disputed property of St Mary's Church in Denver belongs to those members of the parish who voted not to secede from the Diocese of Colorado in 1976.

Ascension's parishioners had voted 59-44 last May to split from the diocese in a dispute over the Church's General Convention decision in 1976 to permit the ordination of women to the priesthood, and other issues.

In the Denver decision, Judge Brooks ruled that the Episcopal Church is a hierarchical church and that St Mary's Church is a subordinate part of that hierarchy.

His decision came three years and one day after the parish - valued at $450,000 in 1974 - became the first in the U. S. to secede from the Episcopal Church following the 1976 Convention. Its then-rector, the Rev James O. Mote, was later consecrated bishop in the newly-formed Anglican Catholic Church where he is now Bishop of the Diocese of the Holy Trinity.

In adopting the "polity theory" put forth by the diocese's attorneys, Judge Brooks said that the Episcopal Church in the Diocese of Colorado,through its appropriate judicatory body, the Diocesan Executive Council, had decided that members of the current loyal vestry were the rightful successors to the pre-schism vestry of the original parish, and that the court accepted as "final and binding" the Council's resolution to the effect on 14 December 1976.

"This court may do so without deciding any ecclesiastical questions," the judge said.

The Council's resolution stated that the diocese "does not approve or recognize the action taken by St Mary's Church to withdraw from the Diocese of Colorado, supports those members of St Mary's Church who voted against such withdrawal, and affirms its ecclesiastical ties and its rights with respect to the nonprofit corporation known as St Mary's Church."

Judge Brooks noted that religious corporations are not the same as commercial corporations. "The courts may delve into the inner workings of ordinary corporations with impunity," he said. "Not so with religious corporations. Civil courts may not decide, for example, ecclesiastical considerations."

Plaintiffs in the case were Bishop William C. Frey and the Diocese of Colorado, plus the vestry of the loyal St Mary's parish. Defendants were Bishop James O. Mote and the vestry of the secessionist body.

The defendants are expected to appeal the decision.

In the Amherst case, Strother Smith, the attorney for the Anglican majority, vowed to appeal the decision all the way to the Supreme Court if necessary. He acknowledged that the court's ruling would discourage future splits from the Episcopal Church. "Some who are not as fully convinced as others, will say, 'If we can't take our property with us, we'll just grin and bear it and stay.'"

The Diocese of Southwestern Virginia won a similar court victory earlier in 1979 over dissidents in Clifton Forge who tried to take the parish property out of the Episcopal Church.

LAY READER'S SERMONS

FROM the Rector of the Anglican Church in Birmingham: . . . I've heard much concern with the need for Lay Reader's Sermons to be produced and distributed on a regular and ongoing basis. We, in Alabama, are in the process of organizing a deanery and have as our first goal doing something about that! I would appreciate it if you would insert something to this effect in your News Exchange. I would ask all interested senior wardens, lay readers and priests throughout the movement to contact me. We need both a market and contributors for what we intend as a self supporting work, involving both fees and compensations.

[Those who are interested in the matter should write: The Rev'd William J. Marvin, 3824 Asbury Place, Birmingham, AL 35243. It should also be remembered that the Rev'd Alan Rosenau, POB 2015, Hot Springs, AR 71901, through his Pilgrimage Publications, already offers lay reader's sermons to those interested. It is possible, too, that at a later date the Fellowship of Concerned Churchmen may offer lay reader's sermons.]

HITHER & YON

FROM the Anglican Church of the Incarnation, Maitland, Florida: The Holy Catholic Church recognizes but two postures as proper for prayer - kneeling or standing. The ancient custom was to stand except for very special penitential prayers. This is still acceptable. The BCP directs that people shall kneel for the General Confession, and to receive the Blessing, and otherwise is silent as to their posture. If it is possible to kneel comfortably the Anglican custom favors this for most of the prayers. If the nature of the floor or ground makes kneeling difficult, standing is also acceptable (with bowed head) for these. Sitting is not an acceptable posture for prayer in the Worship of the Church, & is permissible only when the physical condition of the person requires.

FROM the Church of St Dunstan, Minneapolis: . . . it was our parishioners' unanimous choice to call the Rev'd Thomas McDonald of Anaheim, California, to serve as St Dunstan's Rector. All of us feel especially thankful and many times blessed because Fr McDonald has accepted our call & will be joining us as our full time rector . . . from the middle of January on.

FROM Good Shepherd, Abingdon, Virginia: The suggestion has been made that the Patronal Feast of St Andrew . . . may have a strong Scottish accent, in which case the Rector will wear a kilt - a sight to behold!

FROM St Aidan's, West Des Moines, Iowa: The newly adopted Canon Law of the Anglican Catholic Church requires that each priest celebrate or attend the Holy Eucharist on each day for which a Collect, Epistle and Gospel appear in the Prayer Book. This is a good rule. One wishes we could have a daily celebration at St Aidan's, if only the exigencies of a secular job and a borrowed chapel would permit it.

To comply with the Canons, we are scheduling celebrations for St Andrew's Day, the December Ember Days, St Thomas' Day, St Stephen's Day, St John's Day and Holy Innocents' Day. We would like to have these celebrations take place in the homes of members of the Parish. A sign-up sheet is enclosed. Please write in your preferred date for a "house Mass" at your home and drop the sheet in the basket at the next Sunday Eucharist.

FROM Holy Apostles',St Louis:On Sunday, 25 November, the episcopal visitor to our Diocese of the Southwest, the Right Rev'd C. D. D. Doren, Bishop of the Mid-Atlantic States, presided at a service of Confirmation and [celebrated] Holy Communion. At that time Kent and Michael Vesser both received the apostolic rite of Confirmation, thereby achieving the status of communicants in the Anglican Catholic Church. As the first 2 members of this parish since its foundation to receive confirmation, they are our pioneers. We devoutly hope that Kent and Michael will be followed by many more who will re-affirm and strengthen their faith in confirmation, a rite with apostolic character and with historic Anglican emphasis and meaning.

FROM the newsletter of the Diocese of the Mid-Atlantic States: The Thanksgiving service at the Church of the Ascension, Centerville, Va., was a red letter day. Or more specifically, a red cassock day. For the first time, the choirs, senior and junior, were wearing their new vestments.

ALSO from the Mid-Atlantic newsletter: A health insurance plan, for the clergy and other diocesan employees, was instituted on 1 October. Our particular thanks to the DMAS Pension and Insurance Committee for reviewing so many candidates before selecting the plan chosen. Incidentally, the Diocese of the Midwest has joined the DMAS in this plan. Two pension plans are also available for the clergy of the Church; one the traditional, fixed-return kind and the other, a rather unconventional kind intended to beat inflation. Parishes interested in providing a pension plan for their priest should contact the diocesan treasurer for details.

FROM "The Boston Stump": How best to deal with disturbing news of political squabbling amongst the leadership of the Church: PRAY ALL THE MORE.

YET again from the Mid-Atlantic newsletter: It is with great joy that the Diocese of the Mid-Atlantic States announces the Ordination to the Diaconate of Emile Jean Michel LaRoque . . . in the Church of St Charles the Martyr, Annapolis, Maryland.

FROM St Charles the Martyr, Mount Dora, Florida: An open letter to members, friends and associates . . . a favorable vote was cast on Monday evening [12 November] -153 to 7- to withdraw from the Southeastern Diocese of the Anglican Catholic Church and to enter the Antiochian Orthodox Christian Archdiocese as an Anglican/Western Rite parish.

CHANGES OF ADDRESS AND OTHER MATTERS

UNDER the postage rate used by the News Exchange (the cheapest for which we can qualify),we get no forwarding or notification services. The onus is on you, the addressee, to keep us advised of a current address. We have no way of knowing if you are even getting the newsletter; all we know is that it leaves Eureka Springs in a mail bag. Since we do not want to print and address a quantity of newsletters that go nowhere but the trash bin of some post office, we are going to start mailing on the premise that if you want to receive the News Exchange you will let us know - either by an encouraging word, an encouraging check, or both, some time during the year. At the end of the year we will go through our records and drop those addressees from whom we have heard nothing -check, chit, chuckle or chewing out- during the year.

The purpose of this hard-hearted procedure is not just to reduce the size of the mailing list for we would be delighted if every Anglican Catholic were to request receiving it, but simply to assure ourselves that there is some vestige of interest in the Fellowship of Concerned Churchmen and its activities on the part of the addressee.

Having said that, let us now encourage you to send us parish mailing lists and other sources of names and addresses of potentially interested folk. We will send them a sample copy which will indicate to them that if they are interested in continuing to receive the News Exchange they must tell us so.

Subscription "rate"? Still voluntary; still a tax-deductible contribution. Our current rate-setter is from Texas: "Enclosed is my check for $15 to help the Fellowship. I am so grateful for your support, witness, & information, which I get from few sources in these sad times for our beloved Church. The idea of $1 for our Lord and $1 for each of the Apostles is lovely! The extra $2 can be for the Fellowship, God bless it!"

Thank you, Mrs Tex! Anybody care to join her?

OFFERED

An Anglican Catholic Calendar was in preparation in the Diocese of the Holy Trinity in late November. DHT hoped to have it available in early January. If you are interested in such a Calendar, query the diocese right away and let the editor know how many you will want. The price was not fixed at the time of this writing because the number to be printed had not been set. Get in touch now with Mrs Lois Perry at St Mary's Church, 2290 S Clayton, Denver, CO 80210.

Death by a Thousand Cuts (single copy 50¢, 45¢ each in lots of 10 or more),by the Rev'd Dr Carroll E. Simcox, President of The Fellowship of Concerned Churchmen, and Witchcraft, Priestesses and the Domino Effect (single copy 60¢, 50¢ each in lots of 10 or more), by the Rev'd Robert C. Harvey, President of the Foundation for Christian Theology, are available from: FCC, POB 252, Eureka Springs AR 72632. Make your remittance payable to "FCC"; add 10% for first class mail.

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FROM "THE PILGRIM"

Subtitled: "an occasional letter in and for the orthodox Christian mission" and written by the Rev'd Alan Rosenau, Rector of St Chrysostom's, Hot Springs, Arkansas, and Vicar of Mountain Home, Arkansas, and Greenville, Mississippi:

I am a priest, therefore I am. For this poor servant of God it remains a very radical matter. I cannot "boast" of the calling. If it were possible to recount all of its terrors and triumphs, you would know that boasting is not in order. May all our boasting be only in the Lord Jesus! Still, I assert the priesthood against its detractors, because it remains important in the purposes of a loving God that there should be, some, priests. (There are many more collars than priests.)

The conditions of a priest's sinfulness say something about his vocation, although it is among the most definite (& narrow) of Christian callings. I am not a man who can develop close relationships with more than a fairly small number of persons. Sometimes by flat denials of "opportunity", my pastorate has reflected this. Others seem capable of a much wider scope in ministry. Even priests must seek under God to know themselves. It is objective that a priest will administer God's Holy Sacraments, teach and preach the Word of God (which entails studying to know the same), and that he will pray for his people. This last is easily said, but it is worth underscoring since it is not a platitude but a practical necessity. For how many is a priest responsible? He cannot get by without regular prayer for each and every one of them. The relative impossibility of faithfulness in this office points us beyond these thoughts to even more fruitful considerations of the Holy Spirit's work in priesthood. Apart from Him, the vocation is not only impossible, but dangerous.

I cannot find in Scripture or Tradition a model for priests of the Fuller Brush man: one constantly calling upon his people (& others) just to be there, or more often to sell something, or joke folks out of bequests. The place for the communion to be together in the first place is church. A priest will be available to his people, & when there are needs to be met by the Church's gifts, he will bring them. It is extraordinary, though, that folks both in and out of the Church, with otherwise antiactivist sentiments and very strong ideas about priestly piety, want a priest to be scurrying always hither and yon, staying "in the public eye". Why? On what basis? If he has not immersed himself in God's Word, if he has not interceded & pleaded for each of his flock, if he has not allowed the Holy Spirit to pray and grow in him, he had best not open his cell door. This priest is grateful indeed that his dear people (even so widely scattered in the present dispensation) understand this.

As Paul said, so might we say in one voice who are leaders in a movement toward missionary orthodoxy: I am as I am. This is no buffer upon spiritual growth: not at all. It is a damper upon self-interested striving that does not serve our Lord. I relish rest and quietness, and take a bath most days. I cannot, as yet anyway, pray truly for 800 or even 300. Neither can any of us do all the good we hope to do. Which brings us again to our focal point. Priesthood is a gift; Christian Faith itself is a gift of God. We must will the development and exercise of gifts, but the developer in fact is the Holy Spirit of God. Let it be a comfort that we do not know how to love, to live, to be the Church. A priest, it stands to reason, does not even know, really, how to be a priest, notwithstanding the clear instructions that are set out. So he must daily offer his life; he must abandon himself in trust to the living God. In return he receives the gift - as it is given forth - of his vocation. He can never create a community. He is not going to save souls, heal bodies, deliver sinners, establish the Gospel. But among the communion of which he is priest and part and leader, God does all of these things.

Perhaps the central labor of the priest, as for all Christians, is to believe in Him whom God has sent: Jesus Christ. If we should begin to sound out and make practical the power of that verb BELIEVE (viz. trust), we should know with certainty the breaking of oppression, the freedom and equity for which we have longed. (See Hymn 545.)

This is why the future of the Church is bright with expectation! We are a movement toward and into the Kingdom of God. We know we cannot make it without ceaseless succor and inspiration of God Himself. So we have stopped striving. We have begun to drop our defenses, pretenses, histrionics, hyperbolics and "images". We may say now: I am who I am. By the grace and wonder of the one God, I am a priest. Doing "all that I do", I still wake up each morning aware that I have been at most a useful servant, & have "done" nothing more than to accept the love of God to be alive, be present unto Him, & give a portion (may it increase forever) of what I have been given: of what we have been given in the Church and in Christ Jesus.

["The Pilgrim" is sent out quarterly. To get on the mailing list send your request, along with a little folding money, to: Pilgrimage Publications, POB 2015, Hot Springs, AR 71901; or call 501-624-6236 for further information. Says Fr Rosenau, "God willing, we are going to say and sing what helps and heals. We reach out to embrace and be embraced by those whose interests are the same - interests to which God shall, and does, add His invincible power."]

AN OPEN LETTER

NOT written as an open letter but one to a friend, an "on-the-fence" Episcopalian, by an Anglican Catholic priest in New York:

Dear ----

You have been in my thoughts several times since we spoke on the telephone a few days ago.

Apparently, like many Episcopalians, you are in a quandary as to whether you should "stay or spring". This is a natural feeling in all of us when faced with change. Can you imagine the second thoughts of our ancestors as they tossed and turned in their beds the night before they left their native lands, their homes and relatives to embark on a voyage to the New World; a new world of opportunities, but, a strange world of new customs, language and culture? But, deep down, they felt that they were doing the right thing for themselves and their descendants.

We are living in an age that is feeling the "shock waves" of the protestant revolution in Europe and the English reformation. Devout men who were intent on correcting abuses in the Catholic Church were swept away by others who were determined to "throw out the baby with the dirty water". By picking and choosing isolated scriptural texts (known as heresy) they introduced doctrines and practices that did not resemble, in any way, the Faith delivered to the Apostles, passed down to their immediate successors and which exists today in communions like the Anglican Catholic Church.

In making any decision as to where you & your children belong, you must ask yourself the question, "Does the entire Church (not just the parish) profoundly and unequivocally accept the entire Bible as the inspired Word of God; does it accept the teachings of the early Church Fathers, of the Creeds and of the seven Ecumenical Councils.

Do you have any guarantee that your next rector will not be anti-1928 Prayer Book, homosexual, a non-believer in the Bible, Creeds and Councils, or a "priestess"?

The last General Convention of PECUSA has sealed the doom of the Prayer Book & the Faith it teaches insofar as that communion is concerned. As Prayer Books wear out & no new ones have been printed, where will parishes "loyal to the Prayer Book" get new ones? They will, obviously, be forced to subscribe to the new book.

Unlike the aforementioned ancestors, you are not being called upon to leave home & hearth for a new world; indeed you are being asked to stand firm with the old that bears witness to the true Faith that has resisted error and heresy since the Apostles went forth to teach the Gospel of the Resurrected Christ.

It is a theological axiom that every human being is given a conscience by God. It is a sin to go against one's conscience. The disturbance that you feel in your soul is your conscience which is pulling you in the direction of the unchanged, unadulterated Faith and the desire to hang on to the familiar surroundings of a formal church building with its beautiful stained glass windows and all the other trappings that go to make up an attractive edifice. But, it is not the Church. The Church is the Mystical Body of Christ which is made up of all true believers. It has bled many times over the centuries as the result of heresies, schisms and sin, but, thanks to loyal men and women who listened to the Holy Ghost, it has been preserved, intact, to the present day. As our Lord said, "Let him who has ears, listen."

This evening as I celebrate Mass, I will remember you; that God will give you the Grace to arrive at a decision that will be for the good of your immortal spirit and for those you may influence.

Sincerely in our Blessed Lord,
Stephen+

F T I or E P P

WHETHER under the name of the Federation of Independent Priests (FIP) or Traditionalist Episcopal Priests (TEP) is unclear to News Exchange at the moment, but in any event in Atlanta on 19-20 November, a group representing some 600 priests "who are upset at the changes brought about . . ." met and issued the following statement for publication:

We (a group of) Priests of the Episcopal Church, loyal to the ancient traditions of the Apostolic and Catholic Faith, as enshrined in the 1928 Book of Common Prayer, have met here in Atlanta, firmly convinced of the rightness of our cause.

We hereby proclaim encouragement and support to all the faithful in the Episcopal Church, both clergy and lay, who are committed to the propagation of the historic doctrine and worship of the Episcopal Church.

We stand firm in our opposition to those in high authority who would misuse authority to suppress those who in good and clear conscience wish to continue the devout traditions of our Anglican heritage.

We take this stand in light of the recent authorization made by the General Convention at Denver to continue the use of the texts of the 1928 Book. We are agreed that we will continue to proclaim fearlessly our convictions in our several parishes, and we call upon those of similar convictions to join us.

Hillspeak's Operation Pass Along has a few '28 BCPs at hand, available for the asking - and postage; first come, first served.

JAN 9 1980

FCC

The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume III
Number 2

D-I-R-E-C-T-O-R-Y

SPRING
AD1980

HEREWITH the Spring 1980 FCC directory of loyalist parishes which have requested listing in the NEWS EXCHANGE. The list is a matter of initial information only. For complete and up-to-date information, call or write the parish in which you are interested. Some additional information is available from the NEWS EXCHANGE. Call 501-253-9701 between 8 a.m. and 5 p.m. or -9800 after 6 p.m. and on weekends. Diocesan identification is indicated as follows: Canadian Jurisdiction (CJ); Christ the King (CK); Holy Trinity (HT); Mid-Atlantic States (MA); Midwest (MW); Resurrection (R); Southeastern United States (SE); Southwest (SW); and the Patrimony of the Anglican Catholic Church (P). The absence of diocesan identification indicates that the parish did not furnish the information, declined to list diocesan affiliation, is a "free" church, or is in a diocese other than those listed above. The listing that follows is based upon information furnished NEWS EXCHANGE by representatives of the dioceses and/or parishes concerned; no claim of accuracy, completeness or currentness is made or is implied. Caveat lector!

ALABAMA Atmore: St Andrew; POB 843, 36502, 205-368-3897 / Birmingham: St Bede (SE); POB 624, 35201; 205-967-6610, 629-5521, 979-9783 / Fairhope: St Peter (SE); POB 855, 36532; 928-2215, -5969 / Huntsville: St Charles (SE); POB 604, 35804; 205-539-2971, 536-7154 / Montgomery: St Joseph (SE); POB 7353, 36107; 205-272-2814

ARIZONA Phoenix: Holy Spirit; POB 1703, Scottsdale 85252; 948-3632, 956-6410 / Tucson: St Jude; 7400 Calle Cuernavaca, 85710; 602-296-5570

ARKANSAS Hot Springs: St Chrysostom (CK); POB 2015, 71901; 501-262-1690, 623-9074 / Mountain Home St Mary; POB 654, 72653; 501-492-5291, -5191, 753-3188

CALIFORNIA Anaheim: St Mary Magdalene (HT); POB 4729, 92803; 714-774-8100, 991-4488 / Arcata: Holy Family (CK); 1754 Roberts Way, 95521; 822-2105, -4382, 839-1275 / Burlingame: Christ (CK); 427 Villa Ter, San Mateo 94401; 415-347-4423, 349-7413 / Coalinga All Saints (CK); POB 663, 93210; 209-935-2377 / Concord-Pleasant Hill: St Charles; 2112 Morello, Pleasant Hill 94523; 689-5805 / Covina-Glendora: St Luke (HT); 20769 Mesarica Rd, Covina 91724; 213-967-3333 / Downey: St Michael (HT); 11425 Paramount Bl, 90241; 213-869-8044 / Glendale: Holy Apostles (CK); 1003 S Verdugo Rd, 91205; 213-243-3424 / Granada Hills: St Mary (HT); 11321 Bertrand Av, 91344; 213-368-3300, -3000, 360-5909 / Hayward: Trinity; 1805 Hill Av, 94541; 415-581-0848 / Los Altos Hills: Chapel in the Hills; 26140 Duval Way, 94022; 415-941-6524, 948-1775 / Menlo Park: St James (CK); 427 Villa Ter, San Mateo 94401; 415-347-4423, 253-6686 / San Diego: St Mary (CK); c/o 5620 Honors Dr, 92122; 714-453-3247 / San Francisco: San Francisco (CK) 1157 Stanyan St, 94117; 415-681-4088 / San Jose: St Michael & All Angels; POB 8186, 95125; 379-5104, 997-1968 / Santa Ana: St Therese (HT); 105 West Stevens, 92707; 714-556-1545, 581-3498 / Walnut Creek-Clayton: St Martin (P); c/o 1537 Alamo Way, Alamo 94507; 415-837-0438, 757-2551

COLORADO Boulder: St Teresa (HT); 155 S 42d St, 80303; 494-5696, 499-3260, 449-6186 / Colorado Springs: St Athanasius (HT); 3105 Downhill Dr, 80918; 303-598-5207, 635-2225 / Denver: St Mary (HT); 2290 S Clayton, 80210; 303-758-7211 / Estes Park: St Francis; POB 808, 80517; 586-3566 / Fort Collins: St Anne (HT); 1614 Adriel Circle, 80524; 484-5186 / Idaho Springs: Calvary (HT); POB 269, 80452; 567-2477, -4575 / Westcliffe: St Matthew (HT); POB 206, 81252; 303-783-2213, 783-2338

CONNECTICUT New Canaan: Holy Spirit; c/o 102 Valley Rd 06840; 203-966-0939, 572-0137

D. C. Washington: St Hilda (MA); 4000 Cathedral Av, N.W. (612A), 20016; 202-965-9896

FLORIDA Boca Raton: St Mary; POB 1001, Deerfield Beach 33441; 305-426-1908 / Fort Lauderdale: St Michael; POB 5203, 33310; 305-735-0266, 565-1758 / Maitland: Incarnation (SE); POB 1426, 32751; 305-645-0065 / Palatka: All Saints; c/o 200 Linda Ln, 32077; 904-325-3744, -3890, -7192 / Palm Harbor: St Edward (P) 2609 Witley Av, 33563; 813-784-0909, 525-2405 / Pensacola: All Saints (P); c/o 901A New Warrington Rd, 32507; 904-453-1422, 433-8477, 456-2611 / Port Charlotte: St Paul (SE); POB 2387, 33952; 813-625-4781 Tallahassee: St Andrew (P); c/o 2343 Kilkenny, East, 32308; 904-385-3116 / West Palm Beach: St Augustine; POB 6372, 33405; 305-683-7689, 588-5072, -7609 / Winter Haven: St Mary (SE); POB 9351, 33880; 813-293-6009, 324-4812, 294-4016

GEORGIA Atlanta: St Barnabas (P); c/o 3779 Vermont Rd, N.E., 30319; 404-237-6874, 876-8027, 448-8119 West Point: St Andrew (SE); c/o 608 Av C, 31833; 404-645-1669, 205-644-4615

ILLINOIS Chicago: St George (MW); 1744 Devon Av, 60660 312-465-7378, 764-9820, 833-5774

INDIANA Bloomington: Good Shepherd (MW); 8240 N Fox Hollow Rd, 47401; 876-2453 / Evansville: St Mary (MW); POB 5461, 47715; 477-1036, 479-7066, 867-6741 / Indianapolis: St Edward (MW); 3662 Nobscot Court (1-A), 46222; 317-926-6940, 238-5497, 849-9744 / Muncie All Saints (MW); 121 N Dill, 47303; 317-289-4922

IOWA Des Moines: St Aidan (HT); 4807 Aspen Dr, West Des Moines 50265; 515-223-1591 / Iowa City: Anglo Catholic Fellowship (HT); 22 Schaeffer Hall, UI, 52242; 319-353-3754 (weekday afternoons), 338-8903 / Sioux Center: St Anselm (HT); 333 - 4th Av, N.E., 51250; 712-722-1671

KANSAS Fort Scott: St Francis (HT); POB 425, 66701; 316-223-2838, -2560, -3293

KENTUCKY Ashland: St Mary (MW); 3429 Blackburn Av, 41101; 606-324-8086 / Dayton: St John (MW); 219 Glazier Av, Bellevue, 41073; 606-261-8173, 781-5006 Lexington: Holy Family (MW); 2460 Mira Hill Court, 40509; 606-269-7411 / Louisville: St Michael & All Angels (MW); 1913 Roanoke Av, 40205; 502-451-4693

LOUISIANA New Orleans: Christ; c/o 5109 Montegut Dr, 70126

MARYLAND Annapolis: St Charles (MA); POB 224, Millersville 21108; 224-4269, 721-7574, 987-5873 / Sykesville: Our Saviour; POB 83, 21784; 301-795-6162, 829-0205

MASSACHUSETTS Boston: St Botolph (HT); POB 1951, 02105 617-456-8645, 734-7267, 742-1508 / Harvard: St Alban (HT); POB 428, 01451; 617-456-8645, 456-8705

MICHIGAN Battle Creek: All Saints (MW); 263 Berkley Av 49017; 616-964-7886, 963-0420, 349-7161 / Grand Rapids: St Peter (MW); 1575 Alexander, S.E. 49506; 616-452-4660, 455-2232, 454-2917 / Hastings: St Matthias (MW); 318 S Broadway, 49058; 616-948-8588 / Howell: Epiphany (MW); POB 145, 48843; 517-546-8249, 546-9787 / Kalamazoo: St Patrick (MW); 1616 Merrill, 49008; 616-349-7161, 342-4141, 327-9536 / Muskegon: Holy Spirit (MW); POB 413, 49443; 616-452-4660, 726-4391, 798-1037 / West Branch: Holy Faith (MW); POB 531, 48661; 517-345-5700, -5555

MINNESOTA Minneapolis: St Dunstan (MW); c/o 4800 Dupont Av, S, 55409; 612-824-3933, 636-1552, 474-9032 / St Paul: St Chad (HT); 2085 Grand Av (105), 55105; 612-698-2250, 471-8653

MISSISSIPPI Biloxi: Resurrection (P); PO Drawer AK, 39531; 601-388-6777, -3776 / Jackson: St Paul (P); 430 Meadowbrook Dr, 39206; 992-2130, -2172

MISSOURI Ava-Mountain Grove: St Francis (MW); Rt 4, Box 66, Ava 65608; 417-683-2078 / Kansas City (2): St James (HT); 8520 High Dr, Leawood, KS 66206; 913-268-3485, -8833, 381-2980 & Trinity; POB 7024, 64112; 816-432-0787, 383-1457 / St Louis (2): Ascension (MW); c/o 1628 Jonquil Dr, 63119; 314-843-6152, 961-2469 & Holy Apostles (SW); POB 3854, 63122; 314-821-4091, 965-4433, 862-1869

NEW HAMPSHIRE Chocorua-Conway: St Margaret (HT); POB 213, Centre Harbor 03226; 603-253-6312, 447-2318, 323-7967 / Concord: St Luke (HT); c/o 19 Pearl, 03301; 603-224-0752, 228-1854, -8629 / Jefferson St Dunstan (HT); c/o Geo Brackett, RFD 1, 03583; 603-466-5111 / Nashua: St John Chrysostom (HT); c/o 5 Burgess, 03060; 603-882-2954 / Wakefield: St Michael & All Angels (HT); c/o McKinney Real Estate, Rt 153, 03872; 603-522-8804

NEW JERSEY Atlantic City: Ascension; POB 1808, 08404; 266-8807, -3817, 344-0615 / Plainfield: St Stephen (R); POB 591, Bound Brook 08805; 201-356-6873, 233-0990 / West Orange: St Mark (R); c/o 772 E Clarke Pl Orange 07050; 201-678-0057

NEW MEXICO Albuquerque: St Peter (HT); 811 Pennsylvania N.E., 87110; 883-1624, 293-7613, 299-6551 / Carlsbad: St Andrew (HT); POB 899, 88220; 887-0215, 885-2798, -3655 / Hobbs: Holy Trinity (HT); POB 545, 88240; 393-2307

NEW YORK Binghamton: St Thomas More (CK); 9 Denton Rd, 13903; 607-723-1165, 772-1444 / Brooklyn: St Mary (R);6510 Henry Peter Sq, 11220, 212-748-3762 / Harrison: Advent (CK); POB 585, 10528; 914-937-1658 / Islip St Stephen (R); POB 603, Great River 11739; 516-277-4271

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The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume III Number 3 — And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord. ---Joshua 24:15 — February A.D.1980

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THIS NEWS EXCHANGE is unusual; it consists of only two articles. They are of interest and importance both to Anglicans and Episcopalians, and should be read carefully and thoughtfully.

JURISDICTION

TO: All Bishops, Standing Committees, Clergy and Laity of the Continuing Church
SUBJECT: Jurisdiction

I presume to write this letter because my sources (who do not wish to be named or involved) on the subject of jurisdiction are excellent and are from the Old Catholic and Orthodox Churches.

I am told by the Orthodox that the Episcopal Church has never understood nor properly taught jurisdiction. Because of that weakness in the Church from which most of us have come, it is understandable that few of us understand the subject. However, it is important to us to understand what we potentially have and what we may lose if we are not careful.

There are several important elements that must be present in a consecration to make it of unquestioned validity:

1) There is the vertical element. This means that the Consecrator(s) must be unquestionably valid Bishops in the apostolic line back to the Apostles. This element was present in Denver through Bishops Chambers and Pagtakhan. However, this element alone does not make a Bishop of unquestioned validity because even the Vagantes Bishops have this element present in their consecrations.

2) The consecration must take place in the presence of the Clergy and Laity that will be subject to the consecratee. This element was present in Denver. These two elements alone do not make a Bishop of unquestioned validity, because again, the Vagantes Bishops may have this element present in their consecrations.

NOTE: Out of the first element has come the concept of having three consecrators to insure proper Apostolic Succession. However, although this is nice to have it is only necessary to have ONE PROPER consecrator WITH JURISDICTION. Jurisdiction must be present beyond the Diocese, representing an entire branch of the Church.

3) The most important element is a horizontal element called JURISDICTION. In Denver, Bishop Pagtakhan brought this element to the consecration, because not only is he a Diocesan Bishop, but he was here representing the Philippine Independent Catholic Church, & this was subsequently further reasserted by the House of Bishops of the PICC. Bishop Chambers could not impart jurisdiction because not only was he retired, but also as later publicly voiced, he did not have the approval of the House of Bishops of the Episcopal Church. Bishop Pae, though possibly having jurisdiction, repudiated his consent. This jurisdiction was given ONLY through Bishop Pagtakhan. Without recognized jurisdiction there is no Catholic Church of unquestioned validity.

4) The final element necessary for a proper consecration in Denver was the consents from all the Dioceses of the Continuing Church, and that was present.

In recap, the essential elements for consecration of unquestioned validity in the Catholic Church are: 1) Apostolic Succession; 2) An open consecration; 3) Jurisdiction, i.e.: the majority of the Bishops consenting without repudiation; 4) Diocesan consents, which can be linked to consents by the Bishops.

There are some questionable or possibly invalid Old Catholic bodies that are such because they broke from their consecrator from which their jurisdiction was derived.

Doing that they changed their status from an unquestionably valid jurisdiction to a vagante status.

We must demand that our orders have unquestionable validity for potential recognition by the Old Catholics, Eastern Orthodox, Roman Catholics, and the Church of England (or better).* The orders of the PICC come from the Anglican Church, The Polish National Catholic Church, and the Archbishop of Utrecht himself. They are of unquestionable validity and recognized by the East & the West. As Secretary Bishop of Missions, Bishop Pagtakhan represents an autocephalous Church of 36 dioceses! Bishop Pagtakhan is commissioned, as a missionary, to extend the jurisdiction of his Church.

I doubt if many of us were aware of much of this at the time of the Denver Consecrations. We exist today WITH JURISDICTION through Bishop Pagtakhan, as an extension of his missionary effort, until we can be recognized as a properly constituted branch of the Church. Therefore, our proper approach is to get a constitution & set of canons which Bishop Pagtakhan can present to the General Assembly of the Philippine Church. This should be done when they meet in May 1980. It would be a political mistake to miss this timing. The assembly, which meets every three years, can approve our constitution & canons and accept us as a "Sister Church", thus fully establishing our jurisdiction within ourselves as an autocephalous Church. In that status Utrecht can accept us into the Old Catholic Communion, or preferably, in full intercommunion. This is what Bishop Pagtakhan offers in contrast to what PNCC potentitally offers, ie: absorption.

We are in danger of losing what we have. The original four Bishops are not in collegiality. Bishop Burns was consecrated without the consent of Bishops Watterson and Morse (no majority, no jurisdiction) and in spite of the request of Bishop Pagtakhan to wait for collegiality before consecration. No bishop had the right to consent without consulting Bishop Pagtakhan to see whether he would agree or not to sharing with another the Apostolic consecration given to him. Subsequently, Bishop Lewis was consecrated under similar conditions.

Bishop Pagtakhan has the power to restore unquestioned validity to all our Bishops. If collegiality could be achieved, Bishop Pagtakhan could be asked to restore unquestioned validity, & if he is willing to recognize them, Bishops Burns & Lewis could be given unquestioned validity. If all this were done, our Catholic Communion status could be restored. Time is short.

Yours in Christ,
William S. Musgrove, Senior Warden, St Therese of the Child Jesus

* The Lambeth Conferences of 1920 & 1930 described adequately the requirements for consecration or ordination of unquestioned validity. in 1930 RECOGNITION was received from the Old Catholics in the Bonn Agreement granting full intercommunion between Anglicans and the Old Catholics. The Eastern Orthodox, Constantinople 1922, Jerusalem and Cypress in 1923 proclaimed Anglican ordinations as valid as Roman Catholic and Armenian. In 1930 the Patriarchate of Alexandria proclaimed that Anglican Priests joining that Patriarchate were not to be re-ordianed. In 1936 the Church of Romania recognized Anglican ordinations without qualification, as did Alexandria.

The International Anglican-Roman Catholic Commission (IARC) has recommended that Anglican Orders be recognized by the Roman Church since they now have better information on the subject than was available in the time of Leo XIII in 1895.

[The above aricle was taken verbatim from the December, 1979 newsletter of St Luke's Church, Covina-Glendora, California.]

ANOTHER POINT OF VIEW

KEEN interest has developed lately, among continuing Anglicans, in the concept of 'jurisdiction'. This is not surprising. Enough time has now passed since the trauma of our separation from former brethren, and since the Denver consecrations, for us to begin to reflect & to ask important questions concerning the legitimacy of our position. This development is probably healthy.

The concept of 'jurisdiction', for Anglicans, is closely connected in its application with those of 'faith' & 'succession', as the trifold tests of whether a particular religious body is a part of the true Church of Christ. Where the faith of the apostles is maintained and taught, where the ministry is that which has always been recognized as deriving its authority from the apostles & where the body is no mere intruder into the territory occupied by an older society which itself maintains the apostolic faith and ministry, then the body must be acknowledged as a rightful part of Christ's Church. /1

Jurisdiction, then, involves the authority of Christians otherwise true to Catholic faith and practice, with ministers validly ordained in apostolic succession, to function as the Church in a given territory. With regard to the clergy, it is a serious error to regard jurisdiction as some sort of ". . . gift or power superadded to the gift of orders". /2 Properly understood, jurisdiction is not an addition to the gift of Holy Orders, but a limitation on its exercise. It amounts merely to defining the territory in which a bishop or priest is authorized to function as such, so long as he remains true to the essential principles of faith, order and morality of the Catholic Church. /3

The ancient notion of jurisdiction was strictly geographical: one bishop for one city. /4 No bishop could function in another bishop's diocese without permission. The same was true for lesser clergy. This remains the "pure" concept of 'jurisdiction', but the events of Church history have made it impossible in our day to use the concept in pure form. Differences of faith divide Christians into separate Communions. Thus we have separate jurisdictions among the various portions of the Church Catholic. Often Roman, Anglican and Orthodox jurisdictions exist today in the same geographic territory. This is tragic, but unavoidable so long as doctrinal differences divide us.

Within Anglicanism, the jurisdictional issue is that of who has the authority to act as the Anglican expression of the Church Catholic within a given geographic area. With the emergence of the continuing Anglican movement in the U. S. and Canada, existing side by side with the altered bodies still calling themselves "PECUSA" and "The Anglican Church of Canada", the question of jurisdiction in these areas takes on a note of more than usual interest.

As applied to individual clergy, the principles of jurisdiction under normal circumstances are clear enough. Every bishop (or lesser minister) receives at his ordination (if it is sacramentally valid), competence to exercise in its fullness the ministry of his Order. This competence, which is permanent as a result of the indelible character conferred in ordination, is referred to as 'habitual, ministerial jurisdiction'. /5

Under normal circumstances, a minister's 'actual ministerial jurisdiction', or lawful exercise of his ministry, is limited to the sphere or "theater of operations" to which he is canonically assigned. No bishop or priest is ordained simply to be turned loose to wander throughout the world, ministering when, where & to whom he pleases. To avoid such anarchy, the Church in her canon law has always insisted that ministers be ordained with an assignment to a sphere in which they have authority to minister. The area within which one has canonical authority to minister normally sets the limits of a cleric's actual jurisdiction.

As applied to various spheres of activity wider than that of an individual cleric, the question is that of what entity has authority to govern the ecclesiastical affairs of (e.g.) a parish, a diocese or a province. Who can appoint clergy to their posts, take order for ordinations & consecrations, apply the sanctions of ecclesiastical discipline, etc.? Whose actions, in other words, are those of Christ's Church, possessed of mission from Him through His apostles and their successors, as opposed to the self-appointed and empty actions of mere individuals acting on their own? Whose actions on earth can be relied upon to be bound in heaven?

This question, in our day, is that of how to tell whether a body claiming to act as the Church is in fact the same body which preceded it as beyond question the Holy Catholic Church acting in that region. Here the principles are those already given above: fidelity to apostolic doctrine, maintenance of apostolic order, and continuity of mission with any previous lawful pastors in the territory involved.

The extraordinary (but not historically unique) element in the situation of the Anglican Catholic Church is the need to determine whether the pastors with whom in many places we have parted, having at one time been lawful pastors, had in fact become unlawful ones. Can jurisdiction, in other words, be lost? And if it can, what steps are needful and proper for the faithful in the affected territory to continue and reconstitute legitimate jurisdictional authority?

Surely no one will agree that, once having been a part of the Church Catholic, it is impossible ever to depart from it. Here we have no less an Anglican authority than Bishop Pearson:

"There is a power within the Church to cast those out which do belong to it . . . Again, a man may not only passively and involuntarily be ejected, but also may by an act of his own cast out or eject himself, not only by plain and complete apostasy, but by a defection from the unity of truth . . ." /6

Those who have been among us can thus depart from us. And if

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the apostasy is that of the ruling body of the province, what then?

The 3rd Ecumenical Council, that at Ephesus in A.D. 431 faced this question. In dealing with the matter of a province whose governing authority embraced Nestorianism, the Council ruled that the faithful remnant in such a province were no longer subject to the apostate authority, but would receive and recover jurisdiction by submission to a Catholic and orthodox bishop willing and able to provide oversight, thus remaining in the Church. /7

Again at Utrecht in 1633, when the majority of the existing legal Chapter had become Calvinist, Archbishop Rovenius proceeded to re-form & reestablish a Chapter with men of his own appointment, calling the reconstituted body by the name, "Vicariate", as the old "Chapter" continued to exist. At the time, almost a century later, when the Vicariate faced the need to ask the Bishop of Babylon to provide the episcopate for the Province of Utrecht, they obtained an opinion from the formidable Van Espen and the other canonists of Louvain that Archbishop Rovenius' actions had been entirely licit under the prevailing circumstances, and that the Vicariate possessed the jurisdiction of the Chapter at Utrecht. /8

Surely, the opinions, decisions and actions of Bishop Pearson, of the Council of Ephesus and of the Chapter at Utrecht are of interest to continuing Anglicans.

Clearly then, jurisdiction can be lost. It can be forfeit by heresy, by abandonment of the apostolic ministry, and/or by renunciation of those moral principles which derive inevitably from the essential doctrines of the Church. Those who do these things lose their authority to act as the Church: their actions become empty, bound neither in heaven nor on earth. /9 When the perpetrator of such actions is a ruling authority of a province, whether it be a Nestorian Archbishop in Asia Minor, a Calvinist Chapter at Utrecht, or a Secularist General Convention of PECUSA, then the jurisdiction of that authority is lost, & its acts bind no one. The faithful of such a province who would remain within the Catholic Church must then seek episcopal oversight, if it can be found, by a Catholic and orthodox bishop willing and able to provide it. And they are free to re-form and reconstitute the institutions by which the jurisdiction of that province is to be administered, provided this is done in conformity to Catholic doctrine and apostolic order.

These considerations are of primary importance in the dispute currently wracking Anglicanism. They are precisely the considerations which were "ducked" at Lambeth 1978 by a confused and cowardly assemblage of bishops. But this issue was not "ducked" by the Anglicans assembled at St Louis in September, 1977. There the "continuing Anglican movement" made precisely the claim that: ". . . the Anglican Church of Canada and the Protestant Episcopal Church in U.S.A., by their unlawful attempts to alter Faith, Order and Morality . . . have departed from Christ's One, Holy, Catholic and Apostolic Church." /10

Those assembled made the additional claim that they constituted "continuation of Anglicanism" on the North American continent.

Our claim at St Louis was precisely that the "PECUSA" assembly, through its legislative process, departed so radically from essential elements of the apostolic mission of the Church Catholic that the jurisdiction of the province, the authority to act as the Anglican expression of the Catholic Church in the U.S. can no longer be claimed by that assembly, nor by those who continue to acknowledge and subject themselves to its authority. While retaining its outward name, "PECUSA" as now constituted became in fact something other than what it was before. And we claimed that we are the continuation of what PECUSA was before its name was reapplied to a drastically altered entity. Thus we legitimately exercise the jurisdiction of the Anglican province in the U.S., and we do so precisely by having separated from that new entity still using PECUSA's name, for only by such separation could we continue in the faith, order & morality of the Catholic Church. This issue is not settled by headcounts, any more than (at one time) was that of Arianism vs. orthodoxy; it can be determined only on the basis of conformity to apostolic mission.

If our claim at St Louis was false, if the "PECUSA" authorities had not departed the Catholic Church and thus forfeited the Anglican jurisdiction in the U.S., then our separation was grave sin, and the act of Bishops Chambers and Pagtakhan at Denver was equally grave sin. There is nothing admirable about trying to create a "competing ministry" within a legitimate jurisdiction. Such acts have always been condemned by the Church. Folks who say to us, "You ACC people are admirable in your stand, but I can still find a legitimate home in 'PECUSA'," simply make no sense. To paraphrase C. S. Lewis' famous dictum from another context: the principles involved here do not leave that option open; they were not intended to. Either the "PECUSA" authorities lost jurisdiction and we have it, or we were schismatic from the start. Either we have the jurisdiction as the essential continuation of what "PECUSA" once was before she became something else, or else we don't have it all, never had it, were and are incapable of receiving it from anyone, and are in fact nothing but intruders in another jurisdiction, the classic "splinter" operation, and the Holy Spirit is not at work among us. /11

But of course our claim was not false. The "PECUSA" rulers and their followers did indeed depart from the Church Catholic, & we were indeed faced with a most extraordinary situation. For we had come to a point where certain ministrations were needed among us for the Church to be able to fulfill her apostolic mission. These ministrations were not to be had unless Bishop Chambers, to whom we had submitted, were to act as by his consecration he was both empowered and committed to do. Was he without jurisdiction to act because he was retired? Just the contrary; at his consecration he received habitual jurisdiction to exercise the fullness of the episcopal office, & thus actual jurisdiction to act under any circumstances where faithful Christians would be cut off from things needful for their spiritual health were he to refrain. Bishop Chambers' own statements in his letter to Bishop Allin of May 23, 1978 confirm this interpretation of his actions. /12 The point is that, acting metropolitically and as senior bishop at Denver, Bishop Chambers acted with jurisdiction by every possible relevant tenet of Catholic doctrine and discipline. /13

There can be no question, therefore, that in the consecrations of Bishops Doren, Morse, Mote and Watterson, the Anglican jurisdiction in the U.S., formerly held but then forfeited by the faithless "PECUSA" assembly, was duly continued, and the claim made at St Louis recognized. The "Denver 4" thus began their episcopate with full jurisdiction as well as with apostolic succession, and with full authority to exercise the one and transmit the other.

C. B. Moss sums it up: "Jurisdiction cannot exist where there is not the right faith." /14

We would only add that "right faith" in this context must be understood to mean those elements of Catholic Faith, Order and Morality which are of the esse of the Church. If the rulers of "PECUSA" had not been sufficiently apostate so as to forfeit jurisdiction, then we were wrong to separate from them, and must return at once for the good of the Church and the salvation of our souls. But if "PECUSA" was indeed apostate to the extent we know she was, then our jurisdiction to be the Anglican expression of the Catholic Church in North America was claimed at St Louis, sealed at Denver, and will continue as long as we are faithful in our official, corporate acts and formularies to the Faith, Order and Morality of the Catholic Church.

NOTES

1/ C. B. Moss, The Christian Faith, pp 259-260 /2/ T. T. Carter, The Roman Question, pp 88-89, as quoted in V. Staley, The Catholic Religion, pp 113-114 /3/ The matter of "recognition" (by other Catholic bodies) is entirely a different issue from that of 'jurisdiction', and one clearly of the bene esse of the Church rather than of the esse. It seems an increasingly nebulous matter, as the 20th Christian Century wears on, just who recognizes whom, and in what sense. Suffice it to note that Anglicans have separated, with some trenchance, the question of our claim to authority to act as a part of the true Church from the issue of whether some other particular Communion "recognizes" that claim. /4/ Moss, op cit, p 261 /5/ F. J. Hall, Dogmatic Theology Vol IX, p 265 /6/ J. Pearson, An Exposition of the Creed; Cf More & Cross (ed), Anglicanism, pp 37-38 /7/ Canons 1 and 3 of the Council of Ephesus; Cf C. J. Hefele, A History of the Councils of the Church: Canon 1: If a metropolitan has separated himself from this holy and ecumenical synod, and has joined the assembly of apostates, or shall thereafter join them, or has agreed with Coelestius, or shall agree, he has no more jurisdiction over the bishops of his province, and is already excluded and suspended by the synod from all church communion. It is further the duty of the bishops of the province themselves, and of the neighboring metropolitans, who are orthodox, to see to his total deposition from the episcopate. Canon 3: If any of the clergy in town or country have been deposed by Nestorius or his adherents on account of their orthodoxy, they shall receive their office again. Generally, all clerics who adhere to the orthodox and ecumenical synod shall in no way be subject to the apostate or apostacizing bishops. /8/ C. B. Moss, The Old Catholic Movement, Ch VI & VII /9/ Hall, op cit, p 266 /10/ The Affirmation of St Louis /11/ Cf the treatise De Rebaptismate, 10. The reference can be found in Stone & Puller, "Who are Members of the Church" (available - American Church Publications), Appendix I /12/ i.e., his statements that he was fulfilling his consecration vows to minister to faithful Christians who need him, and that he planned to return to retired status now that they had faithful bishops of their own. Note that the only claim here is to interpret Bishop Chambers' actions by his statements. The writer claims no special insight into the Bishop's state of mind about his actions, or his own interpretation of them. /13/ Just as did Bishop Varlet, in 1724 and after, at Utrecht. /14/ Moss, The Christian Faith, p 261

[The above article was written by the Very Rev'd Louis W. Falk, Dean of the Missouri Valley and Rector of St Aidan's Parish, Des Moines, Iowa, in the Diocese of the Holy Trinity.]

FCC

The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume III Number 4

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15

March AD 1980

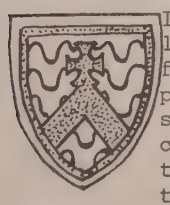
MAR 13 1980

THEOLOGICAL SEMINARY LIBRARY

VARIETY is the name of the game for the current issue of NEWS EXCHANGE. Where the February issue confined itself to one subject and only two articles, we will try to cover the waterfront both in types of news and sources of news in this issue - some may be old hat, but we hope some of it may be quite new. Communication is still very much a problem in the continuing Church so that quite often NEWS EXCHANGE is the last to learn about an event (that is a not-so-subtle plea to all our readers, be they appointed communicators or not, to send in any news that can be exchanged for other news). Above all, don't assume that we already know about it, or that somebody else will tell us.

CONSECRATION FRANK RUSSELL KNUTTI, most recently Vicar of the Church of St Augustine of Canterbury, West Palm Beach, Florida, in the Patrimony of the Metropolitan of the Anglican Catholic Church, was consecrated 12 January 1980 "Assistant Bishop in the Vicariate General of the Patrimony . . ." at the First Evangelical Lutheran Church in West Palm Beach. Bishop Knutti was born 20 August 1906 in Shepherdstown, West Virginia, the son of John Gottlieb Knutti and Georgia Elanor Eddy. He is a graduate of the Episcopal Theological Seminary in Kentucky at Lexington, was ordered deacon in June 1954, and priested a year later by the Right Rev'd William Robert Moody, III Bishop of Kentucky. Bishop Knutti married Elaine Ruth Burnside on 21 November 1942. He held cures in Kentucky and Pennsylvania before moving to Florida.

DIRECTORY CHANGES noted are underlined and apply to the Spring, 1980 Directory (NEWS EXCHANGE, Volume III, No. 2):
AL: Birmingham, St Bede, 3d phone listing - 205-979-9738 / Mobile, St Charles the Martyr (P), c/o 1910 Old Government St, 36606; 205-928-9418, 344.0633, 473-4064
CA: Los Angeles, Our Saviour, 6301 W Olympic Bld, 90048; 213-935-0228, 388-3012
FL: Fort Lauderdale, St Michael (SE) / Tallahassee, St Andrew, add 2d phone - 877-2854
IL: Elmhurst, St George the Martyr (MW), c/o 404 Argyle, 60126; 833-5774
IN: Evansville, St Mary the Virgin, phone - 812-477-1664
IA: Iowa City, All Saints (HT), POB 868, 52240; 351-1666, 338-8903; 365-9869
KS: Parsons, St Matthew (HT), c/o 1511 Washington, 67357; 316-421-5804
MS: Greenville, St Luke (CK), 745 S Washington, 38701; 601-332-8863 / Pascagoula, Ascension (P), c/o 2803 Montclair Av, 39567; 601-769-2899
MO: Kansas City, Trinity, 913-432-0787, 383-1457 / St Louis, Holy Apostles (MW)
NJ: Pennington, St Peter (R), c/o Col James Horn, RD 2, Stone Rows Farm, Stockton 08559; 609-397-0349
NY: Pendleton, St Dunstan, 3d phone - 387-0842 / Port Chester (from Harrison), Advent, POB 1008, 10573; 914-937-1658, -1417
NC: Fayetteville, Incarnation (P), c/o 2416 Colgate Dr, 28304; 919-323-0213
SC: Greenville, Resurrection, c/o 13 Roberta Dr, 29615;233-0113
TN: Kingsport, St Andrew (MA) / Memphis, St Thomas, c/o 53 West Lafayette Cir, 38111; 901-323-4889 / Sewanee, St Stephen; 615-598-5832, -5204
TX: Ennis, St Anne (SW),c/o 800 South I-45, 75119; 214-875-5744 875-2104 / Midland, St Paul, POB 10111
VA: Newport News, St Matthew (MA), POB 1261, 23601; 804-596-1676
WEST VIRGINIA: Lewisburg, St Michael the Archangel (MA), c/o 312 Maple St, Hinton 25951; 304-466-2395, 645-3048
CANADA: BC: Vancouver, SS Mary and Martha (CJ) / Victoria, St Athanasius (CJ)
Please make these changes to your directory.



THE shield of St Botolph's, Boston, depicted to the left, so far as is known, has never been rendered professionally in any artistic medium outside the printed page. It is a basic shield of alternating waves in silver and blue upon which is superimposed a black chevron with a cross at its peak. The waves represent the water that was about his dwelling, according to the Rev'd E. E. Dorling, who designed the arms more than half a century ago. The chevron is the old heraldic charge by which the medieval armorists symbolized a builder. The cross at the top of the chevron indicates that St Botolph's building was sacred. St Botolph, an eighth century Saxon monk and abbot who established a Benedictine monastery in a marshy wilderness about 100 miles northeast of London, is the patron saint of Boston, England, for which Boston, Massachusetts, is named. More than 60 churches in east central England, including the church in Boston, whose tower is the highest in the country, were named for him. There is no other church in our Boston named for him, and there had been none so named for over 100 years.

HITHER & YON A MONTANA Churchwoman writes that things are moving out in the Big Sky Country. A devoted Churchman has placed ads in Flathead Valley newspapers and in a separate action a group 100+ miles south of Flathead Lake has met to study forming a congregation.
FROM Yonkers, New York: Please let me suggest that the logical name for our Church is the one contained in our -now only our- Book of Common Prayer: the Protestant Episcopal Church; I trust you'll pronounce that word correctly: the Pro-TEST-ant Episcopal Church. Why hesitate? It's been handed to us.
FROM Cochabamba, Bolivia: In South America the first traditional conservative Anglican-Episcopal service in keeping with the spirit and ideals of the Anglican Catholic Church, to the best of our knowledge, was held 4 June 1978 in LaPaz, by a lay reader who now lives in Ecuador. Reports from North America speak of the Anglican congregations there being very fluid and subject to change. We note the situation here in South America must be even far more fluid indeed. However, the most important steps have been taken in that Anglicans wishing to keep their Holy Faith unchanged and true have met in prayer. . . We ask you to pray for the faithful here in South America that one day the Church will be organized here as a bulwark against modern humanism and other unholy worldly changes . . . [A separate list included shows that meetings have been held in nine cities and five countries in South America. -Editor]
FROM Philadelphia we have a report that some 35 were present for the first service of the Church of the Holy Sacraments and "about 2/3s have made pledges".

ORDINATIONS ON the Feast of the Conversion of St Paul, in St Augustine's Anglican Catholic Church, Pflugerville, Texas (Diocese of the Southwest), Thomas Raney Collins, a former Methodist minister and now a communicant of St Mary's, Plano, and Br Thomas James, TOR (Donald Lee Edens), a Brother Regular in the Franciscans of the Southwest, were ordered deacons by the Episcopal Visitor to the Diocese.

ELECTION AT the Synod that followed the ordinations reported above, Robert Condit Harvey, 64, most recently Rector of St Timothy's, Charleston, South Carolina, and presently the President of the Foundation for Christian Theology and a member of the Board of Directors of the Fellowship of Concerned Churchmen, was elected, on the first ballot and by a 2/3s majority, Bishop of the Southwest. (A biography of Father Harvey will be printed in conjunction with the reporting of his consecration - see "Coming Events".)

INSTITUTIONS ON 26 January 1980, Roderic B. Dibbert, 51, most recently Rector of the Church of St George the Martyr in Chicago, was instituted as Rector of St Mary's Church, Akron, Ohio, by the II Bishop of the Midwest.
ALSO by the II Bishop of the Midwest, on 13 December 1979, the Rev'd Pavel Soucek was instituted as Rector of the Church of St Mary the Virgin, Evansville, Indiana.

RECEPTION IN Holy Apostles', St Louis, in the late fall, Thomas McDonald was received into the Anglican Catholic Church by the Prime Bishop. Father McDonald is now the Rector of St Dunstan's Church, Minneapolis, Diocese of the Midwest.

COMING EVENTS ON 8 March 1980, at St Mark's Lutheran Church, in Roanoke, Virginia, William deJarnette Rutherfoord, 61, will, God willing, be consecrated Bishop Coadjutor of the Diocese of the Mid-Atlantic States. (Father Rutherfoord's biography will be printed at the time of the reporting of his consecration.)
THE consecration of Robert Condit Harvey (see "Election") is scheduled to be held, God willing, in Dallas, Texas, on 12 April 1980, at the Greek Orthodox Cathedral Church of the Holy Trinity.

FRANCISCANS A REPORT: On 17 October 1979, the eve of the Provincial Synod, the Third Order of St Francis in the Diocese of the Resurrection met in the chapel of St Mary's Roman Catholic Church in Indianapolis for the Offices of Clothing and Profession. The Right Rev'd William F. Burns, Bishop Protector of the T.O.S.F., Resurrection, received the Professions of Fathers Pavel Soucek and Philip Lisuzzo, and Sister Vonny Boarts, and clothed Fr Larry Snyder as a novice. The Right Rev'd James O. Mote, Bishop Protector of the T.O.S.F., Holy Trinity, and a member of T.O.S.F. himself, participated in the ceremony and gave the Great Blessing of St Francis.
After the ceremony, the Franciscans in Indianapolis met, with letters of encouragement and support from many who could not be there, for the purpose of unifying their efforts and organizing on a Provincial level. Brother Juniper, O.S.F., Father Dominic Giles Hedelund, T.O.R. and Fr (now Bishop) Frank Knutti, were present. . . all three Orders are now represented in the ACC, as two sisters in Denver have taken vows as Poor Clares.
FROM Father Hilarion, T.S.F.: Quite a number of people have asked about the New England Franciscan Fellowship. . . First of all, to explain what we are, I must say what we are not: We are not another Franciscan Order. We are, instead, a fellowship of people who are members of a Franciscan order. . . All one needs to do to be a member of the NEFF is to first of all be a member of one of the already existing Franciscan groups and then request membership in the Fellowship as well. . . we do not want to be in competition with those orders for members; we want to support and serve them. What do we do? We get together from time to time to worship, to discuss the Franciscan life, to support each other in matters concerning living up to the Franciscan vocation, and to undertake projects of various kinds. We plan to publish a quarterly or a semi-annual review entitiled The New England Franciscan (see "Offered"). [Editor's Note: Current addresses of ACC Franciscan Orders, furnished by Sister Monica, T.O.S.F., are:

Third Order of St Francis
c/o Sister Monica, T.O.S.F.
242 S Gill St
State College, PA 16801

Third Order of St Francis
St Mary's Church
2290 S Clayton St
Denver, CO 80210



Third Order Franciscans of the Southwest
c/o Fr Dominic Giles Hedelund, T.O.R.
1550 Slade Av (204)
Columbus, OH 43220

PROGRESS REPORTS from around the country with no particular reference to geography, importance or timeliness. The editor just stacks 'em up on his desk and takes 'em as they come!
FROM Good Shepherd, Abingdon, Virginia: We had a lovely joint service with the St Andrew's people [Kingsport, Tennessee] on Christmas Eve . . . Our little country chapel was full to the brim . . . about 75 people.
FROM St Dunstan's, Pendleton, New York: To better serve the Buffalo Metropolitan Area, St Dunstan's will meet at a new location beginning 6 January 1980. The Holy Eucharist will be celebrated according to the 1928 Book of Common Prayer Sundays at 10 a.m. in the Chapel of Newman Center, Niagara Falls Boulevard and Main Street, Buffalo, New York.
FROM the Anglican Fellowship of the North Country, Schuylerville,

FCCY
Graduate Theological Union Library
Serials Dept.
2451 Ridge Road
Berkeley, CA 94709

Bulk Rate
U. S. Postage
PAID
Eureka Springs, AR
Permit No. 49

F C C The Fellowship of Concerned Churchmen
Box 252, Eureka Springs, Ark. 72632

New York: Our Anglican Fellowship was organized in May 1979. Our supporters number about 35 families and we are growing. . . On Saturday, 19 January, we inaugurated our Sunday School . . . Fr Nelson Chowenhill . . . is our Chaplain. Though we are neither a mission nor a parish, Father Chowenhill is prepared to offer Baptism, solemnize marriages and help our families at the time of death. Father Chowenhill is equally available for preparing persons for Confirmation. . . We are, then, well organized. Our broad objectives include the founding of missions and parishes when need and opportunity bid us to do so. More immediately, it is our purpose to provide a spiritual resource for believing Anglicans who are alarmed by the disintegration of the Episcopal Church.

FROM Incarnation, Maitland, Florida: Our Vestry has found us a place, centrally located, where we can "get it all together". The last details are being ironed out, and there is a hope that we can have it ready for us by the end of February. We need special contributions to get chairs, kneelers, and many other things we will have to furnish, but we know they will be provided. Praise the Lord for His bounty, and support the building fund of your parish!

FROM The Anglican News (Canada): The congregation of Holy Faith Church, Peterborough, who have been traveling about 40 miles to Mass in Cobourg each Sunday for the past year, now have their own chapel . . . where Mass is said each Sunday . . .

FROM St Andrew's, Tallahassee, Florida (and under the somewhat misleading title, "On Chruch Growth" - for the parishioners of St Andrew's most certainly do not need a crutch, no matter how they spell it!): Have you ever heard someone in our church remark (unthinkingly): "St Andrew's is not growing"? The answer to that is:"Well, we have quintupled our size in a little over two years." Now that is solid growth! I wonder what other congregations (without a rector) could make that claim? Small YES! Stagnant NO!

FROM St Peter's, Albuquerque (a note from a parishioner): We started out 1 December 1977 with 29 communicants and now have 128 plus about 40 children. At our second confirmation this past December we had 14 confirmations and three received.

ALSO from St Peter's (the parish newsletter): The Building Fund closed the year of 1979 in a blaze of glory. On 13 December we were able to purchase a $10,000 "T" Certificate. This higher rate of interest will make our money work for us.



THE congregation of St Augustine's, Pflugerville, Texas [Editor's Note: We know it really is Austin - but who is going to type Austin when he can type Pflugerville?], "is walking on air (they haven't managed to walk on water yet) over the thrill and excitement of being in their own marvelous old country church building. . . The quaint old German-style frame building was formerly St Elizabeth's Roman Catholic Church, located in the predominately German farming community just north of the city of Austin. Bishop Doren consecrated the building on his episcopal visitation in the fall. (With a grateful tip of the biretta to The Southwest Anglican)

OFFERED THE NEW ENGLAND FRANCISCAN, a Franciscan miscellany of articles, poems, prayer, devotional writing, news, pictures, and anything else you may fancy, to be published, God (and your pocketbook) willing, in January or February, and thereafter, again God willing, two or three, or perhaps four, times a year. For the first issue, we will print as many as we can with the money in hand. Send us $2 for the first issue, or more if you want to underwrite the project. We will send you the first issue. [Editor's Note: Since we are late in getting this "ad" published, the first issue may be sold out, but try anyhow.] We would also welcome articles, poems, pen and ink drawings, photographs; in fact anything that you think might be of interest to Franciscans. Write to: The New England Franciscan, The Rev'd C. David Burt, Editor, POB 428, Harvard, MA 01451.

FROM the Anglican Catholic Book Store, POB 5461, Evansville, IN 47715: Holy Week, $3; Tenebrae, $3; A Manual for Priests, $9; People's Anglican Missal, $10; Altar Anglican Missal, $125; no mention of postage - add 10% to cover postage and handling.

BY The Anglican Press, 8131 S.W. 124th St, Miami, FL 33156: Our Church Times, a combination teaching tool and space (on the back blank page) for a parish newsletter, order of service, and the like, with emphasis "on the basic teachings of the Church". The Anglican Press is a non-profit religious corporation serving the Church on an independent basis. Bundle rate for the Times is 6¢ per copy, with a minimum order of 25 copies per week; single subscriptions are available for $6 per year (Canadian and foreign, $7). A bit of serendipity is the cartoons of Fr Fred Pope whose wry humor shows up in The Anglican Digest occasionally.

FROM the Episcopal Book Club: The Old Catholic Movement, by C.B. Moss, one of the most trustworthy theologians and historians of the Anglican Communion. The Old Catholics comprise small national Churches which, at various times, separated from the Church of Rome and are in communion with the ancient See of Utrecht (and, since 1932, the Church of England). Moss' book is important because the man in the pew all too often thinks that theology is for theologians and history for historians and both make dull reading - not so when C. B. Moss writes about them. Too, the book speaks well to the situation of the continuing Church and is, therefore, of particular interest to Anglican Catholics and to those who are considering such a move. Order from: EBC, Hillspeak, Eureka Springs, AR 72632, $5.50, paperback, including postage and handling.

FROM African Palms, POB 575, Olney, MD 20832, for palm crosses made "in seven mud villages in the Diocese of Masasi in Tanzania where the income for each mud hut is about $55 a year. . . When Christians in the U.S.A. purchase these palm crosses, the Christians of Masasi gain added hope & encouragement and a real sense of brotherhood with their fellow Christians on the other side of the globe. . . The palm crosses are well made. They have been used in England for the past 10 years and here in the U.S.A. for the past three years and in Canada for two years. Last year they were used in Australia for the first time. Those parishes which have bought them have been well pleased. . ." Order from the address above: $6 for 100, $3 for 50 (minimum order). Cost of shipping is included in the above prices at regular package rates. Air mail, UPS and Postal Service Priority will be added to the bill where necessary or requested. Please include a street address acceptable for UPS delivery.

FROM FCC, POB 252, Eureka Springs, AR 72632: Death by a Thousand Cuts, or What Are They Doing to Your Prayer Book?, by the Rev'd Dr Carroll E. Simcox (single copy 50¢, 45¢ each in lots of 10 or more) and Witchcraft, Priestesses and the Domino Effect, by the Rev'd Robert C. Harvey (single 60¢, 10 or more 50¢ each). Add 10% to your remittance for first class mail.

WANTED COMMUNION vessels and altar copies of the Prayer Book (Canadian) for Holy Faith Church, Peterborough, and other parishes now being organized. Mass vestments and church furnishings of all kinds would be most welcome. For details and shipping instructions: The Anglican News, 295 King St, West, Cobourg ON, Canada K9A 2N4.

ALL SAINTS' Anglican Church, Muncie, Indiana, is looking for: "altar furnishings of any kind - chalice, paten, candle holders". For further details: Mrs Max E. Stults, Indian Mound Farm, Rt 1, Box 51, Farmland, IN 47340.

BELATED, but nonetheless heartfelt, thanks to all who sent NEWS EXCHANGE, its editor, his long-suffering spouse, and our two-thirds Girl Friday Christmas greetings. We treasure them all.

EXCERPTS FROM our New Zealand correspondent who sends us items from Maoriland every now and again (and delights an editor's heart [yes, they have 'em] by writing: "Should you wish to use any extracts, please feel free to do so, but I do not send it in the expectation that any of it should be published. Also feel free to amend and re-write if you think fit"!): "If there is one word today that is dismissed, undervalued, explained away and watered down, it is the word 'Catholick'. Yet this word is the key word embodying the qualities (if adhered to) that justify the existence of the Anglican Church and the acceptance of its claims, for it embodies the Divine authority and Truth which alone give the Church of God a valid claim for universal acceptance and allegiance. . . There seems to have been a deliberate attempt to persuade Anglicans to ignore or disregard the fact that the Anglican Church and its Ministry is an entirely different Church and Ministry, built on entirely different principles from the non-episcopal protestant bodies and their ministries, and this ecumenical blindfolding seems to lie at the root of the morass in which so many Anglicans appear to be bogged down today."
[It may be a New Zealand boot, but it sure fits! -Editor]

FOR ANY ACC BULLETIN IT comes from the Church of the Good Shepherd, Oklahoma City, but it would look good in any parish bulletin: "Wasn't the crowd at Sunday evening's service terrific? Lets have more and bigger crowds. Invite a friend or a neighbor, even a stranger, to come worship with us. If you have asked them before, ask them again. There are still many folks in our area who do not have a church home. Lets work harder and let some of those people know where we are and WHY we are - then we'll have an even bigger crowd for next month's Communion."

LETTER I have recently been put on the mailing list for your NEWS EXCHANGE (I think it was because I bought a few of your pamphlets). I want to request that I stay on the mailing list. . . I am presently a rather wobbly Episcopalian, who wants to go back to church, but am not sure which church I should be going to. [Emphasis added -Editor]

SENDNEWSSENDNEWSSENDNEWSSENDNEWSSENDNEWSSENDNEWSSENDNEWSS

APR 9 1980

FCC The Fellowship of Concerned Churchmen NEWS EXCHANGE

Volume III Number 5

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15

April AD 1980

GRADUATE THEOLOGICAL UNION LIBRARY 1962

WILLIAM deJarnette Rutherfoord, 61, a priest since 1965 (ordained by the III Bishop of Southwestern Virginia), was, on the Saturday before the Third Sunday in Lent, and in St Mark's Lutheran Church, Roanoke, Virginia, consecrated Bishop Coadjutor of the Mid-Atlantic States in eventual apostolic succession to Charles Dale David Doren, 64. He was born, 4 March 1919, in Roanoke, the son of Julian Hamilton Rutherfoord and Willie Edmondson Penn Rutherfoord. He attended the New School of Social Research, Virginia Theological Seminary and the Corcoran School of Art. Bishop Rutherfoord was married, 9 August 1944, to June Ernestine Grant, and they have two children. The Bishop's first cure was in Richlands, Virginia, and thereafter he held cures elsewhere in Virginia and in Georgia. He is the author of two books, Crusade, the Story of the Bible for Catholic Children and Giants of the Animal World. The Bishop will continue as Rector of the Anglican Church of St Thomas of Canterbury, in Roanoke.

SERMONS FOR LAYREADERS

FATHER Robert C. Harvey, the Rector of St Timothy's, Charleston, South Carolina, and Bishop-elect of the Southwest, has been sending weekly sermons to lay readers in 14 parishes during most of the past year (parishes that have been without the regular services of a priest and in need of this help). He expects to continue this service after his anticipated move to Texas, and would be glad to add names --especially of lay readers in priestless parishes-- to his regular list.
Each Monday he sends out by first-class mail a three-page 12-minute sermon on a text from the Prayer Book lectionary. Beginning Easter those lections will be the second set for Morning Prayer. Once each three months he sends out in advance a schedule for each Sunday showing Psalms, Old and New Testament lections and proposed hymns. This service is provided at cost (at present about 50¢ per week). Would-be subscribers may get in touch with Father Harvey at 68½ Queen St, Charleston, SC 29401.

THE BARN OWL

AFTER the winter's hibernation (spent perched over a hot sewing machine), the Barn Owl makes her spring appearance in NEWS EXCHANGE, and-
OFFERS one purple chasuble (given to be passed on), and to make altar and chalice linens for congregations of the Anglican Catholic Church (and asks that you please not ask for linens if you plan to depart for some other Christian body); and
WANTS from linen requesters: the name of the Anglican Catholic congregation, its diocese, the name of its bishop & priest) & in the case of the latter, whether he is in residence or a visitor) or the name of a responsible layman/senior warden PLUS measurements of the altar (LWH), chalice (HW of cup), credence table (LWH). Please send her a SELF-ADDRESSED, STAMPED ENVELOPE with your request. There is no charge for linens.
QUESTION? Whooo else would like to be a Barn Owl? Would you welcome a booklet of instructions? Will you share ideas and problems? Former Barn Owls please note: We value past experience. Remember, the Barn Owl gives a hoooot!

COMING EVENTS

THE consecration of Robert Condit Harvey as I Bishop of the Southwest has been re-scheduled to 19 April 1980 to be held, God willing, at the King of Glory Lutheran Church in Dallas, Texas. (It is interesting to note, according to our correspondent, that Father Harvey first had the "calling" for the Sacred Ministry while on a visit to Dallas in 1952. He had not been in Texas since, except to attend the Dallas Synod, yet was elected on the first ballot by a two-thirds majority in both houses.)

ON 2 and 3 May, in Columbia, South Carolina, the Diocese of the Southeastern United States will meet in synod.

ON 9 and 10 May, the annual synod of the Diocese of the Resurrection will be held at Our Lady of Fatima Retreat House in Elmhurst, Pennsylvania.

IN October, in Mobile, Alabama, the Provincial Synod of the Anglican Catholic Church will be convened.

DIRECTORY

CHANGES noted are underlined and apply to the Spring, 1980 Directory (NEWS EXCHANGE, Volume III, No. 2):
COLORADO: Boulder, St Teresa of Avila, delete ph 449-6186
FLORIDA: Orange County, Incarnation (SE), 1800 N Mills Av, Orlando 32803; 305-645-0065 (replaces Maitland listing) / Winter Haven, St Mary, ph 813-324-6210
MONTANA: Hamilton, St Matthias (CK), 59840; 406-821-3339 / Kalispell, St Joseph (HT), 728 Fourth Av, E, 59901; 406-755-8755
NEW HAMPSHIRE: Conway, St Margaret (from Chocorua-Conway)
NEW YORK: Buffalo, St Dunstan (R), c/o 55 Galewood Dr, Wilson 14172;716-751-6675, 037-7757, 297-0842 (replaces Pendleton listing) / Woodbury, Good Shepherd (CK), POB 205, 11797; 516-421-5807, 549-3335
Please make these changes to your directory.

PRESSLEY MEMORIAL FUND

AT the Provincial Synod in Indianapolis, Fraser Barron of the Diocese of the Mid-Atlantic States presented a resolution which acknowledged the financial plight of many Anglican Catholic clergymen, cited the late Ralph Reid Pressley, Rector of the Anglican Church of the Holy Cross in Oklahoma City, as setting "a luminous example for the Clergy of this Church", and authorized "the creation of a Father Ralph R. Pressley Memorial Fund to be administered by the College of Bishops for the support of especially needy Clergy of this Church."
Contributions to the "Father Ralph R. Pressley Memorial Fund" may be sent to NEWS EXCHANGE and will be forwarded to the College.

A WELCOME ADDITION

THE Shield and Sword, formerly published under the auspices of the Episcopal Renaissance of Pennsylvania, emerges with this issue [Volume X, No. 1, 25 February 1980] as the official publication of the Diocese of the Resurrection (New York, New Jersey & Pennsylvania) replacing the Messenger (which was a casualty of the upheaval and move of the Diocese's New Jersey headquarters).
The Episcopal Renaissance of Pennsylvania was one of the founding members of the Fellowship of Concerned Churchmen. Many of its members formed the nucleus of the Anglican Church of the Holy Sacraments.
NEWS EXCHANGE welcomes Shield and Sword to the Anglican Company of Church Communicators in its new role.

FOR YOUR USE

[] Enclosed herewith is my tax-deductible contribution in the amount of $_____ to the Fellowship of Concerned Churchmen. Please keep me on the mailing list for NEWS EXCHANGE.

_____
(name)

_____
(address)

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Attach a plain sheet of paper for additional names and addresses and indicate whether complimentary (contribution enclosed) or sample copies are to be sent. At the same time, give us any changes in YOUR name and/or address.
[Editor's Note: Thanks to the new reader in Fulton, Missouri, who prodded the Editor by writing, "I couldn't find [a] subscription blank for the FCC mailing." Double thanks because he sent in a Mrs Tex contribution (see Volume III, No. 1) anyhow!]

OFFERED

WOVEN stoles, paraments, bookmarkers, and other liturgical vestment/altar ware. For additional information: Nancy and Dennis Piatkowski, 112 North End, Kenmore, NY 14217.

AN unbound Anglican Missal on a first come, first served basis. Write: NEWS EXCHANGE, POB 252, Eureka Springs, AR 72632.

THE Mass, An Anglican Catholic Prayer Book for Children. From the Newsletter of the Diocese of the Holy Trinity: As the mother of four small (and wiggly) boys, I am convinced that children derive a great deal of comfort and security from attending the Mass with their families, that children are capable of understanding the Mass at a surprisingly early age and that a child who has been taught what is going on in the Mass is less apt to misbehave during it. In presenting the Mass to children, however, even the best-informed parent can use all the help he can get. Thanks to Berenice Reed, a Mass booklet tailored to the needs of Anglican Catholics is now available.
Not only does the [booklet] explain the actions of the Mass in clear and simple terms, it also gives children ways to participate on their own level and is delightfully illustrated by Wynne Smith. My twins, who are just beginning to read, use The Mass in conjunction with an illustrated children's Bible to follow the service for themselves. The Mass is also an excellent home teaching tool to use to prepare a preschool child for Mass attendance. The Mass, An Anglican Catholic Prayer Book for Children (@ 1979) may be ordered from Berenice Reed, 3116 S Joplin Ct, Aurora, CO 80013. The price, $2.50, includes postage and handling. Mrs Reed has had her booklet privately printed and does not make any profit from it. ---Sally Farrow in Newsletter

ORDINATION

FROM Holy Trinity's Newsletter: The Rev'd Robert Bradley was conditionally ordained by Bishop Mote on the Feast of the Purification to the Diaconate. From a Tulsa (Oklahoma) newspaper: The Rev'd Robert B. Bradley will be ordained to the Anglican Catholic Church (continuing Episcopal) priesthood during a noon ceremony Saturday [16 February] in 1st Lutheran Church. Father Bradley will become the first rector of St Stephen's Parish, Tulsa's only Anglican Catholic parish. He will also serve the Church of the Advent, Muskogee Anglican Catholic mission.
Father Bradley served as the co-pastor of St Francis Xavier Old Roman Catholic Parish in Syracuse, New York, two years. He later was assigned to California, where he served the Diocese of San Francisco as a supply priest. He was inactive in the Catholic ministry for a period before coming to Tulsa. St Stephen's was founded in August 1978 as a mission.

CONTINUING CHURCH IN MEXICO

WHILE the question of women's ordination is not an issue in Mexico (all three of the Mexican PECUSA bishops voted NO in 1976), the issue of the BCP and the proper pastoral role of the bishop is. Questions of church property are not an issue for the Federal Government holds the title to them all (the Church has been connected with the State since 1519). Today there are a handful of priests in Mexico who have been defrocked by their bishops for refusing to go along with the same things that PECUSA has ordained to be so here in the States. The work is concentrated in the areas of Mexico City and the State of Jalisco. It is unusual indeed, but true, to see the village square of such a place as San Sebastian, Jalisco, having a PECUSA parish on the square, the Roman Church down a side street and the continuing Church meeting in a parishioner's home. I know this to be true for I celebrated Mass (in Spanish) in that home last year. The work in Jalisco is being continued by Father Gomez-Camberos who is a retired language teacher and Anglican priest. Father went to CDSP in the 30s and was priested by the saintly Bishop Salinas

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who was a Nashotah man and who revitalized Anglican work amongst the Mexican people after the difficulties of the late 20s and 30s when the Church was at war with the radicals then in power in Mexico City. Caught between the Roman Catholics (ecumenism is much better now than it was then!) and the radicals of the PRI (led by dictator-president Plutarco Calles), the lot of an Anglican was not easy, but today there is no problem in this area. Father Gomez pastors four parishes in the State of Jalisco, and while he no longer rides horseback to get to them, still the long hours of bus travel over narrow roads are not easy. I know that he and his compatriots would covet the prayers and the offerings any might like to offer. You can write him: Fr Alfonso Gomez-Camberos, Apartado 1-1751, Guadalajera, Jalisco, MEXICO. --- The Rev'd G. D. Wiebe, SSC

WANTED REMEMBER, the Alamo City needs a priest, too. All Saints' Anglican Church (HT) will welcome information and/or resumés from clergy willing to relocate in the Alamo City. Write the Wardens and Vestry, POB 18404, San Antonio, TX 78218.

ST Timothy's Anglican Church, Charleston, South Carolina, is also looking for a priest to fill the vacancy that will exist when Father Harvey leaves for Texas and is consecrated Bishop of the Southwest. Write: Clyde H. Turner, Senior Warden, St Timothy's Anglican Church, 68½ Queen St, Charleston 29401.

A MISSAL stand by St Charles the Martyr Anglican Church, serving Concord-Pleasant Hill, California. Write: CWO John Prindible, USN, Ret'd, 2112 Morello Av, Pleasant Hill 94523.

ALSO the Rector and Wardens of St Charles the Martyr are interested in corresponding with other Anglican parishes under the title of St Charles. Write: The Rev'd G. D. Wiebe, 730 Blossom Way, Hayward, CA 94541, or Mr Prindible at the address above.

PAST SELECTIONS THE Episcopal Book Club, Hillspeak, Eureka Springs, AR 72632, has a pamphlet listing past books-of-the-seasons still available. To get a copy, send a SELF-ADDRESSED, STAMPED ENVELOPE and ask for "Past Selections".

AN IDEA WHO'S TIME HAS COME THIS being the census year, it would be good to get a better view of our numbers and also to refute the rubbish from PECUSA that there are 3600 laymen and about 65 clergymen in the continuing Church. Put this little blurb in the next NewsX:

Parish: _____
(name, address, diocesan affiliation)

Number baptized:_____ Number at Christmas '79:_____

Number of Clergymen: _____ Number at Easter '80:_____

At the urging of our correspondent, NEWS EXCHANGE will tabulate the results (if you mail them in) and print it in an early issue as well as providing the information to the bishops.

ELECTION ACCORDING to the newsletter of the Diocese of Christ the King, "The most important action taken by the [February 1980] Synod was the election of the Rev. Frederick E. Preuss, II, of Franklin, Tennessee, to be Assistant Bishop to Bishop Morse."

WORTH COPYING AGAIN A NUMBER of good publications and ideas are dropped in NewsX's post office box from time to time. Two worthy of mention this month are a little 3½x5½" folder from The Anglican Fellowship of the North Country and a tri-fold letter-size sheet from the Church of the Holy Apostles in St Louis. The first features a Celtic cross on the cover and the Fellowship name. Inside, three subjects are laid out forthrightly and succinctly: The occasion & general principles of our uniting in fellowship; Specific details of our belief & practice; & Administrative considerations & procedures. On the back are the names, addresses and phone numbers of the Secretary-Treasurer and of the Convener of the Fellowship. The tri-fold from Holy Apostles' presents: 1. Some Historic Notes about Our Parish (and the parish's very attractive logo appears above that), 2. Time and Place of Services and Mailing Address for the Church, and 3. List of Parish Officers, Their Addresses and Telephone Numbers.
Either is well worth copying. For the Fellowship folder write: Dr Clayton Steward, POB 426, Saranac Lake, NY 12983; for Holy Apostles' sheet: Leland Hilligoss, 8225 Parkside Dr, St Louis, MO 63105. In either case, drop in a dollar to cover postage and incidentals.

OF your Christian charity, pray for all our bishops.

ANOTHER GOOD IDEA THE February newsletter of Holy Cross Anglican Church, Webster, New York, carries a page-and-a-half of "1979 - In Review". It is a splendid idea for parishioners because it serves to remind them of what they have done and just how much they have accomplished. Further, it makes fascinating reading for others who have been through or are going through the throes of bringing a parish into being. Here are some excerpts:
January - Holy Cross Church submits offer of $35,000 to purchase Old Bay Road schoolhouse / March - Webster School Board votes to sell schoolhouse to Holy Cross / April - Building Fund Drive over the top! / June - First coat of paint is applied to exterior of church / August - First window opened on south side of sanctuary
Other significant events march across the calendar as the parish takes a moment to look back to where it has been and then buckles down to move ahead.

REFLECTIONS

In ancient lands, in days of old, our brothers knelt to pray
In cave and grotto, dank and bare, without the light of day.
Their persecutors drove them thence because of unknown fear.
They died by lion, club and sword while praying, "Lord be near."

I trust we turn not back again to those dread yesteryears
When Christians were afraid to pray, and shed such bitter tears.
"Beware," I say, "the scene is set, the seed is planted deep.
Our Church has changed tremendously & tares are what we'll reap."

Now those of us who've held our trust in Catholicity
Must stand as one and not give in to this infidelity.
The civil courts may take OUR church and turn us in the street,
But "Praise the Lord", HE is our guide, & we'll find a place to meet.
---Ernest L. Warrington

IN & OUT FROM The Courier of Holy Apostles', St Louis (and in the same issue): Vestry-member and Secretary of the parish, Miss Connie Green, attended the January 25-26 Synod of the Diocese of the Southwest and participated in the election of the first bishop chosen to serve this diocese. //
Even as we rejoice with the Diocese of the Southwest in the election of a bishop, we are informed that our parish will be transferred to another jurisdiction.
At an early January meeting of the College of Bishops geographic boundaries for the dioceses of the Anglican Catholic Church in the United States were further clarified. The part of that clarification that concerns our parish is that the entire St Louis Standard Metropolitan Statistical Area (a territory originally defined by the U. S. Bureau of the Census) which includes the Missouri city of St Louis and counties of St Louis, St Charles, Franklin and Jefferson, as well as several contiguous Illinois counties, will be allocated to the Diocese of the Midwest, presided over by the Rt Rev William O. Lewis, SSC, of Kalamazoo, Michigan.
The logic of this move is apparent and we look forward to an opportunity to welcome Bishop Lewis as our own Chief Pastor and Reverend Father in God.



BRONSON Church has stood for 140 years as a symbol of the "Faith of our Fathers" in a world of constant change. It is this same Faith, as set forth in the historic Book of Common Prayer (1549-1928) which the Anglican Catholic Church wishes to preserve and promote. To this purpose, the parish of St Mary's, Akron, Ohio, was established in November, 1977, as a response to the departure of the Protestant Episcopal Church from the doctrine, discipline, and worship of its parent Anglican tradition. You are invited to participate in this revival of Anglican Catholic faith and practice. May the spirit of Keble, Pusey, DeKoven & others who sought to keep the Anglican Church in the "Faith once delivered to the Saints" enrich and prosper our crusade! Bronson Church, at Peninsula, Ohio, ten miles north of Akron, is owned by the Summit County Historical Society and has not been an Episcopal church since the 1960s. It is used by St Mary's as a "chapel of ease".

FROM YE EDITOR THE Fellowship of Concerned Churchmen will hold its annual meeting in New Smyrna Beach, Florida, on 17 April, with its Board of Directors meeting the previous night. It is a crucial meeting, for the Directors and the members must decide whether to continue, whether there is a legitimate role for FCC to play in the scheme of things, whether there is still a need for it now that Dallas '78 and Indianapolis '79 and, yes, Denver '79 are a matter of history. If it is to continue what should its relationship be with the formal embodiment(s) of the continuing Church? What should its relation be to those who have not formally committed themselves to the continuing Church? To those who remain Episcopalian, but unhappily so? To the unchurched?
Write me! Send your ideas to: Capt Walt Swindells, Editor, NEWS EXCHANGE, POB 252, Eureka Springs, AR 72632.
Do it now! I'll take your letters with me to New Smyrna Beach. And I'll let you know, in NEWS EXCHANGE, what happened.

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The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume III Number 9 — "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15 — Summer AD 1980

JUL 3 1 1980

MY DEAR fellow Churchmen,
Some of you have asked for a copy of the sermon which I had prepared to preach at the consecration of Bishop Rutherfoord. I am happy to enclose [reproduced herewith, below] a copy for you. I want also to tell you of some of the things which have been weighing heavily upon me these last months.
A number of you have written to express love and concern for me because you heard that I was ill at the time of the consecration. I was sick, not physically, but sick in heart and soul. I am troubled that our Church is slipping far away from our original goals and the Affirmation of St Louis. Two days before the consecration of my coadjutor, the College of Bishops met to carry on its business for the concerns of the Church. You know well that the College has suffered a great deal of abuse and criticism during these past two years for not finding a solution to the unhappy divisions within the College. It must be evident to all that these divisions are not confined to the College - or that the withdrawal of two bishops and their dioceses has [not] settled the problems confronting us. I shall not minimize my own part in these difficulties for it is well known that my position is one not fully acceptable within the College or in the Church at large.
It is my strong belief that God has called us to be that which the Declaration of St Louis calls "The Continuing Church". In my mind this means nothing less than to continue the purity of doctrine, discipline, faith & worship which we learned to love and live by while we were actively associated with the Episcopal Church. . . Evidentally my opinion as to the meaning of "continuing" is somewhat different from those expressed by the hierarchy of the Anglican Catholic Church.
It was and is my prayer that the soundness of doctrine and the broadness of worship which for centuries has made the Anglican Church what God intended it to be would continue in the Church in which I was made its first bishop. So far that holy anticipation and prayer has not been realized. . .
Many ambiguous words have been used within our Church to convey the broad spectrum of our faith and worship. The word "Catholic", which conveys a certain tone of inclusiveness and is described in the Book of Common Prayer as "universal" has for hundreds of years been erroneously associated with certain practices of ceremony and "high-church" modes of discipline and worship. The word "Evangelical" has also been misapporiated by those who have inclinations toward "low-church" austerity & non-ceremonial modes of worship. It is my belief that the TRUE CHURCH can never be less than Catholic and Evangelical in terms of what those words truly mean.
It is said that but few "low-church" clergy and lay people have had the fortitude to make the break - and that it is only the "high-church" people who have shown any enthusiasm for the True Faith? Where then am I? Am I a high churchman? Where then are many of those who write me letters and speak to me of their beliefs about the Church and their concern for the ACC? In the College of Bishops and to the individual bishops themselves I have felt it necessary to represent the "low-church" viewpoint. My witness, however, has seemingly fallen upon deaf ears. It is because of this that I did not preach at the consecration of Bishop Rutherfoord. I knew of no other way to make my witness. . .
I do not know what the future holds for me or for thousands of churchmen who are looking for soundness of doctrine coupled with a simple, demonstrative Gospel which declares Jesus Christ as the Saviour of men. I know only that somehow, some way I shall continue to preach Jesus Christ and His Salvation in the Sacramental Church that He founded and of which He is the Head. Further, I ask you all to pray daily the prayers found on page 37 of our Prayer Book for the Church and the unity of God's people . . .
God bless you. Faithfully,
Faithfully,

+C. Dale David Doren

[The full text of Bishop Doren's letter is available upon request. It is condensed here only because of space limitations. Please send a large, self-addressed, stamped envelope with your request to: FCC, POB 252, Eureka Springs, AR 72632.]

THE "MISSING" SERMON

IN THE Name of The Father, and of The Son, and of The Holy Ghost. Amen.
I would not have you think, my brethren, that my speaking to you today is in any way to be received as a formalized treatise on the duties and obligations of a bishop. It is quite true that the Ordinal seems to direct the preacher at a Service of Consecration to follow a set outline of that which the Prayer Book declares to be "necessary to that Order". Yet it is a vain thing to me that we in this latter day of the Christian Era should presume to know what those admonitions may be.
Have we not in our many Churchly doings strayed far from the simple admonitions of Christ Himself when He spoke to the original 12 Disciples - those whom in our jealous guardianship of the Apostolic Succession we call the first Bishops? Of course, Our Lord Jesus did not have the advantages which we have here today: a beautiful church, a fine choir & an enthusiastic congregation. And yet I believe that the quiet, holy Man of Galilee would have used words of a simpler sort - and would have done things in a more simple way.
If we are to give credulity to Holy Scripture we would see that Jesus delivered His Consecration Sermon quite unpresumptuously to a little band of non-descript fishermen, tax collectors and artisans - twelve in number. His words were profound - indeed profound beyond measure. All He said was, "FOLLOW ME." And then He added, "I will make you fishers of men." How simple! How gloriously simple. But, my friends, how difficult, how painful, how impossible that following is! In following Christ we are not given the choice to be ourselves and dwell in our own conceits and devices. To walk the humble path of the Lord is to test our commitment to the utmost. We must empty ourselves. We must become as nothing so that Jesus, Himself Lord, may be magnified. Yes, we find on the lips of the Master these simple words, scalding with intensity and fraught through with clarity, "FOLLOW ME"!
Beloved, I remind you that the Apostles were chosen -as God chooses all of us- not on the merit of WHAT they were, but on the truth of WHO they were. As men, the Apostles from whom we succeed, were rough, basely human - perhaps roustabout men, as filled with all the foibles and weaknesses of body and soul as are we. One was of the bureaucracy - a tax collector. Another was a scribe of sorts. They were led by a humble carpenter! It was not WHAT they were that mattered - for Jesus changed that. It was WHO they were that made the difference. They were men made in the image of God - men called by no one less than God Himself to follow in the Divine Way & to help in a Divine purpose - even the redemption of all men. To them Jesus said, "Follow ME."
In this world we face the brutal fact that men in high places are products of the system -the organization- that elevates them. The high places of the vast world-church of our day is no different. Jesus the Nazarene said, "By their fruits shall ye know them." How can any body which is corrupt, deceitful & ambitious for itself bear fruit of any other ilk? Let us be mindful of this in our own body - the Anglican Church.
Perhaps you will recall Longfellow's unfinished verses concerning Michaelangelo. The great artist, sculptor & architect devoted his long life to his religion. He was the confidant of Popes & Cardinals and as a result became utterly disillusioned by the inner workings of the Church. Longfellow writes that a certain monk, a friend of Michaelangelo, had a dream. Above all things he wanted to visit the city of Rome.
The great artist asked, "What would you see in the Celestial City?" The monk answered, "I would see His Holiness (the chief bishop) and his Cardinals going in their gilt coaches to High Mass." Whereupon the great Michaelangelo, sick to his soul with a church that had then a corrosive concept of what church leadership should truly be, answered the monk, "But men do not go to Paradise in gilt bedecked coaches."
The monk persisted however and said,"I shall see the catacombs, the convents and the churches. I shall see the ceremonies of Holy Week in all their pomp. I shall see at the Epiphany the feast of the Santissimo Bambino at Ara Coeli." To which Michaelangelo replied, "These pompous ceremonies of the Church are but empty show to him who knows the actors of them. Stay here in your convent - for he who goes to Rome may see too much."
The story relates that the monastic cleric continued and said, "I would see further. I would see the painting of the Last Judgment in the Sistine Chapel."
"Ah, yes," thinks Michaelangelo, "the Last Judgment." The great man knew that men, however high their office - that bishops, even the Bishop of Rome among them, were men who were but of clay. They were men made of nothing but dust & worth nothing - until the Spirit of Christ came upon them and enfolded them. Even so in thinking of his painting and the state of the Church (& indeed his own last judgment) Michaelangelo said, "Life hath become to me an empty theatre, its light extinguished,the music silent, and the actors gone. Some day I shall fall down and my last spark of life will be extinguished. Ah me! What darkness and despair. So near to death, and yet so far from God."
Bishops, priests, laymen - the Church -------- so far from God! The Church has not changed very much since Michaelangelo's day. The lack of moral leadership in high places; the failure to teach sound doctrine; the failure of discipline; the emptiness of Faith -hearts without love- may well attest today to a Church "so near to death - and so far from God." What an unhappy picture this is. But we are here today to say that it need not be so. There is a silver lining - a glory to behold- a CHURCH OF WHICH JESUS CHRIST IS THE HEAD.
In this fallen world, infested as we are with sin, wallowing as we do in the mire of human selfishness & base, ungodly gratification - we, the Church, desperately need Christ-filled leaders who can guide us to the Living God of our salvation.
The twelve men, the first bishops, walking with Jesus were given guidance every moment. They were constantly in the presence of the Living Lord. They were in touch with God. He walked with them. He touched their hearts. Those men had nothing. Like their Chief Shepherd, they had nothing but the LOVE He gave them, the Words He taught them, and the Faith He put into them. And they followed Him as their Lord and Saviour.
This is that to which we are called. Such a simple faith it is. We are merely asked to FOLLOW Him, that is all.

THE CHARGE:

This day you, my brother, William Rutherfoord, are called to an awesome, almost impossible,task. You have been chosen by your peers for reasons that are humanly conceivable. Your devotion to churchly things has enabled them to see in you a spark of that which is holy. Your learning & scholarship has attracted their minds, and they trust that you will adequately be a "defender of the Faith". Your outward demeanor is one of sobriety & honor and of good manners. For these things the clergy & laity of this Diocese will be pleased to recognize you as a bishop. There is however, dear friend, a deeper truth for you & for us to mark - for today you are chosen, not of men alone - but CHOSEN OF GOD! Chosen to be a SHEPHERD.
The Gospel has spoken again today (as it has spoken to all bishops since Peter) the words of Jesus to those who would be shepherds. Thrice does the Lord say, "FEED MY SHEEP."

"Feed my sheep" - not with words alone, but with Truth, with soundness of doctrine and discipline and Holy Order.
"Feed my sheep" - not with mere outward regality but with the holy majesty of inward kingship. For it is CHRIST who is King of kings and Lord of lords. We are servants.
"Feed my sheep" - with love - Divine Love, unfathomable, all engulfing love that emanates from Jesus the Christ who is Love.

William, of yourself, you cannot do these things. You are destined for complete, absolute failure if you think that your own devotion will carry you through. Of yourself you can never fulfill this three-fold admonition of Christ to be a Shepherd. Yet, my brother, this shepherding shall be done through you if you let Jesus live in your heart - if you be guided by Him. For you see, William, a true BISHOP is one who knows that he can become a shepherd -chosen of God- ONLY if he is a FOLLOWER, led and guided by the Lord Jesus Christ.
Jesus says to you this day, William, "FOLLOW ME, and I will

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make you a fisher of men."
I look forward to having you as a brother bishop. Together we must help to build the continuing Church of which JESUS CHRIST IS THE HEAD.
May the Power of the Father, the Love of the Son, and the Wisdom of the Holy Ghost guard, hold and guide you forever. Amen.

MICHIGAN PARISH SECEDES

AT A PARISH meeting on Sunday, 11 May, the congregation of St Paul's Episcopal Church, Grand Rapids, voted unanimously to secede from the Episcopal Church, and to enter into communion with the Anglican Catholic Church.
The congregation now becomes St Paul's Anglican Catholic Church and comes under the authority & card of the Right Rev'd William O. Lewis, Anglican Catholic Bishop of the Midwest. Citing doctrinal & moral reasons for the decision, the rector of the parish, the Rev'd James R. Sharp, said he & his people had concluded they could no longer hold to the historic Faith of the Church and remain a part of the Episcopal Church. The congregawill remain in their church buildings, which they consider their property. Meanwhile, the Episcopal bishop of Western Michigan has filed suit in Kent County Circuit Court to attempt to gain control of the parish property.

LETTER FROM ENGLAND

THERE IS extensive lack of knowledge regarding the position of the Church of England in the matter of the Book of Common Prayer, 1662.
The following is an extract from the Bishop of Hereford's May 1980 letter:
The Alternative Service Book will be published in November, but an Order of Holy Communion booklet is being made available separately from May 1st.
The title "Alternative Service Book" has been deliberately chosen to make its relationship to the 1662 Book of Common Prayer clear. It does not replace the Book of Common Prayer, but provides in one volume the revised version of the series of modern services to which many of us have now become accustomed. It marks the end of a great deal of liturgical experiment that has taken place in the Church of England over the past years, & many will be thankful to have the services bound together in one volume rather than in a number of small booklets. It will be a valuable addition to the liturgical treasure of our Church and I hope it will be widely used.
This is an ambivalent statement!
The Bishop of Hereford obviously likes the "Alternative Services" and encourages the use, but cannot enforce it. There are parishes in south Shropshire in his diocese where the "Alternative Services" are unknown & quantities of 1662 have been purchased. This is a general condition outside the large towns. On the other hand 1662 has disappeared in many London churches, as have the congregations. At the moment there are distinct differences between Town and Country.
The Collegiate churches (universities mainly) use 1662 and the Anglican chant.
The title "Book of Common Prayer, 1662" is protected by Parliament, but the use of "Alternative Services" will continue to increase as bishops bring pressure on clergy.

WORD FROM THE BIRD

THE Barn Owl (tough bird) says:
No measurements - no linens!
No self-addressed stamped envelope - no reply!
No mouse - no lunch!
No charge for linens.
[Editor's Note: We can attest to the correctness of the above ukase. We were invited to lunch, forgot to bring our own mouse and, sure enough, no lunch!]

YANKEE CONCERNED CHURCHMEN

WITH THE adoption of new by-laws, the Concerned Churchmen of New England has adopted an "umbrella" approach (as has the FCC) and "is now a Missionary Society, the purpose of which is to promote the cause of traditional Anglicanism in the New England Area. . . We believe in keeping the channels of communications open between traditionalist Anglicans both within and outside the Episcopal Church. We hope that all traditionalist parishes in New England will want to join, and that for some of them C.C.N.E. may become a kind of surrogate diocese, serving their needs in any number of ways."
According to C.C.N.E.'s by-laws, "Membership is open to people and parishes who have subscribed to one or more of the following statements of principle:
The Evangelical and Catholic Covenant
The Agreed Anglican Principles
The Affirmation of St Louis
The Affirmation of St Augustine of Canterbury
The Atlanta Statement of the Federation of Independent Episcopal Priests

(Continued from June NewsX)

FATHER'S COGITATIONS

FOR THOSE used to attending Morning Prayer Sunday morning as the sum total of their Christian duty, the foregoing might appear overly demanding and cause some confusion. However, the confusion quickly disappears when one understands the historic purpose of Morning & Evening Prayer, and that the Office of Morning Prayer was never intended to be used as a principal worship service. Since the beginning of the Christian Church, the Eucharistic Celebration has always been the principal act of worship. And Holy Scripture tells us that in the early days of the Church all who believed went to the temple together and Celebrated the Eucharist in the homes daily. (Acts 2:42-47)
In addition to the daily Celebration of the Eucharist, there soon developed a system of daily liturgical devotion known as the Divine Office of Canonical Hours. Every third hour, beginning at midnight, an Office was developed as a result of Jewish tradition, Eucharistic preparation & various Vigils kept in the primitive Church. This conveniently divided the day into eight parts of three hours each. Following is a brief sketch of each of these Offices.
Mattins: In the Western Church Mattins is the Breviary Office for the night. It is derived from the Vigils of the primitive Church & was called Vigiliae until the 11th century. The introduction of this Office was possibly caused by the wide spread belief in the early Church that The Second Coming would take place at midnight. It might also have been influenced by Psalm 119:62, "At midnight I will arise to give thanks unto thee because of thy righteous judgments." The Prayer Book Office of Morning Prayer is based on the medieval Mattins with supplements from the Office of Prime.
Lauds: Lauds is the traditional Morning Prayer Office of the Western Church, & is one of the oldest parts of the Divine Office. In the early Church it always included the Psalms of praise (144-150), from which the Office receives its name (laudo = I praise). Due to its early hour, Lauds is usually recited with Mattins. As with all the Offices, Lauds perhaps received some inspiration from the Psalms. "Early in the morning will I direct my prayer unto thee, and will look up."
Prime: Prime is the Office appointed for the first, prima, hour, i.e., 6 a.m. It has a long history going back before the 4th century where it was referred to as altera matutina - Second Mattins. "Early in the morning do I cry unto thee; for in thy word is my trust." (Psalm 119:147)
Serce: Sext: None: Referred to as the "little hours" of the Divine Office, appointed to be recited at third, sixth and ninth hours respectively. The ancient Jewish time for prayer played a considerable part in the devotion of early Christians and probably influenced the development of these Offices (Daniel 6:10; Acts 3:1, 10:9, 16-25). "In the evening and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice." (Psalm 55:18) The Fathers attest to the continuation of this practice.
Vespers: Together with Lauds, Vespers is the oldest of the Day-Hours. From the time of St Benedict (480-c. 550), the Office was recited in the evening, before dark. It was historically celebrated with great solemnity culminating with the celebrant censing the altar. The Prayer Book Office of Evening Prayer has been partly formed on the model of Vespers, with important additions from the Office of Compline. "Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us." (Psalm 68:19)
Compline: The last of the canonical Day-Hours in the Western Church is generally recited just before retiring for the night. There is evidence that St Basil (330-379) compiled an Office approximating Compline. As one ends the day as it was begun, in prayer, the words of our Lord Jesus Christ flow ever so reassuringly through the night air: "Father, into thy hands, I commend my spirit." "O Lord God of my salvation, I have cried day and night before thee." (Psalm 88:1)

(To be concluded next month)

COMING EVENTS

ON ST Botolph's Day, 17 June, the Bishop of the Diocese of the Holy Trinity & Fr C. David Burt will take part at high noon in a special celebration at St Joseph's Roman Catholic Church (the only church in the city with a statue of St Botolph) in recognition of Boston's 350th birthday. This will follow by two days the institution by Bishop Mote of Father Burt as Pastor of St Botolph's Anglican Catholic Church.
THE SYNOD of the Diocese of the Mid-Atlantic States will be held 19-21 June at St John's College, Annapolis, Maryland.
THE DIOCESE of the Southwest's Synod is scheduled in Houston, Texas, for 5-7 September.

ORDINATION

ON THE Feast of St Athanasius & in Denver, John Williams was ordained to the Sacred Priesthood by the Bishop of the Diocese of the Holy Trinity.

++++++++++++++++++++++++++++++++OF YOUR CHRISTIAN CHARITY PRAY FOR ALL OUR TRAVELING PASTORS!++++++++++++++++++++++++++++++++

FCC

The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume III Number 6 — And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15 — May AD 1980

SEMINARY — The ACC College of Bishops at its meeting in Daleville, Virginia, 6 and 7 March, voted to purchase the Loomis Hospital (a non-profit corporation no longer in operation) in Liberty, New York, off Route 52, in the Catskills foothills. The College of Bishops plans to convert the beautifully located complex of buildings into a seminary, retreat center and church conference center. Anglican Catholics will be asked to help raise the money needed to begin this important work. If the continuing Church is to grow it needs a place to train its postulants. Fr Richard Stevens, POB 775, Liberty, NY 12754 will gladly furnish additional information.

FCC ANNUAL MEETING — LOUIS E. Traycik, a lay Churchman who is prosecuting attorney for Ogemaw County, Michigan, was the unanimous choice of the Fellowship of Concerned Churchmen to be the organization's new president during its annual meeting in New Smyrna Beach, Florida, on 17 April.

The 32-year-old Traycik succeeds the Rev'd Dr Carroll E. Simcox of Hendersonville, North Carolina, former editor of The Living Church magazine, who has served as head of the FCC for the past two years. The traditionalist group was founded in 1973 by leaders of 15 church-related organizations & publications during the General Convention of the Episcopal Church in Louisville, Kentucky. It sponsored the 1977 St Louis Congress of Concerned Churchmen, out of which developed the "continuing Church" movement that produced what is now the Anglican Catholic Church.

"The Fellowship was not formed for the sole purpose of helping to bring forth a church structure that would assure the continuation of Anglicanism in North America," Dr Simcox explained. "One of its primary tasks, according to its own Articles of Incorporation, was to provide for the encouragement & education of Episcopalians and Anglicans so they would recognize the need to hold fast to the Apostolic faith. It is our intention to continue in that work in order to serve faithful Church people wherever they may be."

Dr Simcox was chosen to serve as vice-president of the FCC for the coming year, & will head its editorial board to oversee the publication of religious tracts and educational material. Mrs Dorothy A. Faber of Austin, Texas, editor of The Christian Challenge magazine, was elected secretary, and Capt Walter Swindells of Eureka Springs, Arkansas, managing editor of The Anglican Digest, will serve as treasurer. Other members of the Board of Directors include the Very Rev'd James Parker of Albany, Georgia, provincial vicar for North America of the Society of the Holy Cross; F. Andrew Stahl of Toronto, editor of Comment, a publication of the Canadian Council for the Faith; and the Right Rev'd Robert C. Harvey, Bishop of the Anglican Diocese of the Southwest.

EXCERPTS FROM THE FCC PRESIDENT'S MESSAGE — OUR activities since our last meeting are familiar to you all. There have been no major events such as the St Louis Congress in 1977 and the Dallas Synod in 1978. We have published the FCC NEWS EXCHANGE, we have made a beginning in the publication of Anglican material for education & propaganda, & we operated an exhibit at the Episcopal Church's General Convention in Denver last September.

You may want a word of comment on that. My wife and I had had much experience with exhibits at General Conventions in years past and we operated the one in Denver. We were able to distribute sound literature to deputies and visitors, and many people stopped to talk with us about the Fellowship -- what it stands for, what it does. Thus we were able to present our case to many who are troubled by prevailing trends in PECUSA and may want to check back with us later.

It has been a year and a quarter since our last annual meeting. There has been one interim meeting of the Directors, on October 17, in Indianapolis. At that meeting we voted a contribution of $3,000 to the legal defense fund of Ascension Church, Amherst, Virginia, which was duly made. We discussed also the question which today comes before us all for decision -- whether the Fellowship is to continue in being, and, if so, what changes if any need to be made in policy, program, and perhaps organizational structure. At the October meeting of the Directors there was an apparent majority feeling, not unanimous, that the FCC should plan to continue.

We have need to elect at least three new officers & to elect or re-elect a board of directors -- that is, if we choose to remain corporately alive. There seems to be no point in electing officers before we have made that decision.

Ralph Murphy has served the Fellowship from its beginning, and no organization could have had a more capable and devoted custodian of its resources. He asks that he be relieved of this task, and I have informed him that we shall do this. A resolution of appreciation and gratitude by the Fellowship will most surely be in order.

Mrs Nancy von Klemperer, who also has served the Fellowship from its beginning, as secretary, finds it necessary for personal reasons to retire from this office. She has done her work accurately and thoroughly, and has been a most faithful and helpful colleague. I thank her, for all of us.

I have informed you of my intention to resign the presidency at this meeting. I do this largely for personal reasons, and these do not include any feeling other than that of profound privilege and pleasure in having served for the past two years. And I hope that if the Fellowship continues I may continue in it as an individual member.

And now let us proceed to the business at hand.

/s/ Carroll E. Simcox

ROBERT Condit Harvey, 64, a priest since 1956 (ordained by the VIII Bishop of Chicago), was, on the Feast of St Alphege, Archbishop of Canterbury, and Martyr, and in King of Glory Lutheran Church, Dallas, consecrated I Bishop of the Southwest. He was born, 9 February 1916, in East Orange, New Jersey, the son of Hamilton St John Harvey and Marion Elizabeth Condit Harvey. He was graduated from Dartmouth in 1938 & from Seabury-Western Theological Seminary in 1956; in 1962 he attended St Augustine's College, in England.

During World War II he commanded a destroyer in the Pacific. Before and after WWII (until he went to seminary), Bishop Harvey was in sales. He founded and was Executive Director (1971-74) of the Company of the Paraclete. A publisher (Canterbury Guild), he has written three books: The Holy Slice, The Restless Heart, and A House Divided. He is presently President of the Foundation for Christian Theology and a member of the Board of Directors of The Fellowship of Concerned Churchmen. He married Suzanne Elizabeth Falter in 1941 and they have four children. Bishop Harvey held cures in Illinois and New Jersey and at the time of his election was Rector of St Timothy's Charleston, South Carolina. He is now living in Austin, Texas, and is Rector of St Augustine's, Pflugerville.

PASS ALONG — HILLSPEAK's Operation Pass Along has the 5-volume An Outline of Christianity to pass along to a parish or diocesan library. The work was published in 1926 by Bethlehem Publishers, Inc, through Dodd, Mead. The "Directing Editors" were Burton Scott Easton, Professor of New Testament, GTS; John H. Finley, former Commissioner of Education of the State of New York; F. J. Foakes-Jackson, Professor of Christian Institutions, UTS; Shailer Matthews, Dean of the Divinity School of the University of Chicago; Francis J. McConnell, Methodist Bishop of Pittsburgh; and Ernest Findlay Scott, Professor of New Testament at UTS. The books appear to be in very good condition. They will be set aside for mailing to the first parish or diocese requesting them (which will be advised of the postage and handling charges, and upon receipt thereof will be sent the books). To put in your bid, write (Hillspeak, Eureka Springs, Arkansas 72632) or call (253-9701, ask for Captain Swindells). Do NOT send any money with your request; only the first request will be acknowledged -- and that promptly. We will let you know in NewsX which parish or diocese received the books.

Pass Along also has a good supply of 1928 Prayer Books. As always, books are passed along on a first-come, first served basis. If you want Prayer Books for your parish, write.



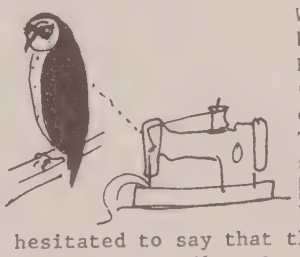
ON the Saturday in Easter Week and in Westboro United Church in Ottawa, Ontario, Canada, Carmino Joseph deCatanzaro was consecrated Bishop for the Anglican Catholic Church of Canada. He was graduated from King' College, Nova Scotia, in 1937, received the Bachelor of Divinity (1945) and Doctor of Philosophy (1957) degrees from Trinity College, Toronto. He was priested in 1942. From 1951 to 1965 he was at Seabury-Western Theological Seminary, Evanston, Illinois (Assistant Professor of Oriental Languages [1951-59] & Professor of Old Testament Literature & Languages [1959-65]). From 1972 until he resigned to come into the continuing Church, Bishop deCatanzaro was Rector of St Barnabas', Ottawa, and Examining Chaplain to the Bishop of Ottawa. He is presently Rector of Annunciation, Ottawa.

CORRECTIONS — NEWS X erred in its reporting of Franciscan contacts in its March issue. The correct listings for the Dioceses of the Midwest and Southwest are:

Midwest Chapter, Anglican Third Order Franciscans:
The Rev'd Fr Dominic Giles Hedelund, TOR
1550 Slade Av (204)
Columbus, Ohio 43220

and

Third Order, Franciscans of the Southwest:
The Rev'd Br Thomas James Edens, TOR
407 E 45th St (210)
Austin, Texas 78751



WITH feathers considerably ruffled and beak agape, the Barn Owl INSISTS to the Editor of NEWS EXCHANGE that she does NOT (capitalization by TBO) use a sewing machine on church linens. So there. Tut, tut, ol' hooter, your talented talons are showing! --Editor

[Editor's Further Note: I knew better, but today's culture being what it is, I hesitated to say that the Barn Owl had spent the winter crouched over a hot needle. Be that as it may, TBO produces beautiful work, by hand, and many an Anglican Catholic congregation has reason to be grateful that God saw fit to give her the talent.]

DIRECTORY — CHANGES noted are underlined and apply to the Spring 1980 Directory (NEWS EXCHANGE, Volume III, No. 2):

MARYLAND: Baltimore, Our Saviour (MA), POB 83, Sykesville 21784; 301-661-2675 (replaces Sykesville listing) / Brunswick, St Mary (MA), POB 84, 21716; 301-834-8227

ONTARIO: Toronto, St Anthony of Padua, c/o Fr W. B. Parry, 295 King St, West, Cobourg K9A 2N4

Please make these changes to your Directory. A new Directory, new in format as directed by the membership at the annual meeting, will be forthcoming in the relatively near future.

UNIDLE THOUGHTS OF AN UNIDLE WOMAN — SUPPLEMENTS to the forms that someone brought home from St Louis: (1) Have an official morale builder, a one-man pep club appointed immediately in addition to senior and junior wardens. The responsibilities of this person are to wipe out all negativism within or outside the group; and to nip complaints before they are uttered. Many Anglicans do poorly without the "props" (vestments, sanctus bells, &c) and the MB (morale builder) must prop them up. If a family begins to complain about the long drive, MB must giggle and marvel at how Paul and Silas and Barnabas managed without autos -- and did they haul their vestments by camel or hope to find them waiting in Corinth? If someone starts to say how cold it is, MB must leap up and thank God that the wind isn't blowing. Got it? Some people will feel discouraged to see only 12 people, & MB is delighted because those 12 are all hearty, non-neurotic types who can take the heat.

(2) When meeting with groups or individuals still in PECUSA but wanting out and lacking decisiveness, it is a very poor idea to try to persuade them to join ACC. Episcopalians resist being pushed, pulled or evangelized. I am developing some skill in this in the last month;

(a) once I have their attention, I look every single person in

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the eye and say it would be very, very wrong to leave their parish so long as they have peace in the pews, and an utterly clear conscience as they make communion; that only when they squirm, try to pretend the 8 a.m. Rite I is the same theology they believe -- only then, can they leave. (Pretty soon at least one won't meet my eye.) I tell them how difficult life in ACC will be -- strange meeting places, borrowed clergy -- that the only beautiful thing we share is a clear conscience before God in our make-do surroundings. And on and on -- all of it true. Then, I stop and don't say a single word for a long time -- 10 slow seconds, 15 seconds (silence and pregnant pauses don't worry me). The first person to speak is the most convicted, and is also the real leader, regardless of who hosted the get-together;
(b) But that isn't all. That's just finding our people. I move right ahead and give everyone a job to help us, assuring them we don't want to upset their parish life, but since they are sympathetic would they mind . . . Then think of a suitable need whether you need it or not, because they need to help from the outside to feel welcome if they choose to leave PECUSA; also, if their consciences need relief.
(3) Find some way to get the names of the lapsed. Occasionally, the local priest will help (to show he's charitable).
[Editor's Note: If there's an idea or two in the above that you have not thought of before, put 'em to work. There's a level-headed, enthusiastic Churchwoman out in Montana who will be delighted to know that her ideas are being used elsewhere.]

OFFERED — A beautifully done "set" composed of: The Apostles' Creed: An Expository Paraphrase, a "Prayer for the Church", and a bookmark, all in an envelope to fit, by The Kingfisher (roosting mate of the Barn Owl). The booklet bears the foreword "having been first published in the Annotated Book of Common Prayer, edited by the Rev'd John Henry Blunt, M.A.,F.S.A., Rivington's, London, 1868, republished here by THE KINGFISHER, Eureka Springs, Arkansas, 1980". The "Prayer for the Church" is the Laudian version of the familiar one found on page 37 of the Prayer Book. The bookmark carries a particularly apt quotation: "It will be better in the next life for the ignorant if they have believed according to the measure of their knowledge, than for those who have known much, but have believed little."
A single set is $3.00; 5-9 sets, $2.40 each; 10 or more, $1.80 each. Postage and handling are included; send remittance with order to: The Kingfisher, Lake Watch, Route 1, Box 44, Eureka Springs, Arkansas 72632.

A NEW "basic listings" of Pilgrimage Publications is available for the asking. Send a #10, or larger, self-addressed, stamped envelope to: Pilgrimage Publications, POB 2015, Hot Springs, Arkansas 71901. Included in the listing are five sets of sermons, a nine-lesson course in "orthodox Christian faith, order and mission", a number of spiritual resources pamphlets, and the like.

A VARIETY of 1928 Prayer Books, large and small pew sizes, pocket sizes, and chancel edition, in a variety of bindings, is available from the Episcopal Bookshop, POB 18056, Louisville, Kentucky 40218. Send a self-addressed, stamped envelope for a current price list.

REQUESTS for Sermons for Lay Readers by Bishop Harvey are now to be sent to: The Right Rev'd Robert C. Harvey, POB 9993, Austin, Texas 78731, rather than the Charleston address listed in the April issue of NewsX. Also, Bishop Harvey's three books, published by The Canterbury Guild, The Holy Slice ($2.50), The Restless Heart ($4.50) & A House Divided ($2.50) may be ordered from the same address. Prices quoted include postage & handling.

THANKS — TO ALL of you who responded to the Editor's request for your feelings about continuance of the Fellowship and NewsX. A personal acknowledgement of each will be in the mail as soon as possible.

CIRCUIT RIDER'S REPORT — MY usual weekend schedule is to take an early train to Toronto Saturday morning, say Mass at St Anthony's at 11 a.m. We usually talk and eat for two hours afterwards. Then I go by bus to Peterborough for Bible study; stay overnight and say Mass at 8 a.m. Then some members of Holy Faith drive me to Cobourg for a 10:30 Mass at St Mary's. It sure makes the time pass. No priest ever had more wonderful and faithful friends.
[Editor's Note: The foregoing is not reported to point out an exceptional case, but rather to remind us all that this is the norm for our pastors. This letter to the Editor was not intended for publication but came in just at the right time to make the point.]

LETTER TO A BISHOP — I BELIEVE the "Subjectivity" of Priests & Parishes has curtailed the advancement of the Catholic Faith -- even to the extent in some cases of total ecclesiastical introversion.
I believe in a general, happy and loving discipline in the whole Church family.
I believe our impact on social discipline must be based on how we witness our Catholic Faith.
I believe a Congregation witnessing in family Eucharists, and, an acknowledgement of who they are, is essential to growth before there is concern for a building in which to worship.
I believe in a "Oneness" of Bishops and Clergy in the extension of the Kingdom.
I believe I have been through the mill enough to know life in order to be of real help to a congregation entrusted to me.
Now: I believe in episcopal direction but also in episcopal consultation with clergy and laity.
I believe in the Jesuit concept of material needs of clergy.
I believe in continuous outreach or perpetual Catholic evangelism even by informal invitation to come and see and share.
I believe in the Prayer Book as the modus operandi of worship and the private and corporate response of our Faith.
I believe in the proper liturgical observations, Catholic manual acts and the corresponding preaching of the Gospel of Christ.
I believe it is not easy for those who have followed Episcopalian traditions to forget "congregationalist" power.
[Editor's Note to Wardens and Vestrymen: The foregoing was written by a priest seeking a cure. If your beliefs and his are in agreement, write NewsX and I will put him in touch with you.]

HITHER & YON — FROM All Saints', Palatka, Florida: [We were] honored to have Bishop Frank R. Knutti & his wife on his first official visit at which time he confirmed two members of the congregation.
From Good Shepherd, Oklahoma City: (12 March) [we] will have a place to call home -- be it ever so humble . . . it will be ours for a while. As presented and voted upon at the parish meeting last Sunday, the building . . . will be the church home just as soon as it can be made ready for use. (19 March) Don't Miss All the Fun! Work on Good Shepherd's soon-to-be church home is progressing.
From Holy Cross, Webster, New York: I doubt that we can imagine the number of hours it has taken some of our men to plan and create the center aisle. . . Our thanks to the . . . hard working parishioners who spent many evenings and Saturdays at the church to complete this project.
From The Boston Stump: Several gifts have been received . . . All are most welcome. Truly, it is a lift to our spirits to know that we have friends. And, oh my! how we do need the money! The shoe string on which we operate has many a frazzled knot in it.
From The Advocate: A parish is truly blessed when God entrusts care and education of His little ones to it -- such is the case at St Alban's [State College, Pennsylvania]. On Quinquagesima Sunday morning, St Alban's Church School (or "Little Church" as its members call it) took a giant step forward. After the devotions the group divided into two classes. An instructional session for primary school children and intermediate grades is now our expanded educational offering.
From the Editor: Share your parish activities with others -- send your weekly bulletins or newsletters or whatever to NewsX.

THE 1928 PRAYER BOOK IS
ALIVE and WELL
IN THE ANGLICAN CATHOLIC CHURCH

Thus reads a bumper sticker being offered by the Anglican Church of the Good Shepherd, POB 205, Woodbury, New York 11797. The price quoted is 60¢ each in small quantities, up to 500. No mention is made of postage and handling.

FROM THE DIOCESES — RESURRECTION: The 1980 Annual meeting of the Diocesan Synod of the Diocese of the Resurrection will be held May 9 and 10 at our Lady of Fatima (R.C.) Retreat House in Elmhurst, Pennsylvania. . . The Synod . . . will be asked to give final ratification to the new Diocesan Constitution, to pass some Canons to implement some of its provisions, to elect a new Standing Committee and Ecclesiastical Court, to consider the Amendments forwarded from the Provincial Synod for action, and to consider such other business as may lawfully come before it.
MID-ATLANTIC: The Mite Box & Good Friday offerings given to the Diocese last Spring were sent to the Right Rev'd Robert Mercer, Bishop of Matabeleland, Rhodesia, who is a giant among the defenders of the faith.
HOLY TRINITY: The 1980 Synod of the Diocese . . . will be held May 7-10 in Albuquerque, New Mexico, hosted by St Peter's Anglican Catholic Church. Matters for consideration will include reception of new parishes, the election of members to the Standing Committee and Ecclesiastical Court, ratification of those portions of the Provincial Constitution previously provisionally ratified, action on amendments to permanent portions of the constitution, action on amendments to the diocesan canons, and the budget.
The Anglican Catholic Youth Conference will be held at Emerald Valley Ranch near Colorado Springs August 17-23.

OF YOUR Christian charity, pray for all our bishops, priests and deacons -- and for their safe travel.

JUN 9 1980

FCC The Fellowship of Concerned Churchmen NEWS EXCHANGE

Volume III Number 7

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15

June AD 1980

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DIRECTORY: Changes noted are underlined and apply to the Spring 1980 Directory (NEWS EXCHANGE, Volume III, No. 2): ARKANSAS: Eureka Springs, Anglican Fellowship of the Ozarks, POB 252, 72632; 501-253-7099, -9800 (after 6 p.m.) CALIFORNIA: Chico, St Augustine, c/o Rt 1, Box 453AA, 95926; 916-345-1809 / Coalinga, All Saints, c/o 135 E Elm St, 93210; 209-935-1585 SOUTH DAKOTA! Madison, St David the Archbishop, c/o 809 N.E. 7th St, 57042; 605-256-4690, -4695, 336-9593
Please make these changes to your Directory. Inasmuch as FCC's Board has directed that the directory be published in a new format (not presently precisely defined), the Managing Editor herewith solicits your ideas as to format and content - with, as usual, no guarantee that he will pay any attention whatsoever to anybody about anything! Seriously, I would appreciate any ideas you may care to offer.

FATHER FOLAND RETIRES

HOWARD Lane Foland, 71, self-styled "Assistant Janitor of Hillspeak" &, in later years, "Ogre of the Ozarks", retired at the end of April as Director of SPEAK and the Episcopal Book Club and as Editor of TAD. Priested in 1941, Father Foland will continue to live atop Grindstone Mountain at his beloved Hillspeak, the former Silver Cloud Ranch and "choice piece of Ozark real estate" to which he moved 20 years ago on St Mark's Day, after the burgeoning book club and TAD became too large for their quarters at the back of All Saints' Rectory in Nevada, Missouri.

In the acquisition of land for Hillspeak, in the selection of "books-of-the-seasons" for EBC, in the editing of The Anglican Digest, and in implementing Operation Pass Along, the peculiar genius that is Father Foland's has left its mark.

A Kansan by birth and, in later life, completely adverse to stirring off his mountaintop, he gained first-hand knowledge of the country when in his youth he traveled the nation (from Wyoming to Florida) with his parents. It was in Columbus, Mississippi, while he was working on a railroad survey crew, that he "found the Church". He studied architecture at Washington University in St Louis and "flunked everything but swimming", and then went on to win scholastic honors in English at Kenyon College, Gambier, Ohio; was graduated cum laude. His seminary was Seabury-Western, which awarded him an honorary doctorate in divinity in 1965. Eight years later, the Episcopal Theological Seminary in Kentucky, at Lexington, awarded him an honorary Doctor of Letters. In between those two, the American Church Union voted him its annual Keble Award "in recognition of distinguished service to God and the Church."

He was a founding member & director of the Fellowship and saw it through to its St Louis Congress in 1977 (which he attended despite his reluctance to leave Hillspeak).

Father Foland has been described as "that rarest of men: a visionary who specializes in making dreams come true."

Today, as he sits in his study in the big white farmhouse atop Grindstone Mountain, with its view "plumb to Missouri", he can see that some of those dreams -EBC, TAD, Pass Along, Hillspeak itself- have come true, and that the others are a lot closer to fruition than if there had not been a Howard Lane Foland, priest and defender of the Faith, hard-working servant of the Church.

"FCC PRESS"

WHAT amounted to the establishment of the "FCC Press", but without such a formal designation, came out of the Fellowship's deliberations at its annual meeting in New Smyrna Beach, Florida, in April. The Rev'd Dr Carroll E. Simcox, retired Editor of The Living Church & two-term president of FCC was designated its Editor and Capt W. R. Swindells, Managing Editor of The Anglican Digest & two-term "veep" of FCC, was named Managing Editor. Presently, three pamphlets, a sermon series (initiated by the Bishop of the Southwest), and NEWS EXCHANGE are products of the "press". Steps were taken at the meeting to add other educational materials to the inventory as soon as they can be written and published.

For the present, FCC offers Dr Simcox's pamphlet on the Prayer Book revision, Death by a Thousand Cuts, or "What Are They Doing to Your Prayer Book?" (now in its third printing); Bishop Robert C. Harvey's pamphlet on the ordination of women, Witchcraft, Priestesses & the Domino Effect; Opening Addresses of the Church Congress (St Louis, September 1977, somewhat dated but a publication every sound Churchman should have as part of his library of the continuing Church); NEWS EXCHANGE, and, most recently, the Harvey Sermon Series.

To order any or all of these publications, fill in the order blank (or, if you don't want to cut up your copy of NewsX, make out your own order) and send it with your remittance to: FCC, POB 252, Eureka Springs, AR 72632.

[] ___ copies of Death by a Thousand Cuts (single copy 50¢; 45¢ each, 10 or more) $____.__
[] ___ copies of Witchcraft, Priestesses and the Domino Effect (single copy 60¢, 50¢ each, 10 or more) $____.__
[] ___ copies of Opening Addresses (single copy 50¢, 45¢ each, 10 or more; supply limited) $____.__
[] A sample copy of the Harvey Sermon Series (see April NewsX for details)
[] I enclose $____.__ as a tax-deductible contribution to FCC.
I wish to remain on (be added to) the NewsX mailing list.
Total enclosed $____.__

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(City, State, Zip Code)

[Note: For delivery of pamphlets by first class mail, add 10% To have sample copies of NEWS EXCHANGE sent to potential readers (we think, at a minimum, that every rector, vicar, priest-in-charge, visiting priest and vestryman should have his own copy), attach a plain piece of paper to your order with name, address, and zip code for each person to whom you wish a sample copy sent. Please note, too, that remittance must accompany an order for all pamphlets. We are not set up to bill, but will gladly quote you quantity prices, including shipping, if requested.]

OFFERED

BY the Anglican Advancement Fund - a taped series, The Anglican Hour. The series starts with an address by Mr Perry Laukhuff on what the Anglican Catholic Church is, and goes on to deal with each of the 12 articles of the Apostles' Creed. Each program is by a different ACC bishop, priest or lay reader. Tapes, either cassette or monaural reel-to-reel, are $10 each; cassettes cover two full programs (thirty minutes each side); reel-to-reel tapes cover one program. Sample copies are available to parish, and other, organizations. Send inquiries & orders to: The Anglican Advancement Fund, POB 1204, Abingdon, VA 24210, and make your remittance payable to the Fund.

BY a Virginia craftsman - "a thoroughly handsome altar cross, of my original design, executed in walnut, which awaits application of the wood finish. Should there be a church group forming, in need of the cross, it will cost them exactly $1.00, plus shipping, and the reason therefor is so that it can be made a memorial . . ." To request the cross and to inquire about other "liturgical furnishings", write: Mr Tom E. Moore, 6105 Brandon Av, Springfield, VA 22150.

BY The Canterbury Guild, POB 9993, Austin, TX 78766: Bishop Robert Harvey's The Holy Slice and A House Divided. Both books are priced at $1.95 each (2 for $3.50), postpaid; and both are available, postpaid, for one dollar each in lots of 10 or more. NewsX is advised that there are a good number available, but a reprinting is not contemplated. Good solid material to give to Episcopalians to help them make up their minds.

BY Mrs Berenice Reed, 3116 S Joplin Ct, Aurora, CO 80013: The Mass, An Anglican Catholic Prayer Book for Children, $2.50 each (see April NewsX for description).

BY Hillspeak's Operation Pass Along: used 1928 Prayer Books. Send your request to: Operation Pass Along, Hillspeak, Eureka Springs, AR 72632; you will be advised of postage and handling charges.

HITHER & YON

FATHER John Bruce Medaris, SSC, Rector of the Church of the Incarnation, Orlando, Florida, has been named "Archdeacon of the East, American Jurisdiction" by Bishop Pagtakhan (Philippine Independent Church) . . . Nine parishes in Alabama, Florida, Georgia, Virginia and North Carolina chose Father Medaris as their leader as they withdrew from the Diocese of the Southeast.

BISHOP C. Dale David Doren, Ordinary of the Diocese of the Mid-Atlantic States, has been received into the Sovereign Order of St John of Jerusalem, Knights Hospitaller, as a Prelate in the Grand Priory of America; Fr Maurice H. Freemyer, Rector of St Anthony's Church, San Antonio, Texas, has been appointed Chaplain-General for the Grand Priory of America; and Frs Albert J. du Bois, Senior Priest of the Pro-Diocese of St Augustine of Canterbury, and David Marion-Davis, Rector of St Margaret's, Houston, Texas, have been received as Chaplains.

FROM The Mail Tribune, Medford, Oregon: Fr Will Augsburger manages several careers at the same time. He's an Anglican priest, a registered nurse and administrator of a nursing home in Bandon. His work with the Anglican Church covers four parishes. As a result he travels 600 miles each Sunday, starting with a 7 a.m. Mass in the chapel of St Alban's Home in Bandon. He arrives at St Andrew's in Jacksonville in time for an 11 a.m. Mass & manages to be in Arcata, California, for the 5 p.m. Mass with a stop for lunch in between. His fourth parish in Brookings is under charge of a deacon, but Augsberger sometimes helps out.

FROM The New Tidings (St Andrew's, Tallahassee, Florida) we learn that St Timothy's, Charleston, South Carolina, voted to join the Anglican Catholic Church by 59 to 9.

NEWSX FEEDBACK

THE unbound Anglican Missal, offered in the April issue went to the Church of the Holy Apostles, Glendale, California. According to a report from its donor, it will be bound and "we will see that some needy priest gets it." The Outline of Christianity set was passed along to St Joseph of Arimathea Seminary in Berkeley, California. [Note to those who requested the Missal or "Outline": Your names have been given to Pass Along to add to its request file for the items.]

THE response to the census form was good, but not complete. As soon as the ME has a chance to draw a really deep breath, he will tabulate, and report, the results. Meanwhile, if you've not sent yours in, check the April issue (An Idea Whose Time Has Come - yes, I've been corrected, thank you) & send the information.

A PROPOSAL TO ALL CONTINUING ANGLICANS

WE AGREE: That we are in communion with one another and with all who accept the Affirmation of St Louis as also with all other faithful Anglicans and Catholics. We have in mind those Provinces which have not adopted uncatholic changes, and other Catholic bodies.

That we will refrain from public criticism of the bishops, priests and laity of the other group, and will use our influence to restrain others in doing so.

That all priests and congregations be free to come under the bishops and dioceses of either group.

That as far as possible we avoid establishing parishes in close proximity to those of the other group.

That it is understood that the priests and laity of one group are welcome at the altars of the other group.

Our purpose is to remove the scandal of division which is keeping priests and laity from joining us. We hope this may be a first step toward further unity and that our agreement may be published in such of the media as is available to us. ---Father R. F. Palmer, S.S.J.E., Anglican Catholic Church of Canada

ORDINATIONS

AT the Lutheran Church of the Redeemer, Winter Park, Florida: Lou Campese to the priesthood and Julian Ensley to the diaconate.

AT St Paul's Lutheran Church, Oklahoma City: William Louis McMurry to the diaconate

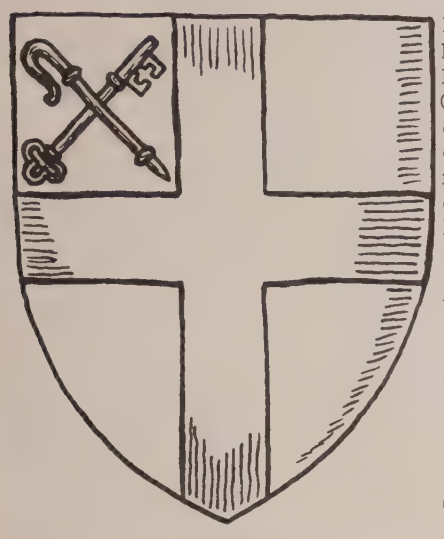
WANTED

BY a congregation in Alabama: "a priest who is at least tolerant of laymen who are not extreme 'high church'." Write: Mr Charles W. Laue, POB 560, Atmore, AL 36504.

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BASED on the work of Leland Hilligoss, a parishioner of Holy Apostles in St Louis, the College of Bishops has adopted a shield & flag for the Anglican Catholic Church. In the medieval vocabulary that heraldry still uses, the arms are blazoned [described]: Argent, a quarter azure, over all a cross gules, in canton, a key, ward up and to the sinister, in bend sinister, surmounted by a crozier, crook up and to the dexter, in bend, both argent." Both for the shield and for the flag . . . the colors and their arrangement are the same as on the shield and flag of [the Church of our former obedience]. St George's cross, red on white, is retained, and the crozier and key in saltire, white on blue, preserve the allusion to Scotland whence came the orders of the American Church.

The key & crozier, with the key on the dexter and the crozier on the sinister, were in the arms of Bishop Seabury. The crozier & key, arranged as we have them, are the upper half of the arms of the See of Nova Scotia, the first in Canada. Nova Scotia's is the usual Anglican arrangement; Seabury probably reversed the positions accidentally. However, Seabury's arrangement is preserved on the reverse of the flag, since a device that is toward dexter on a shield is toward the staff on a flag.

The patterns of crozier & key and the shape of the shield may vary at the discretion of each artist, but the positions and colors may not.

A provincial shield will not include a mitre. That element in a shield suggests that it is personal (and that the person involved is a bishop). ---The Courier

ACC's HOLYROOD SEMINARY

THE site of Holyrood Seminary is about two miles from the center of the Village of Liberty [New York] in a small hamlet known as Loomis. The former privately-owned doctors' hospital which will soon be converted into classrooms, a chapel, library, dining room, kitchen and student bedrooms (as well as guest rooms for visiting lecturers and bishops), was built about 60 years ago as a fresh air sanitarium for wealthy New York City residents suffering from TB. Almost all the homes in the hamlet were built during the same period to provide rather posh housing for the professional staff.

About 30 years ago the sanitarium became a medical hospital, offering quality personal care for both short and long term patients - and a very large number of the young people throughout the county still point with pride to the place of their birth.

Two years ago a larger, partially state-financed hospital opened and pressure from the State to close Liberty-Loomis Hospital proved successful. The building has remained unused since then. Much work awaits. Remaining hospital equipment must be sold. Some partitions must be removed to make better use of space. Interior and exterior painting must be done. A kitchen, suitable for a seminary, must be equipped. A dining room and student lounges and classrooms must be prepared & finished. Student rooms must be readied. A library must be outfitted with shelving and furniture, and book donations must be sought vigorously.

The huge furnaces, the electrical, plumbing and sprinkler systems must all be made operable again. Fire & smoke alarms must be checked & fire equipment made usable for emergencies. Drapes must be made, and carpeting and tile put down. Landscaping, especially along the large front circular drive, must be redesigned and improved. Gutters & leaders must be checked. Insulation and new combination storms and screens must be installed. In the 12 to 14 wooded acres behind the seminary building, some well-planned cutting and trimming must be done. In time, it is hoped that those woods will provide the site of a summer youth camp with a pool and cabins and whatever rustic buildings are needed to provide an enjoyable and educational summer for Anglican youth.

Near the main building, just to the right of the circular drive, is a sturdy six-unit apartment building; each unit consists of a three-room apartment. It once provided nurses' quarters since many of the nurses came from Australia, England and South Africa. If this building also can be bought, it will provide housing for either married students or visiting faculty.

Anglicans throughout the United States must be sacrificially generous if all that is to come to pass. Despite the fact that so many congregations are struggling to find the means to buy or build church buildings, and to meet current expenses, few Anglicans, if any, will fail to realize the importance of having an Anglican seminary where postulants for Holy Orders can be assured of a solid academic and spiritual preparation of Anglican teaching, scholarship and worship so that they may serve the Church in keeping with full Anglican tradition and heritage. [Editor's Note: Accompanying the news release from Fr Richard A. Stevens, Seminary Coordinator, was a letter calling attention to a Whitsunday appeal for funds. The release and letter reached NEWS EXCHANGE much too late to meet that date, but Holyrood, like Rome, will not be built in a day; there will be a continuing need for contributions. Send your contributions to the Anglican Seminary Fund, Holyrood Seminary, POB 707, Liberty, NY 12754. Says Father Stevens, "Gifts are tax deductible and will most certainly be accepted at any time."]

PARISH PROGRESS REPORT

FROM St Augustine's, Pflugerville, Texas: No doubt you've noticed the very fine wall-to-wall carpeting which now covers the nave of our rustic little cathedral. For that exceedingly generous gift, we are greatly indebted to an anonymous donor. Equally striking, you may have also noted the impressive concrete work done by Ross Sterzing and friends earlier this month which produced our new front steps and walkways. With the plantings and the new concrete work, our west end is undergoing a vast improvement.

WHERE DO YOU MEET?

WE have been aware for a long time of some seemingly incongruous meeting places for Anglican congregations, both by report and through actual participation. We've worshipped with fellow Anglicans in funeral home chapels, in a rural Methodist church, in a hobbyshop, in the "catacombs" of an AHEPA meeting hall, & we have had reports of meetings in a ballet practice room, in schoolhouses, in 7th Day Adventist churches, in a barn, and many others. Somehow, neither the actual experience nor the reports sank in until we started looking for a meeting place ourselves. It came down to the ready room of a fire station (to which we were most welcome, but warned that when an alarm came in, all hell broke loose - not really conducive to quiet, dignified Anglican worship) or the lower floor of a day nursery school in which all the furniture is 1/3, or thereabouts, size. We chose the peewee furniture over the fire alarm, but that inspired us to write this little piece and invite you to tell us where you are meeting or have met. Just drop us a line or two (a postcard always does nicely and costs a third less). We'll print some of the more interesting reports in subsequent issues of NEWS EXCHANGE.

FATHER's COGITATIONS

UNDER that somewhat intriguing title in the latest issue of the newsletter from the Church of St Dunstan, Minneapolis, comes the following:

My dear Family: There is much confusion today concerning what kind of service should be held each Sunday within a parish of the Anglican Catholic Church. Because of the importance of the matter, this month's cogitation will be devoted exclusively to that subject.

The Canons of our Church are quite explicit in this area, albeit somewhat confusing to any not familiar with the history of the worship of the Church. Perhaps a good place to begin would be to reacquaint ourselves with the canons involved.

Title XII, Canons 1.01, 1.02, 2 & 3 state that it is the duty of every Bishop, Priest and Deacon to say the Office of daily Morning and Evening Prayer. And further, where possible, such should be done so that the congregation may pray with him. In addition, those canons state that the clergy are bound to celebrate, assist in, or participate in the Celebration of Holy Communion on every Sunday & other day for which a Collect, Epistle and Gospel are provided in the Book of Common Prayer.

Title XVIII, Canon 2, states that every Baptized member of the Church shall pray daily, read Holy Scripture regularly, & attend Divine Service regularly on the Lord's Day, and on other days of obligation (excepting sickness or other unavoidable cause), and resort to the Sacrament of the Body & Blood of Christ (when confirmed) when the same may be had. Canon 2 further states that "The Holy Communion is the chief act of Christian worship. On the Lord's Day and on every other day for which Collect, Epistle and Gospel are provided in the Book of Common Prayer, it shall be the duty of every Priest in charge of a congregation to see that this Sacrament is administered at the time & place at which the greater part of the congregation may conveniently attend."

A paraphrase of the above might read as follows:It is required that Morning & Evening Prayer will be said daily (including Sunday), and the Eucharist will be celebrated every time there appears a proper Collect, Epistle & Gospel in the Book of Common Prayer. Further, it is expected that the congregation will attend the Offices of Morning and Evening Prayer (or read them in the privacy of their homes if unable to attend), and it is required that all attend the Celebration of Holy Communion whenever offered.

(To be concluded next month)

Pray, brethren, for all our traveling pastors.

THE THEOLOGICAL 1962

FCC The Fellowship of Concerned Churchmen
NEWS EXCHANGE

Volume VII Number 8 July AD 1980

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. ---Joshua 24:15

JUL 31 1980

THE BOARD of Directors of FCC at its annual meeting directed that the format of the Directory be so changed that it would be evident which congregations are formally a part of the Anglican Catholic Church and which are not. To the best of the Editor's ability to cut through the ofttimes confusing and sometimes contradictory reports that come into his cell, he has done just that. There are three groups: 1) those congregations that appear to have a formal tie with the ACC in the United States; 2) those that appear to have such a tie with the Anglican Catholic Church of Canada; and 3) all others which have requested listing in FCC's Directory. No diocesan affiliations are given. Sadly, no meeting information is given, despite repeated requests, because that which is available to the Editor is neither up-to-date nor complete. The information is a point of entry - the minimum necessary to enable a traveler or a new resident to find a continuing church.
Your help in correcting and refining the list is solcited.

ANGLICAN CATHOLIC CHURCH IN THE UNITED STATES

ALABAMA

Atmore: St Andrew, POB 843, 36502; 368-3897 / Mobile: St Charles the Martyr, 1910 Old Government St, 36606; 928-9418, 344-0633, 473-4064

ARKANSAS

Eureka Springs: Anglican Fellowship of the Ozarks, POB 252, 72632; 253-7099, -9800

CALIFORNIA

Anaheim: St Mary Magdalene, POB 4729, 92803; 774-8100, 991-4488 / Covina: St Luke, 20769 Mesarica Rd, 91724; 967-3333 / Downey: St Michael, 11425 Paramount Blvd, 90241; 869-8044 / Granada Hills: St Mary the Virgin, 11321 Bertrand Av, 91344; 368-3300, -3000, 360-5909 / Santa Ana: St Therese of the Child Jesus, 105 W Stevens, 92707; 556-1545, 581-3498 / Walnut Creek: St Martin of Tours, c/o 1537 Alamo Way, Alamo 94507; 837-0438, 757-2551

COLORADO

Boulder: St Teresa of Avila, 155 S 42d St, 80303; 494-5696, 499-3260 / Colorado Springs: St Athanasius, 3105 Downhill Dr 80918; 598-5207, 635-2225 / Denver: St Mary, 2290 S Clayton, 80210; 758-7211 / Fort Collins: St Anne, 1614 Adriel Circle, 80524; 484-5186 / Idaho Springs: Calvary, POB 269, 80452; 567-2477, -4575 / Westcliffe: St Matthew the Apostle, POB 206, 81252; 783-2213, -2338

CONNECTICUT

New Canaan: Holy Spirit. c/o 102 Valley Rd, 06840; 966-0939

DISTRICT OF COLUMBIA

Washington: St Hilda of Whitby, 4000 Cathedral Av, NW (612A) 20016; 965-9896

FLORIDA

Palatka: All Saints, c/o 200 Linda Lane, 32077; 325-3744, -3890, -7192 / Palm Harbor: St Edward the Confessor, 2609 Whitley Av, 33563; 784-0909, 525-2405 / Pensacola: All Saints, c/o 901A New Warrington Rd, 32507; 453-1422, 433-8477, 456-2611 / Tallahassee: St Andrew, c/o 2343 Kilkenny, E, 32308; 385-3116, 877-2854 / West Palm Beach: St Augustine of Canterbury, 1902 Sherwood Forest Blvd, 33406; 967-0121, 588-7609

GEORGIA

Atlanta: St Barnabas, c/o 3779 Vermont Rd, NE, 30319; 237-6874, 876-8027, 448-8119

ILLINOIS

Elmhurst: St George the Martyr, c/o 404 Argyle, 60126; 833-5774

INDIANA

Bloomington: Good Shepherd, 8240 N Fox Hollow Rd, 47401; 876-2453 / Evansville: St Mary the Virgin, POB 5461, 47715; 477-1664 / Indianapolis: St Edward the Confessor, 3662 Nobscot Ct (1-A), 46222; 926-6940, 283-5497, 849-9744 / Muncie: All Saints, 121 N Dill, 47303; 289-4922

IOWA

Des Moines: St Aidan, 4807 Aspen Dr, West Des Moines 50265; 223-1591 / Iowa City: All Saints, POB 868, 52240; 351-1666, 338-8903, 365-9869 / Sioux Center: St Anselm, 333 - 4th Av, NE, 51250; 722-1671

KANSAS

Fort Scott: St Francis, POB 425, 66701; 223-2838, -2560, -3293 / Parsons: St Matthew, c/o 1511 Washington, 67357; 421-5804

KENTUCKY

Ashland: St Mary, 3429 Blackburn Av, 41101; 324-8086 / Dayton: St John the Evangelist, 219 Glazier Av, Bellevue 41073; 261-8173, 781-5006 / Lexington: Holy Family, 2460 Mira Hill Ct, 40509; 269-7411 / Louisville: St Michael & All Angels, 1913 Roanoke Av, 40205; 451-4693

LOUISIANA

New Orleans: Christ, c/o 5109 Montegut Dr, 70126

MARYLAND

Annapolis: St Charles the Martyr, POB 224, Millersville 21108 224-4269, 721-7574, 987-5873 / Baltimore: Our Saviour, POB 83 Sykesville 21784; 661-2675 / Brunswick: St Mary, POB 84, 21716; 834-8034, 874-5341, 834-8227

MASSACHUSETTS

Boston: St Botolph, POB 1951, 02105; 456-8645, 734-7267, 742-1508 / Harvard: St Alban, POB 428, 01451; 456-8645, -8705

MICHIGAN

Battle Creek: All Saints, 263 Berkley Av, 49017; 964-7886, 963-0420, 349-7161 / Grand Rapids (2): St Paul, 3412 Leonard, NW, 49504 & St Peter the Apostle, 1575 Alexander, SE, 49506; 452-4660, 455-2232, 454-2917 / Hastings: St Matthias, 318 S Broadway, 49058; 948-8588 / Howell: Epiphany, POB 145, 48843; 546-8249, -9787 / Kalamazoo: St Patrick, 1616 Merrill, 49008; 349-7161, 342-4141, 327-9536 / Muskegon: Holy Spirit, POB 413 49443; 452-4660, 726-4391, 798-1037 / West Branch: Holy Faith, POB 531, 48661; 345-5700, -5555

MINNESOTA

Minneapolis: St Dunstan, c/o 4800 Dupont Av, S, 55409; 824-3933, 636-1552, 474-9032 / St Paul: St Chad, 2085 Grand Av (105) 55105; 698-2250, 471-8653

MISSISSIPPI

Biloxi: Resurrection, PO Drawer AK, 39531; 388-6777, -3776 / Pascagoula: Ascension, c/o 2803 Montclair Av, 39567; 769-2899

MISSOURI

Ava-Mountain Grove: St Francis in the Ozarks, Rt 4, Box 66, Ava 65608; 683-2078 / Kansas City: St James, 8520 High Dr, Leawood KS 66206; 268-3485, -8833, 381-2980 / St Louis (2): Ascension, c/o 1628 Jonquil Dr, 63119; 843-6152, 961-2469 & Holy Apostles, POB 3854, 63122; 821-4091, 965-4433, 862-1869

MONTANA

Kalispell: St Joseph, 728 - 4th Av, E, 59901; 755-8755, 887-2556, 883-2503

NEW HAMPSHIRE

Concord: St Luke, c/o 19 Pearl, 03301; 224-0752, 228-1854, -8629 / Conway: St Margaret of Scotland, POB 213, Centre Harbor 03226; 253-6312, 447-2318, 323-7967 / Jefferson: St Dunstan of Canterbury, c/o Geo Brackett, RFD 1, 03583; 466-5111 Nashua: St John Chrysostom, c/o 5 Burgess, 03060; 882-2954 / Wakefield: St Michael and All Angels, c/o Mackinney Real Estate, Rt 153, 03872; 522-8804

NEW JERSEY

McAfee: St Athanasius and Bergen County Anglican Mission, POB 906, 07428; 827-3028 / Orange: St Mark, 772 E Clarke Pl, 07050; 678-0057 / Pennington: St Peter, c/o RD 2, Stone Rows Farm, Stockton 08559; 397-0349 / Pennsauken: St Richard (no further information) / Plainfield: St Stephen, POB 591, Bound Brook 08805; 356-6873, 233-0990

NEW MEXICO

Albuquerque: St Peter, 811 Pennsylvania, NE, 87110; 883-1624, 293-7613, 299-6551 / Carlsbad: St Andrew, POB 899, 88220; 887-0215, 885-2798, -3655 / Hobbs: Holy Trinity, POB 545, 88240; 393-2307

NEW YORK

Brooklyn: St Mary the Virgin, 6510 Henry Peter Sq, 11220; 748-3762 / Buffalo: St Dunstan, c/o 55 Galewood Rd, Wilson 14172 751-6675, 937-7757, 297-0842 / East Williston: Nassau County Anglican Mission, c/o 441 Sagamore Av, 11596; 741-2180 / Islip: St Stephen, POB 603, Great River 11739; 277-4271, 581-2269 / Liberty: Blessed Sacrament, POB 704, 12754; 292-8622, -5559, -4743 / Poughkeepsie: Holy Comforter, 18 Davies Pl, 12601; 677-5638 / Webster: Holy Cross, POB 131, 14580; 671-0411

NORTH CAROLINA

Fayetteville: Incarnation, c/o 2416 Colgate Dr, 28304; 323-0213

OHIO

Akron: St Mary, 749 Blaine Av, 44310; 376-9656, 431-3252 / Cleveland: St James, 5607 Whittier Av, 44103; 431-3252 / Columbus: St Anne, c/o 1550 Slade Av (204), 43220; 451-6214, 457-3855 / Conneaut: St Gregory, c/o 454½ State, 44030; 593-2522 / Coshocton: St Paul, 1242 E Main, 43812; 622-0986, -3899 / Dayton: All Saints, c/o 1813 Harvard Blvd, 45406; 274-8328 / Lancaster: St Luke, 310 Hillside Av, 43130; 653-8607, 569-7749 / Wickcliffe: Resurrection, 29036 Ridge Rd, 44092; 943-5265, -1013

OKLAHOMA

Muskogee: Advent, Rt 1, Box 129A, Fort Gibson 74434; 478-3016 Oklahoma City: Good Shepherd, POB 18634, 73154; 341-5552 / Tulsa: St Stephen, 2724 S Lewis Av, 74114; 749-4143, 627-1290

PENNSYLVANIA

Oreland: St Richard, c/o Geo Arnold, Orvalla & School Rds, Hatfield 19440; 822-9630 / Philadelphia: Holy Sacraments, c/o Wynnewood Park Apts 19E, Wynnewood 19096; 272-0731, 688-9282, 848-4092 / Philipsburg: St Thomas of Canterbury, 777 Cricklewood Dr, State College 16801; 234-4650, 237-7123 / Pittsburgh Holy Trinity, POB 12814, 15241; 343-9283, 221-3598 / Scranton St David, POB 65, West Side Sta, 18504; 346-4637 /Sellersville: Incarnation, c/o 1029 Green, Perkasie 18944; 201-752-8580, 215-822-9178 / State College: St Alban, 777 Cricklewood Dr, 16801; 234-4650, 238-5789

SOUTH CAROLINA

Charleston: St Timothy, 68½ Queen, 29401; 723-6280, 722-6351, -3595 / Florence: Our Saviour, 310 Cherokee Rd, 29501; 662-5179, -8114

SOUTH DAKOTA

Madison: St David the Archbishop, c/o 809 NE 7th, 57042; 256-4690, -4695, 336-9593

TENNESSEE

Franklin: St Dunstan, c/o 1220 Taggartwood Rd, Brentwood 37027 / Kingsport: St Andrew, c/o 1433 Linville, 37664; 246-2313 / Knoxville: St Catherine, c/o 1633 Winding Ridge Tr, 37922; 966-3395, 690-5177 / Memphis: St Thomas the Apostle, c/o 53 W Lafayette Circle, 38111; 323-4889, 388-1504 / Sewanee: St Stephen, 37375; 598-5204, -5832

TEXAS

Austin: St Augustine, POB 9993, 78766; 327-2479, 453-5950 / Beaumont: St Bartholomew, c/o 11525 Burdine Way (413), Houston 77035; 721-0355, 886-4994 / Bedford: St Bede, POB 136, 76021; 817-498-1147, 268-2127, 214-369-7416 / Conroe: St Hugh 11525 Burdine Way (413), Houston 77035; 721-0355, 582-6823 / Corpus Christi: Holy Trinity, 3120 Ocean Dr, 78404; 884-6925, 991-2912 / Ennis: St Anne, c/o 800 South I-45, 75119; 875-5744, -2104 / Grand Prairie: St Charles the Martyr, POB 575, 75051; 262-5539 / Houston (3): St Edward, 11022 W Bellfort, 77099; 495-4035 & St Gregory the Great, 3752 Bellaire Blvd, 77025; 669-9545, -9912, 482-0201 & St Margaret, 11525 Burdine Way (413), 77035; 721-0355 / Midland: St Paul, POB 2042, 79702; 683-6405, 682-3194 / New Braunfels: St Joseph, 941 Fredericksburg Rd, 78130; 629-2915 / Plano: St Mary, 1602 - 15th Pl, 75074; 423-7834, 596-4735 / San Antonio: All Saints,

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VERMONT
Randolph Center: Incarnation, c/o Fr Stephen M. Springer, 05061; 728-9602
VIRGINIA
Abingdon: Good Shepherd, POB 561, 24210; 628-5262, -2285 / Alexandria: St Andrew of Scotland, POB 3333, 22302; 370-1122, 751-4552 / Amherst: Ascension, POB 552, 24521; 946-5498, -5990, -5461 / Centreville: Ascension, 13941 Braddock Rd, 22020; 751-4552, 281-1790 / Christiansburg: St Peter, POB 238, 24073; 382-7970, -3153, 552-1587 / Clifton Forge: St Stephen, POB 83, 24422; 862-4688, -1440 / Newport News: St Matthew, POB 1261, 23601; 596-1676 / Portsmouth: St Mary the Virgin, POB 2283, 23702; 703-828-6834, 804-485-2851 / Richmond: Christ the King, Suite 695, Seaboard Bldg, 3600 W Broad 23230; 320-5696 / Roanoke: St Thomas of Canterbury, POB 7859, 24019; 992-3151, -2336, 362-6583
WEST VIRGINIA
Lewisburg: St Michael the Archangel, c/o 312 Maple, Hinton 25951; 466-2395, 645-3048
WISCONSIN
Janesville: All Saints, 57 S Blackhawk, 53545; 756-1550, 752-9277
WYOMING
Cheyenne: Blessed Sacrament, c/o 3566 Essex Rd, 82001; 632-6282, -4430

ANGLICAN CHURCH OF CANADA

ALBERTA
Calgary: Resurrection-Anastasis, 8 Windsor Crescent, SW, T2V 1V3; 252-0642, 277-1580 / Edmonton: Resurrection, c/o 10320 76th St, T6A 3A7; 465-1073, 452-2855
BRITISH COLUMBIA
Cache Creek: POB 489, V0K 1H0; 457-6461 / Vancouver: SS Mary & Martha, 2243 W 47th Av, V6M 2M8; 266-6098 / Victoria: St Athanasius, c/o 5238 Beckton Rd, V8Y 2C1; 658-5575, 384-1530
ONTARIO
Bramlea: c/o 12 Bedford Crescent, L6T 1R4; 459-4108 / Cobourg St Mary, c/o 295 King St, W, K9A 2N4; 372-8637, -6601 / Glengarry: Holy Rood, POB 1101, Alexandria K0C 1A0; 525-3696 / Hamilton: St Matthias, POB 6424, Sta F, L9C 6L9; 529-2318 / Oshawa: Holy Spirit, c/o 390 Dianne Dr, L1H 7A5; 576-2969 / Ottawa: Annunciation, 318 Clemow Av, K1S 2B8; 232-5406, 236-2096, 828-7051 / Peterborough: Holy Faith, c/o 986 Hatfield Crescent, K9H 6Lb; 743-3416 / Port Colbourne: St Luke, POB 6424, Sta F, Hamilton L9C 6L9; 529-2318 / Toronto: St Anthony c/o 120 Broadway Av (408), M4P 1V6; 416-483-6064, 613-925-2691
QUEBEC
Montreal: St Athanasius, c/o 3463 Rue Ste Famille (1106), H2X 2K7; 844-6158

OTHER CONGREGATIONS REQUESTING LISTING

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Birmingham: St Bede, POB 624, 35201; 967-6610, 629-5521, 979-9738 / Fairhope: St Peter, POB 855, 36532; 928-2215, -5969 / Huntsville: St Charles, POB 604, 35804; 539-2971, 536-7154 / Montgomery: St Joseph of Arimathea, POB 7353, 36107; 272-2814
ARIZONA
Phoenix: Holy Spirit, POB 1703, Scottsdale 85252; 948-3632, 956-6410 / Tucson: St Jude, 7400 Calle Cuernavaca, 85710; 296-5570
ARKANSAS
Hot Springs: St Chrysostom, POB 2015, 71901; 262-1690, 623-9074 / Mountain Home: St Mary, POB 654, 72653; 492-5291, -5191, 753-3188
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Arcata: Holy Family, 1754 Roberts Way, 95521; 822-2105, -4382 839-1275 / Burlingame: Christ, 427 Villa Terrace, San Mateo 94401; 347-4423, 349-7413 / Chico: St Augustine, c/o Rt 1, Box 453 AA, 95926; 345-1809 / Coalinga: All Saints, c/o 135 E Elm, 93210; 935-1585 / Concord: St Charles the Martyr, 2112 Morello, Pleasant Hill 94523; 689-5805 / Glendale: Holy Apostles, 1003 S Verdugo Rd, 91205; 243-3424 / Hayward: Trinity, 1805 Hill Av, 94541; 581-0848 / Los Altos Hills: Chapel in the Hills, Episcopal, 26140 Duval Way, 94022; 941-6524, 948-1775 / Los Angeles: Our Saviour, 6301 W Olympic Blvd, 90048; 935-0228, 388-3012 / Menlo Park: St James, 427 Villa Terrace, San Mateo 94401; 347-4423, 253-6686 / San Diego: St Mary the Virgin, 3563 Adams Av, 92116; 453-3247 / San Francisco: San Francisco, 1157 Stanyan, 94117; 681-4088 San Jose: St Michael & All Angels, POB 8186, 95125; 379-5104 997-1968
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Estes Park: St Francis, POB 808, 80517; 586-3566
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Boca Raton: St Mary the Virgin, POB 1001, Deerfield Beach 33441; 426-1908 / Fort Lauderdale: St Michael the Archangel, POB 5203, 33310; 735-0266, 565-1758 / Orlando: Incarnation, 1800 N Mills Av, 32803; 645-0065 / Port Charlotte: St Paul, POB 2387, 33952; 625-4781 / Winter Haven: St Mary, POB 9351, 33880; 324-6210
GEORGIA
West Point: St Andrew, c/o 608 Av C, 31833; 404-645-1669, 205-644-4615
MARYLAND
Silver Spring: Resurrection (no further information)
MASSACHUSETTS
Still River: St Alban (no further information)
MISSISSIPPI
Greenville: St Luke, 745 S Washington, 38701; 332-8863
MISSOURI
Kansas City: Trinity, POB 7024, 64113; 913-432-0787, 383-1457
MONTANA
Hamilton: St Matthias, POB 608, Conner 59827; 821-3339
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Portsmouth: St John, 702 Masonic Bldg, 45662; 353-1888, -7522 476-4191
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Oklahoma City (2): Holy Cross, Drawer 12530, 73157; 722-3440 & St Michael & All Angels (no further information)
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Aiken: All Saints, POB 2497, 29801; 648-9991, -9829, 649-4907
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Alexandria: St Margaret of Scotland, 112 N Alfred St, 22314; 836-4040
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Redmond: St Bartholomew, 5427 - 117th Av, SE, Bellevue 98006; 643-3729 / Sequim: St Anselm of Canterbury, 280 E Prairie (101), 98382; 683-3879, -3637
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MISSION newsletter

Commission on Ecumenical Mission
and Relations / Board of National Missions
The United Presbyterian Church in the U.S.A.
475 Riverside Drive, Room 1268, New York, N. Y. 10027

Vol. 2 May, 1971 Number 5

OCT 13 '71
THEOLOGICAL UNION

Dear Friends in Mission:

INSTITUTIONS MOVING FOR DEVELOPMENT

Many of our church-related schools, colleges and medical facilities are having to make a basic move--from mission support to autonomy and self-support.

Are they simply being cut loose...left to sink or swim by the big mission agencies?

No. Investigation shows solid programs by National Missions and COEMAR on behalf of these institutions...major efforts to help them develop self-support and grow in service.

Look at these church-related institutions in two ways:

First, they were created in mission, to meet deep--sometimes desperate--human needs.

Schools, colleges and hospitals had to be created from scratch in early America--and the churches played a leading role...fostered such major institutions as Princeton University and Columbia Presbyterian Medical Center in New York...plus hundreds of smaller institutions. Even when public and private funding moved in, some special areas of need remained untouched--for instance, among freed slaves in the South after the Civil War...on Indian reservations...in isolated parts of Appalachia...with Spanish-speaking people in the Southwest...and other minorities.

The picture is somewhat similar overseas, though on different timetables. The churches created 80% of the education and medical facilities in Africa south of the Sahara, and a significant share of the same in parts of Asia and Latin America.

Second, there comes a time when direct mission support and control hampers the real nature and growth of institutions. ...They've become established and need to become self-developing, and the mission of the church needs to swing more of its resources into today's areas of most urgent need--for mission aims to permeate society with the spirit of Christ...making it possible for society through its institutions to meet some needs that mission has pointed out. The trend today involves a number of institutions related to National Missions and COEMAR moving out on their own. Some quick examples:

Latin America

In this area alone, your efforts through COEMAR were largely responsible for one hospital in Mexico and two in Brazil, nineteen secondary schools in Mexico, Brazil, Guatemala, Colombia and Venezuela, dozens of primary schools, and one university--Mackenzie Institute in Brazil, now over 100 years old.

The 1960s began with COEMAR playing a strong role in the funding and direction of these institutions...the 1970s have begun with these same institutions largely independent from COEMAR...finding indigenous bases of support...taking some new directions. Some receive no financial help from COEMAR, and others get modest aid--a top of $8,000 for all Colombian Presbyterian schools. Each situation is considered individually.

The shift was made with specific programs for development and indigenous responsibility...difficult and painful at times...and some issues are still under discussion.

Does this mean an end to COEMAR relationships with these institutions, and others moving on the same course--in Asia, for instance?

In most cases, definitely not. Look for new patterns...greater freedom on both sides...partnership in educational ventures in mission.

The U.S.A.

Not such a different picture emerging here between National Missions and seventeen institutions it has strongly funded and guided. Self-development will be painful...difficult...for some of these schools, colleges and medical facilities. But National Missions has embarked on a strong, three year program to help them determine their future.

The program includes special funding to get development started...creation of local boards of trustees...help in finding new bases for funding ...transfer of property titles from National Missions to the new boards ...closer relationship with synod mission strategy and administration... reevaluation of programs and stronger local and regional involvement.

Examples

Presbyterian Medical Services of the Southwest, Inc., serves mainly rural, low income residents with three clinics, and Embudo, Holy Cross and Guadalupe General Hospitals...is moving ahead with fund development with special aid from National Missions. This year it received $917,000 from the O.E.O for comprehensive health services in a three-county area... receives limited grants for a health development program with Indians... is finding new support from mine workers, service clubs and high school volunteers...is nationally recognized as a pioneer in planning regional health care and services.

Mary Holmes College in Mississippi has reduced its anticipated deficit this year from $300,000 to $120,000 through improved local administration and a better use of facilities...and next year will receive additional aid to students under a federal program.

Wabash Academy in Utah received three modest grants from area foundations late last year...is moving ahead confidently with development plans.

These are some quick highlights, with the institutions moving at somewhat different speeds, with varied plans. ...Now, what next for mission...what are the areas of most urgent need? Don't expect dramatic shifts...but look for pioneering efforts in the same fields of health and education--where people are hurting the most, such as students nobody else is serving, dropouts with potential, adults with limited employment seeking new careers, the mentally retarded...and many others.

EVANGELISM CONTINUES

"Rejoice with us, for many have found their freedom in Christ," a correspondent writes from Miraj, India. The Miraj Christian Church, a congregation started with 20 members, has grown to 2,000 in 75 years--and recently celebrated this anniversary---joyful experience, refreshed commitment--and 112 persons made initial commitments to Christ, helped by the preaching of the Rev. Dr. K. C. Han, a guest for the occasion. Dr. Han is pastor of the largest Presbyterian Church in the world, Young Nak Presbyterian Church in Seoul, Korea, with nearly 8,000 members ...a church that has helped to generate 73 more self-supporting churches. The churches in Miraj and Seoul provide a couple of examples of church development fostered by your mission agencies at home and overseas.

SHOWING THE MISSION

Here's one way to inform church members about mission--developed at the United Presbyterian Church in the Pleasant Hills Community of Pittsburgh, Pa. This church held a world mission fair. Various groups in the church researched nations and U.S.A. localities where the church is working, and what it is doing in mission...and pulled their information, photos and objects together...created a display describing and illustrating the mission of the church around the world.

GENERAL ASSEMBLY, MAY 17-26

Get ready for the headlines...General Assembly is coming later this month in Rochester, N.Y. and actions will probably be taken on some controversial subjects, such as the arms race...environmental problems...income maintenance...health care and perhaps other subjects. When General Assembly considers and votes on such matters, it does so as the highest judicatory of the church: representatives of all presbyteries selecting the most pressing causes...hearing all points of view on Christian responsibility in today's world, including the views of youth delegates...plus testimony from qualified experts on all...and adopting a position--NOT speaking "for all United Presbyterians"...but perhaps to all.

The General Assembly does govern its agencies, guide their policies. For instance, the Assembly can establish guidelines for agency investments...and it can pull the agencies apart and reorganize them--and it is expected to do both this year, after much careful planning.

Look for a General Assembly interpretation week in all presbyteries in June--details from your synod or presbytery office, or the Council on Church Support.

CHURCH WITNESSES IN CUBA

Don't write off Cuba. It may be lost to some causes...but not to the church, which is free in worship and personal witness, and is growing stronger. The first complete statistics on the Presbyterian Reformed Church of Cuba since the revolution were recently published (for 1970). They show 52 churches with 8,872 baptized members...among them 200 ruling elders and 184 deacons.

Many Cuban church men and women are active in both building the new society and in personal Christian witness--some pastors and seminarians working side by side with communist cadres in harvesting sugarcane and other tasks. What next in Cuba? No sign of a crackdown on churches by the Cuban government...emerging desire by some U.S.A. Christians for better relations with their brothers in Christ in Cuba- fostering understanding for this. President Nixon's official smile on China during the Ping-Pong matches--a preface for something toward Cuba? Just maybe... though a lot of problems remain. But you can expect to hear more on Cuba, notably from some church people and young people, pressing key questions of U.S.-Cuban relationships.

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475 Riverside Drive, Room 1268, New York, N. Y. 10027

Vol. 2 June, 1971 Number 6

LATE THEOLOGICAL

Dear Friends in Mission:

GENERAL ASSEMBLY

The reports are filed and the headlines half forgotten...but a lot more than headlines happened in Rochester, May 17-26. Look at this Assembly for its significance for mission...trends and developments.

Reports

Sign of the future-- National Missions and COEMAR reporting together... separate reports, plus a single report covering their several joint operations, commended by Assembly-- which highlighted the voluntary service program, with its 6,000 volunteers at home and overseas last year making it second only to the Peace Corps and Vista in size (see December newsletter)...and note the amount of work contributed to mission by volunteers-- about a million hours in 1970. ...Assembly also endorsed other work we've kept you in touch with-- some highlights:

COEMAR

Strong support given to COEMAR's continuing attention to evangelism, and its attention to self-development...both stressed, not one at the expense of another...seems an indicator of things to come.

The approval for evangelism includes working with other churches in evangelistic outreach. ...And the approval for self-development calls for an end to any "dependency relationships with indigenous churches and institutions"...plus personnel assignments of more limited duration...and priority given to cooperative and ecumenical programming.

National Missions

Allocations approved-- from a special "seed fund" of $100,000 (authorized by the 1969 Assembly) for Indian-Americans...money given to 37 projects selected by Indian groups themselves-- includes continuing education for Indian pastors...various development efforts...work with youth...programs combating drug addiction and alcoholism.

Support also given-- for helping to fund programs validated and operated by the leadership of La Nueva Raza among Hispanic-Americans...plus a big one that we reported earlier: a spectacular push during 1970 in church extension...227 new or existing congregations receiving $8,993,459 in loans or grants to aid their development.

Reorganized

Mission will be combined in one agency. The Assembly approved restructuring-- bringing mission and education together in one agency, creating

others for service and support...and forging a strong Mission Council for central administration. ...See Presbyterian Life for more about this...and we'll have some details as it shapes up.

Ecumenism

Strong support for unity in mission...significant, in view of recent criticisms of Consultation on Church Union and the draft plan for union, now under study...whole matter debated thoroughly at Assembly, which then voted by a strong majority for continued study of the plan and participation in the talks.

Also strong support shown for merger efforts with Presbyterian Church U.S. (Southern)...Assembly receiving a draft plan of reunion for study, and extending the timetable by a year-- reason: time for black and minority concerns to be developed...and a task force was mandated for this. New target date: comments on the draft plan by Jan. 15, 1973.

Evangelism

A ground swell favoring increased emphasis...seems significant...can't guage the dimensions as yet. Some indicators:

The Assembly called for a larger, more comprehensive plan of evangelism to be brought back next year. ...There were various attempts to amend reports with more emphasis on evangelism-- for instance; Assembly voted that the National Presbyterian Church and Center should have an evangelist "to work the streets of Washington with particular attention to youth." ...Also, events featuring evangelism or evangelical speakers-- breakfasts, lunches, seminars-- all heavily attended.

Evangelism: New Mix

Be alert for a new mix emerging...at least, new in our time-- fairly evident at Assembly: the combination of a strong, personal, evangelical faith with a strong social conscience-- for instance; about ending the war and about injustice at home-- clearly exemplified by evangelist Tom Skinner in his talk to Presbyterians United for Biblical Concerns... also evident among a number of the young people present at Assembly-- Youth Advisory Delegates, and members of the Presbyterian Liberation Front, a new group of youths sometimes called "Jesus freaks."

Development

Here's one that carries a lot of financial freight-- not widely publicized-- the Assembly voted to raise $70 million in the next nine years for the self-development of people. ...And the National Committee on the Self-Development of People reported that it is about to allocate $900,000 to 14 projects, with final approval contingent upon on-site visits to the projects late in June, if all goes well. One Great Hour of Sharing will continue as one fund raising channel...monies are still coming in.

Women

Emphasis on women...definitely there...maybe symbolized in the election of Mrs. Ralph M. (Lois) Stair of Waukesha, Wis., as Moderator (hard fought...three ballots...with runner-up John Peters named Vice-Moderator, an unusual gesture)...but emphasis went deeper than this...reports and informal talks showing concern for equality of women in church and

society. ...And here's one to watch: Assembly resolution calling for "fair representation" of women on decision-making bodies of the church.

Community Organizing

Here's another one...very important...no headlines at all: Work in grass roots, community organization in places around the world. Expect this to increase. A special evening event, using films keyed to personal narrations, showed community organization working among squatters in Manila and Nairobi, among blacks in Rochester, among Mexican-American farm workers, and among suburbanites in the Minneapolis area. ...The presentations indicated that organized efforts for self-determination can get results and provide human dignity where poverty, injustice and unresponsive governments exist.

The role of the church? Low key...it can act as an enabler, provide some initial funding and inspiration. Both National Missions and COEMAR are involved in such work...will do more.

Expressions

The Assembly voted to express itself as follows, the highest judicatory speaking to (not for) the church as a whole:

Get the troops out of Indochina by the end of the year...deliver health care effectively to all people, regardless of race, etc.-- or ability to pay...clean up the environment with effective programs, not superficial treatments...work to limit armaments and reduce their sale...provide churches with a balanced view of recent events in Chile, including the positive objectives of the socialist government elected democratically...

Also, bring investments into line with social conscience and policies... a bellweather here was the dispute with Gulf Oil (see April Newsletter), with the church picking up nearly 2 million votes but still losing this round emphatically. ...And there was the long-debated headliner, the $10,000 given to help defend Angela Davis from a fund mandated by last year's Assembly-- not a dime of it from your mission dollar. ...Full background on this one has been sent to all pastors.

Challenge

The church should carry on with the struggle for civil rights-- this plea coming from Arthur A. Fletcher, Assistant Secretary of Labor and the ranking black person in the Nixon administration. Mr. Fletcher, addressing the Assembly, said that the civil rights movement "didn't really get started until the church got involved"...and he urged the church to continue in a strong role. ...Mr. Fletcher is responsible for enforcing prohibitions against discrimination by government contractors.

Dimension

Fraternal delegates and visitors from overseas brought dimension to the Assembly with comments on their own churches...a couple of themes: struggle for identity-- taking different forms. ...In the Americas, trying to achieve selfhood in the shadow of U.S. power...in South Africa, the problem of institutional independence under apartheid laws...in Ethiopia, the need for help so the church can stand on its own feet. ...

Another theme, service: highlighted particularly by a delegate from the Reformed Church in France-- pointing out that his nation lost her Vietnam war and her empire, and as a result, the church in France has been freed from entanglements in power...and is better able to serve people.

Revival

"We are in the midst of a tremendous revival of interest in religion," Mrs. Cynthia Wedel, head of the National Council of Churches, told the assembly in a brief address. She said the revival includes "all kinds of people"...hasn't awakened interest in religious institutions, but that these institutions are restructuring-- and, "in the next ten years, I believe, we are going to see the institutional church change and come alive as it hasn't perhaps since the first century."

Celebration

Commissioners and long-haired youths and many guests, nearly 9,000 strong, were held together by the soaring strains of the Rochester Philharmonic Orchestra as visions of sunlight breaking through barbed wire flashed on a movie screen with a crescendo of sound, then dwindled to tenderness with a vision of deep flowing seas-- "Oh Jesus," someone breathed softly. This, too, was General Assembly.

Oops!

"Wabash" Academy (May Newsletter) should have been Wasatch in Mt. Pleasant, Utah. Very sorry for the typographical error.

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The United Presbyterian Church in the U.S.A.
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Vol. 2 September, 1971 Number 7



OCT 19 '71

Dear Friends in Mission:

CHANGING PICTURE

Be alert for change...new kinds of growth...phaseouts and beginnings--and differing styles in the worldwide mission of the church...this is what is happening.

A lot came into focus in Chicago--at a late summer conference of furloughed missionaries and fraternal workers, held under the auspices of COEMAR--with some synod executives and Christians from overseas also participating. Hope streaked with pain--the general mood of the Conference.

Selfhood and development--these notes sounded strongly...some examples:

From Thailand: "Self-development of peoples suggests that the mission (fraternal workers and COEMAR structures) empty themselves to become servants. Now to empty oneself does not mean to become lifeless and give up all skills and knowledge. It does suggest, however, the giving up of power and authority--to become weak that others may become strong." Also, word comes that some young Christian leaders in Thailand are bucking for a phaseout of missionary support...they admit that most church leaders want to keep the support, and phaseout would be painful ...but feel the struggling Thai church should stand on its own feet... and a Presbyterian fraternal worker in Thailand describes his role: "to listen, learn, and then to share," not to "lead, direct and tell."

From Mexico: "Some of the most sensitive of the Third World people are saying to us: 'The principal problem for our countries is the United States and Western imperialism. The focus of our problem is in the U.S.A.'" In religious terms, this would mean Western mission structures dominating an indigenous church--which COEMAR has been trying to breakout of. For example: The National Presbyterian Church of Mexico will gain complete financial autonomy by the end of 1972... and this is a "time of celebration," according to a statement released by 25 Presbyterian and Reformed missionaries in Mexico.

Yet complaints about religious imperialism persist--were voiced strongly by a group of Asians at Chicago, and were also described in a toughly worded paper from East Africa, making this point: "By trying to preach a colonial gospel in the post-colonial era, the church deprives the

African era of its own good news."...Contrast: The good news is certainly getting through on this continent, increasingly along African lines...because Christian affiliation on the continent south of the Sahara has grown from 34 million in 1950 to 75 million in 1965, and now is edging 100 million...thus giving Christianity a powerful, non-western base. ...Expect some jolts from this--for instance, an indigenous African theology is in the making, and may well include a clear emphasis on liberation...and a number of Christians are already involved in liberation movements in Africa.

Mission Stance

What is the stance of COEMAR in overseas mission? Basically, a desire for partnership--for related churches to be truly indigenous... self-reliant...self-determining--not bowing to missionaries, but working with them to find new areas where fellow Christians can cooperate in witness and service. ...In short, COEMAR wants to establish with each sister church a relationship of trust, sharing and mutual effort--not domination.

Financial Reality

The word is out--COEMAR must cut its budget by some $3 million in the next two years, due to reduced giving to the national and international mission efforts of the church. This means reducing the missionary force by 220 in the next two years--some 100 by end of overseas terms or retirement...and another 120 will be relocated in other employment, hopefully related to mission and probably in the U.S.A.--with COEMAR helping in the relocation. ... In COEMAR offices, expect substantial cutbacks in operational costs and personnel.

This was part of the change and struggle people felt at Chicago--where they also saw opportunities: for instance, for more work volunteers and more self-reliance by churches overseas. ...Also, there'll be a sharper focus upon COEMAR priorities: Spreading the gospel and gathering communities of believers...helping them to enhance their selfhood and effectiveness...helping Christians to participate in God's redeeming action for the oppressed, poor and needy...and helping Christians to express their common unity in Jesus Christ and work for the unity of mankind. These will receive top COEMAR attention...expect cuts in other areas--yet that is only part of the story...because, as you read this, COEMAR is stepping up discussions with churches in other lands to learn their major goals and to find common areas where they can share in Christian mission.

Around the U.S.A.--also a lot of rethinking...not only financing in the national program, but also the key question of how mission planning and decision-making are distributed--nationally, regionally, locally--and how the money is channeled. These and related questions were examined in depth at a special conference in Cleveland in mid-September ...too late for our deadline. The conference involved executives of judicatories and national agencies--focused on mission planning, areas of responsibility and money flow during this period of transition... this time when national agencies and synods are both moving into reorganization. Will keep you advised as a picture emerges.

CHURCH DEVELOPMENT

Work in church development related to National Missions and COEMAR continues moving strongly ahead. ...Special evangelism programs going well in Korea, the Philippines, Egypt and Cameroun. ...National Missions averages about 30 new church starts a year in its regular program --plus a lot of strength flowing from special funds in its Division of Church Building Aid...which last year, for instance, loaned or granted $8.9 million to new or existing churches to aid their development.

Examples:

Here are a couple of recent examples, culled from many...and both have funding help from National Missions.

Texas

In northwest Houston, Texas, a united effort is going forward with Southern Presbyterians to forge a ministry in the Champions area--mainly to families related to headquarters of major oil companies, with many of these families being recent arrivals. Those developing a new congregation are trying to find a way to shed some light on this ministry from overseas nations where the oil companies have major involvements.

Washington

In Olympia, Washington, United Presbyterians are joining with the United Church of Christ to develop a new Christian community--cross-cultural, and especially related to the new college in the Cooper Point area.

Korea

The Presbyterian Church of Korea is moving strongly ahead with its evangelism program leading up to its 100th General Assembly in 1972. It's a multi-level thrust--in rural areas, among students, among servicemen, industrial workers and prisoners, among children, and also to people on the fringes of society, such as street girls and shoe shine boys. Goal: The Korean Presbyterian Church, in conjunction with sister churches, hopes to double the number of Christians in Korea.

INTERNATIONALIZATION

Here's a small piece of news, important as an indicator: A pastor and five young people from Novi Sad, Yugoslavia, visited presbyteries in Iowa this summer and stayed with Christian families there. ...And the previous summer, a group led by Mr. and Mrs. Robert Naujoks of Kenwood Park Church in Cedar Rapids traveled in Czechoslovakia and Yugoslavia, talking with fellow Christians. ...What this indicates: an emphasis called internationalization, becoming quite important to National Missions as well as COEMAR. ...The idea: Christians of different backgrounds in dialogue, hopefully moving beyond the confines of culture and ideology to explore their common unity in Jesus Christ.

NEW DEPARTURE

Here is a bold step quietly taken...might be a bellwether: A Presbyterian home for the elderly in Buffalo, N.Y. will open its facilities to elderly residents of the community on a daily care basis. ...Sound simple? Not so. It means bringing people of different racial and ethnic backgrounds into the home every day...and providing resident care for each of them as the need may arise.

FROM MICHIGAN

The Newsletter has received a handful of descriptive material from Westminster Presbyterian Church in Grand Rapids--overall, indicating a multidimensional ministry in the community. ...An interesting aspect to highlight: Westminster has joined with local Methodist and Congregational Churches to begin a ministry for runaway young people ...and now seeks a wider ecumenical base for this work.

KOREA AGAIN

The Rev. Peter Van Lierop, Ph.D., and his wife, Eleanor write us with a letter full of rejoicing for their ministry at Yonsei University--specifically in relation to the Student Christian Center and its counseling service. When the center opened two years ago, 14,000 students signed up for its facilities and programs the first semester. ...In the most recent semester, nearly 60,000 students signed for the facilities. ...But the story goes far beyond this, into a coffee house program, folk singing and personal counseling which reaches and helps the students.

READER ALERT

In response to General Assembly action, Mission Newsletter has added many new readers this past summer...and is doing its best to reach all of you. Trouble is, there may be some duplication of names. ...So if you receive more than one copy of this newsletter, give it to a friend, let us know and bear with us. ...We'll do our best to clean out the duplications before the October mailing.

* * * * * *

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MISSION newsletter

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475 Riverside Drive, Room 1268, New York, N. Y. 10027

Vol. 2 December, 1971 Number 10

Dear Friends in Mission:

Ministry in Metropolis

Ministries in metropolitan areas continue to be a key concern of National Missions and COEMAR, with a joint office...emphasizing the fact that these ministries are worldwide. Here are brief examples:

California

In the Synod of Golden Gate, the innovative and multiracial Office of Ethnic Church Affairs is centering attention on congregations' programs in the synod -- with predominately Black, Chinese, Japanese, Korean, Mexican-American, Filipino churches -- holding consultations with ten of the established or developing churches...to carry out the mission goals which have priority for this office. This focus has created local church programs and provided funds for them, bringing to the communities and to the whole synod a new stress on Biblical goals of social justice and liberation for all people.

In Africa

Half a world away, in Kenya, some seed money from COEMAR--given to The National Christian Council of Kenya--was used to give the city of Nairobi impetus to supply basic sanitation, electricity and water service for a large "squatter" community...now organizing itself to upgrade conditions of extreme poverty. ...And southwest across the continent, in Edea, Cameroun, COEMAR helps support a large Presbyterian congregation that is doing evangelism through five pioneer congregations in various sections of this fast growing city--where the largest aluminum plant in Africa is located.

BRIEF HIGHLIGHTS

At COEMAR's recent meeting of the full Commission--strong input given on two sensitive areas, Latin America and southern Africa...the crucial issues of liberation and justice in relation to mission, plus the question of maintaining ties with sister churches. ...Also, news on the budget--COEMAR reducing its work by $1.5 million this coming year. The largest single item--maintaining missionaries overseas...headquarters staff and operations are also being reduced. ...National Missions faces the impact of $4 million fewer mission dollars available for 1972 than were budgeted in 1971. The work of the National Missions staff cabinets has made it possible to carry on basic and essential services, and to choose between old familiar programs and the demands which the churches and General Assembly have recognized as priority for this time. Through the third quarter of 1971 the Mission Development Cabinet made recommendations allocating $483,448 for new church development...supporting presbytery programs sponsoring these new churches and ministries--$154,546

in suburban areas, $110,201 for black churches, $38,065 for Hispanic churches, and the rest for related forms of congregational support.

RACE--
A KEY SHIFT

Here is something to take seriously...little recognized as yet, but very significant--a subtle but crucial shift in racial attitudes, making possible more dialogue between members of minority groups and the predominately white membership of our church.

Crucial
Background

Look briefly at the background, sketched by some thoughtful leaders in the mission agencies: The Supreme Court decision desegregating schools in the 1950s triggered a new racial consciousness in the U.S.A. ... Racial integration became the great goal. ...Then, even as more blacks and other minority people began to get a toehold in commerce, politics, and the mainstreams of education and religious life, a new danger emerged: by token gestures at integration, or sometimes by more, there was the danger of assimilation and loss of self-identity in the white man's world. ...So in the 1960s a new cry arose: black power...meaning self-awareness and self-affirmation...with some angry notes and separatist overtones. ...And similar movements began among Hispanic-Americans, Asian communities and the first Americans of all, the Indian people.

Next Steps

Now within our church, these movements of self-affirmation have reached the point where dialogue on a new level becomes possible--with minority group leaders possessing a new self-awareness and confidence, with deep commitments to the church...having insights to offer, taking new initiative across racial lines.

This has not been fulfilled yet, not a documented movement...but a spirit, a trend...very hopeful.

Your
Participation
- Dialogue

What can be done--in mission, to become more aware...and make your own views as a Christian count--locally and church-wide...channels have been developed by your national program agencies. First, some key resource people are available, members of minority groups, plus some whites, and they are ready to come to your church, presbytery, or groups therein, and engage in dialogue.

...Explore this opportunity with the Rev. Clarence Cave, Witherspoon Building, Philadelphia, Pa., 19107...(a program initiated by the Council on Church and Race).

INDIA -
PAKISTAN

The strife in East Pakistan caused a human disaster of great proportions ...now slaughter and warfare have escalated, and tens of thousands of refugees are still streaming into the Calcutta area of India, one of the poorest sections of that country. This alone is a bleak picture of human misery observed by Indian and Western relief officers, and also by Dr. Daniel Ruge of the Council on Church Support--who speaks urgently of the need for aid, with emphasis falling on medicines.

Some
Pointers

COEMAR at its full Commission meeting last month adopted a statement urging continued support for relief efforts, beyond the Nov. 21 offering...asked the United Nations that its aid programs "be equipped and

empowered to function with the single objectives of transporting aid to those suffering and dying." ...requested the U.S. government to make generous aid available to the refugees...and, voicing a concern about increasing hostilities between India and Pakistan, the Commission approved the idea of the U.S. government backing away from internal affairs in this region of the world.

As this goes to press we have no direct word from United Presbyterian missionaries in West Pakistan (there are none in the East)...and are assuming that missionary women and children may have been among those in West Pakistan evacuated to a safer area by the U.S. government. ...At press time there had been no evacuations from India. The United Presbyterian Church has close ties with the churches of both India and Pakistan.

REPORTING--

Examples in Mission

Here comes an example from New York City--Emmanuel Presbyterian Church on Manhattan's lower East Side. ...It was burned-out, and with substantial help from National Missions and presbytery mortgages and grants, it rebuilt its facilities with an eye to serving the community ...and as a result has 96% of its space in use seven days a week. The church was recently awarded a plaque by Mayor John Lindsay in appreciation of its "spirit of cooperation with the Lower East Side Community and City Government by the donation of office space for the mayor's Urban Action Task Force." The church is aided by the presbytery and National Missions in its program, and is noted for its day care work.

Now quite a different example--coming from the Elizabeth Presbyterial Association of the Synod of New Jersey...which developed an all day "mission festival" this fall at Westfield Presbyterian Church--presenting missionaries and other resource persons...plus movies, filmstrips, slides and exhibits...and a group of young singers in the evening--all helping those who attended to learn the dimensions and thrusts of mission today...an event that a reader wanted to share with all of you.

LEGAL AID--

International

The Council on Church and Race has recently authorized a grant of $2,500 at the request of the Milwaukee Presbytery for the legal defense of a black soldier, Pvt. Larry Clark, stationed in West Germany ...where the N.A.A.C.P. recently announced the establishment of an office to deal with racial problems. ...After rebuffs to Pvt. Clark's family by the U.S. Army on requests for information, a painful gathering of facts reveals that Pvt. Clark is accused of murdering a mess sergeant, and that a civilian lawyer is needed to assure a fair trial. ...The request for aid originated in Pvt. Clark's home area, where the presbytery granted $200, after a careful exploration of the facts by a committee chaired by the Rev. Ned Benson...then forwarded to the Council on Church and Race for further assistance from the Emergency Fund for Legal Aid, which made the grant in November.

"Our family," a brother of Pvt. Clark wrote, "will always feel that we did the best we could for him and that lack of finances was not the factor that decided his fate."

OVERSEAS--FACT-FINDING ON INDUSTRIES

A team of sixteen persons from six denominations--convened by the denominations themselves--has recently visited Tanzania and South Africa to study U.S. business involvement in these areas...has talked extensively with managers and workers of ten U.S. owned corporations in these countries, and tried to do so in Angola--but were refused a visa by the Portuguese government. ...There were four Presbyterians on the team, and they and others will be feeding their findings into their respective denominational channels and to other interested groups. The consultation group will also be visiting the U.S.A. offices of these companies.

RESTRUCTURE

Just to update you...The Commission on Reorganization of General Assembly Agencies is moving rapidly ahead. Don Jones, Commission staff member, has emphasized "how very grateful we are for the full cooperation and best thinking of our mission agencies to help meet our deadlines." Design teams presented recommended outlines for the new Support Agency in November; will present outlines for the new Vocation Agency this month; for the Program Agency and the General Assembly Mission Council next month. ...This is a basic restructuring of national church agencies, with final recommendations to the 1972 General Assembly in May...and present schedules calling for the new agencies to assume full responsibilities in January, 1973.

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Dear Friends in Mission:

MOVING FOR PEACE

Church statements on peace have come most often from national and international bodies...our own General Assembly, and most recently, in Kansas City a gathering of some 700 Christians and Jews, with leaders of peace movements from around the world--protesting U.S. policy in Vietnam. ...Now in Wayzata, Minnesota, a church has started a grass roots program that has begun to spread nationwide. National agencies are helping support this effort as part of the Peace Priority program the 1971 General Assembly directed them to design during this year.

Here is how it started...and what is going to happen.

Members of St. Luke Presbyterian Church in this Minneapolis suburb wrestled for six weeks last spring with the question of peace...and what they as a church could do about it-- feeling that "a church that follows the Prince of Peace should be involved." The members brainstormed...set criteria...and developed a broad definition of peace-- not only in Vietnam, but in the family and in the world.

Local Initiative

Now St. Luke has trained 40 laymen and women to go-- in teams of two-- to other churches and help them wrestle with the question of peace... and hopefully develop their own plan for peace. The Rev. Robert K. Hudnut, pastor of St. Luke, indicated that teams will probably visit 30 United Presbyterian churches across the country, plus several churches of other denominations (and these numbers may increase)... and he said that keen interest has also been expressed by the American Friends Service Committee, Church Women United, and the National Federation of Priest Councils. (R.C.).

"We're not trying to sell people our peace plan," Mr. Hudnut said, "but rather encourage them to do their own planning for peace."

St. Luke's answer to participation in a peace emphasis involves selling "peace bonds," which pay nothing. Instead, the money goes to support peace projects. Some $22,000 in peace bonds have been sold by St. Luke...and its support for peace programs ranges from family life and school material to the bipartisan group, Members of Congress for Peace Through Law.

NEW PROGRAM IN EVANGELISM

Now underway-- "Evangelism Associates," a new program of the Council of Evangelism approved by last year's General Assembly...and recently launched as a pilot project in seven judicatories: the synods of

Southern California, Golden Gate, Pennsylvania and Oregon, and the presbyteries of St. Paul, Western New York, and Northwest Missouri Union/Topeka-Highland.

The associates, each a clergyman in the area, have begun working on evangelism needs and various approaches tuned to local situations ...will be helping churches and clusters to develop effective evangelism programs...and are trying to work with a wide spectrum to give evangelism a broad local base. After the pilot phase, the experiences and findings can be used in other synods and presbyteries.

HISPANIC MINISTRIES

Be alert for shifting priorities and new leadership in hispanic ministries-- the winds of change are increasing.

New Group

One indication-- the coming together of an informal but increasingly clear coalition of Hispanic churchmen concerned about liberation and social justice along with their continuing commitment to the spiritual life and witness of the church. They include Roman Catholics as well as Protestants, clergy from Puerto Rico as well as the continental U.S. This coalition first emerged last fall in Puerto Rico at a meeting of a unit of the National Council of Churches...and surfaced more strongly at a similar meeting this winter. Reactions to this change have been strong in some older and respected groups of Hispanic churchmen... with controversy over sensitive issues about the church's role in giving more support to self-determination for the poor and oppressed, as well as to continue relevant spiritual ministries. ...Expect these challenges to increase.

Cuba Thaw?

Some political observers are speculating quietly about a U.S.-Cuba thaw, and cite the U.S.-China thaw as a precedent...and also the fact that the number of U.S. citizens visiting Cuba increased last year. ...The speculation provides no base for predictions, but does suggest a possible change.

The news in this for United Presbyterians is that one of our church leaders was among the visitors to Cuba last year...he reports that the Presbyterian Reformed Church of Cuba has become completely self-supporting, remains free in its worship and program-- for instance, national meetings, camps for young people and the operation of a seminary...and is seeking new forms of witness in a Marxist society. ...Another development-- the preparation of a study by the U.S.-Cuba Relations Task Force of the Council of Church and Society...will be available to you in a few months. Cuban emigres to the U.S. were among those who helped prepare the study.

GRANT FOR MARY HOLMES

Mary Holmes College in West Point, Miss.-- founded in 1892 and long related to National Missions-- has received a $6.4 million Federal grant to continue Head Start services for 5,360 children in 14 Mississippi counties.

The grant is providing preschool training for children of low income families-- including medical, dental, social and psychological services. Funds of this size are not easily granted...and point to a sound and trusted program by the college, begun in 1968. ...Though the grant will not contribute much financially to the support of the college, the college itself is working to become self-supporting through the current National Missions program of institutional development.

CHURCH INVESTMENTS

To keep you up-to-date on this issue, because headlines will start popping up...here is what is happening with the national agencies:

COEMAR asked the Southern Africa Task Force to help it study responsibility and alternatives toward corporations in which it has investments ...and also joins several churches in supporting stockholder resolutions that ask U.S. firms doing business in southern Africa to disclose personnel and wage policies, with special attention to racial groups. ...These moves find support in a set of careful recommendations from the General Council's Committee on Social Responsibility in Investments.

Other Moves

The Southern Africa Task Force is also assisting the Church Project on United States Investments in Southern Africa, a coalition of six church groups sponsoring resolutions that ask the disclosure of wage and personnel policies. ...The firms involved are General Motors, Gulf Oil and Good Year Tire and Rubber-- as well as I.B.M. and Mobil Oil, which have now volunteered to make the disclosures. ...The United Presbyterian Church has historically felt a social responsibility about its investments...for instance, forbidding investment in liquor and tobacco firms. (Information packets are available.)

SOUTH SUDAN

The new accord between north and south Sudan will be very meaningful for United Presbyterian mission efforts. After 16 years of civil war between the Arabs of the north and the Africans of the south, the accord grants self-government within the southern section as part of a United Sudan-- and assures security and freedom, including religious freedom.

The United Presbyterian Church historically has played a strong missionary role in the southern Sudan...and will be called to play a responsible part as the strife-torn area opens up again, needing reconstruction.

$$ DECLINE

United Presbyterian giving to all church causes beyond the local level decreased a mere .06 percent last year, according to preliminary figures from the Council on Church Support. But more of the money is staying close to home than ever before. ...Gifts to presbytery causes increased by 15.52 percent over 1970...while gifts to synod work fell by 2.54 percent and those to national and international causes declined 9.64 percent.

RELIEF FOR BANGLADESH

A $13 million relief program for Bangladesh has been mapped by the World Council of Churches in cooperation with the East Asia Christian Conference and the Lutheran World Federation.

Top relief priorities go to supplying proteins and supplementary foods... providing blankets and clothing...help with medical supplies and equipment, and help with transportation and the rebuilding of ruined homes. The churches of Norway have made available three transport planes that are airlifting supplies and equipment...a church team in Bangladesh is making a precise survey of needs...and a German group is surveying church agencies to pinpoint supplies that are available or that can be quickly purchased.

Meanwhile, some free-lance relief efforts for Bangladesh have begun. Be a little careful of these-- and be aware that the ecumenical relief effort

is rolling, relying on teamwork with people of India and Bangladesh... a worldwide network of resources...and a history of proven experience.

Even as the new aid program got underway, the World Council announced the successful phasing out of its $20 million aid program in the wake of the civil war in Nigeria-- its largest aid program to date. It was aimed, the report noted, at "the medical, agricultural, industrial and social sectors, enabling them to recover sufficiently to progress by themselves." That job was done. ...Note that an important $$ channel for aid is through One Great Hour of Sharing.

ALERT ON DAY CARE

Churches are developing day care centers for preschool children-- providing love and nutrition...and allowing mothers of poorer families to go to work. Some centers date back for years or decades...have done great community service-- while other centers are just opening.

Now, an alert to you-- if you're thinking of starting such a center, be careful. There are commercial firms trying to run such centers on franchises from churches-- and they make a substantial profit by using church facilities. So be on your guard. National Missions is now preparing some resource material on day care centers. We'll keep you posted.

TRAVEL

Here's a quick advisory-- look into the 1972-73 tours offered by the church's Office of Interpretation Through Travel, Room 1007, 475 Riverside Drive, New York, N. Y. 10027. It offers group tours and rates in the U.S. and overseas...experienced guidance...and plenty of sight-seeing combined with on-the-scenes interpretation of mission work. This is the only official United Presbyterian travel office...nonprofit, and no money spent on expensive advertising.

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THEOLOGICAL UNION 1962

Dear Friends in Mission:

NEW STYLES IN MISSION

Important for today-- new efforts in mission often characterized by self-determination.

Indian Americans

The Consulting Panel on Indian Ministries provides a good example. ...Formed in 1970 and composed of Indian-Americans, it has administered $100,000 for Indian work mandated by General Assembly in 1969, and another $50,000 earmarked for youth ministries in 1970.

The significant factor: a group of Indian people assessing their own needs and deciding what should be done-- a self-determining mission, rather than work being administered from offices distant from the realities of Indian life...which had been typical of work among Indian nations for some 300 years. ...The Indian churchmen themselves, through the Consulting Panel, funded projects ranging from continuing education for pastors to programs to combat alcoholism and drug abuse. ...The Board of National Missions and the Council on Church and Race have endorsed a major position paper (and its recommendations) recently developed by the Consulting Panel...that the panel be continued and its proposals be carried out by the new program agency.

More support for Indian leadership -- the Cherokee Boys' Club of North Carolina recently received a $500,000 loan from the Presbyterian Economic Development Corporation...the largest loan in the four year history of PEDCO -- which helps fund enterprises among minority groups. ...The Boys' Club (a somewhat misleading name for such a large economic development agency) operates bus services, painting and construction businesses, restaurants and other enterprises...has 126 full-time employees, plus 300 members employed part-time and receiving training.

Arab Christians

Another new mission developing from a traditional base- in Egypt.

Last year the Coptic Evangelical Organization for Social Services-- CEOSS, headed by the Rev. Samuel Habib and supported, in part, by COEMAR-- sent a worker into Deir el-Barsha on the desert's edge and into three other "pattern villages"--small communities where a strong renewal in church and community life had been sparked by church-sponsored literacy campaigns in 1959. ... From this start--and with new funding from the local churches themselves-- a CEOSS worker returned to each village for two weeks initially...then one week a month for six months. The response was encouraging.

New leaders stepped forward...a new generation learned to read from volunteer teachers in the communities-- using a reading program provided by CEOSS that dealt with Christian faith, family life and planning, care of

the soil and the raising of chickens...and the printed word was reinforced by audiovisual aids and discussion.

There were 1,315 men and women enrolled in the classes in the four villages ...2,700 reading books were sold, plus many Bibles and Scripture portions ...twenty leadership training sessions were held with good attendance... nine new elders were ordained in one church alone. Also, 25,232 chicks were distributed at cost to aid agricultural development. ...Now the CEOSS workers -- Arabs themselves--have backed away, and the work is moving forward under village leaders.

Philippines: People Power

Here's a real grass roots story --the poor people who dwell in shacks along the waterfront in Manila organizing themselves...some Catholic and some Evangelical...and approaching the Philippine Ecumenical Council on Community Organization for help--and getting it...in the form of skilled assistance in community organization from fraternal worker Herbert D. White, who did similar work with COEMAR in Korea and with National Missions in Rochester, New York.

Mr. White serves as a trainer...and the people themselves compose the organization known as ZOTO--Zone One Tondo Organization. When a hurricane struck and the normal relief channels bogged down, ZOTO delivered the relief supplies quickly, without bottlenecks or pilfering-- because it is an organization of and for the local people.

Despite a personal visit and blessing from Pope Paul VI, ZOTO has run into resistance from the Catholic hierarchy in the area. ...Yet one of its demands on the city authorities--for a job placement program--has been met, and ZOTO is negotiating other demands...Important needs are for landrights and a housing development planned with the community-- not imposed upon it. ...ZOTO has helped to give tens of thousands of poor people an effective voice...a sense of dignity...and progress toward community goals...a powerful witness for Christ and his Church among the very poor in Manila.

VITAL CHURCH IN MISSION

Strong programs in worship and mission-- with a community and world outlook -- characterize St. Peter's by the Sea in Portuguese Bend, California... founded in 1959 and now working with a membership of over 1,600. Pastor Kenneth Reeves reports:

"Worship has been a prime thrust...is conducted with a resurrection, first century, mission, Holy Spirit approach. Attendance is high. ...Evangelism is all the time by an invitation, human-concern, open Gospel, open Christ approach. ...Youth...a primary concern-- no gimmicks; a solid, warm, human, Christ-oriented approach. Youth fellowships average 200 plus each week."

St. Peter's pioneered in a drug education program in the community, and its speakers and materials have been used coast to coast. ...Its senior high fellowship in two summers raised over $60,000 in cash and materials to build a high school in San Felipe, Baja California, Mexico...The women have a visiting program at rest homes in the area...Men help to find jobs for blacks and persons with prison records...corps of volunteers help to meet both emergency and chronic needs in the community...a Land Rover was purchased for a fraternal worker in Pakistan.

These are some of the highlights of this "switched on" church-- plus the fact that it started by pledging 20 percent of its budget to the General Mission...and has moved this up to 31 percent.

RETURNING MISSIONARIES

Missionaries recalled from overseas have begun to be relocated with COEMAR assistance in the U.S.A.--a difficult transition--that in most cases seems to be working out. Here are some examples:

The Rev. Robert E. Dodson and his wife, returned from Brazil, have gone to Valley Presbyterian Church in Bishop, California, to work among the Paiute Indians: "I am happy to inform you that we have found a place where we believe that God wants us to work." ...The Rev. W. Winn Erdman and his wife have come from Mexico to Chamisal-Emannuel Presbyterian Church in Penasco, New Mexico: "Margaret and I think Chamisal is the place for us...we are excited and happy." ...The Rev. Dr. Robert L. Van Dale, returning from Ethiopia, will become Missionary in Residence and teach at Pittsburgh Seminary: "The whole thing has begun to fall in place in such an amazing way that we cannot help but feel that the hand of the Lord is in it."

ECOLOGY & INVESTMENTS

We've advised you before on investments...how our church and some of its agencies, and other churches and Christian coalitions-- with professional investment counsel-- are using their rights as stockholders to make a moral witness on some corporate policies, such as wage and personnel practices in southern Africa.

Here's another concern...impact on the environment. Church agencies and coalitions are sponsoring various stockholder resolutions-- their subjects ranging from consumer protection through air pollution control to control of the impact of mining on the environment. ...One brief example: COEMAR is joining other stockholders in supporting a resolution that asks American Metal Climax and Kennecott Copper not to enter a mining agreement with Puerto Rico until a master resource plan for that land has been developed ...and the companies will assure rehabilitation of the mined areas-- a resolution that is supported by some churchmen in Puerto Rico.

Behind the concern...an awareness of what the unregulated impact of mining can do to an area. A recent description comes out of bitter experience in another island...Moukunu Kokare, a young writer active in a Christian literacy program in Papua New Guinea, describes his native island:

"...whole villages have been moved. Forests have been cut down, mountains have been leveled or cut in half, sacred stones have been quarried, river valleys have been silted up, fishing places have been polluted. ...Suddenly our once beautiful, quiet, peaceful island is covered with mud and dust and square miles of rock-strewn wasteland. Thousands of glasseyed, heavy-booted strangers are walking over it. We did not ask for all this. ...Control of our land has been taken from us."

WOMEN HAVE NEW THEME

United Presbyterian Women are meeting regionally this summer, taking hold of a new theme-- "Appointment with Tomorrow"--which breaks down into the questions of "our faith-crisis and affirmation"..."social movements that affect us"..."our church-how it looks today"..."the churchwoman and UPW." ...These issues will be explored during June and July in Colorado, North Carolina, Pennsylvania, California and Minnesota-- and some leading church women and men will be featured. (Full details in April Concern magazine)

TRAVEL ADVISORY

An alert for travelers-- there are still some places left on four Presbyterian traveling seminars: to Alaska, Aug. 5-19...to the Southwest,

Aug. 16-26...to Lisbon, Madrid and Rome, Oct. 5-26...to the Southeast, Oct. 14-24. ...The traveling seminars feature sight-seeing together with a firsthand look at mission work. ...A typical comment, this one from the Rev. Sherwood W. Anderson, Ph.D. of Cincinnati: "We had a grand time on the travel tour, and it has greatly enriched our understanding of mission." ...For information, write to: Interpretation Through Travel, Room 1003, 475 Riverside Drive, New York, N.Y. 10027

SIGN OF THE TIMES

The Kyodan (United Church of Christ in Japan) now has twenty missionaries and other workers serving overseas, half of them in the United States and Canada...not very unusual anymore, as churches in the third world begin to develop overseas work-- mission increasingly becoming a two-way street.

MISSION INTERPRETERS

Groups of mission interpreters are being trained in many sections of the church-- so far the Presbyteries of Philadelphia, Chicago and Puerto Rico, and the Synods of Oregon, Mid-South and Colorado-Utah are preparing them to tell the story of mission in local churches, and listen to any criticisms. ...Most interpreters (more than 250) are lay men and women, with young people getting involved. The program is coordinated by Gil Bacon of United Presbyterian Men. The "Mission Newsletter" welcomes news items from interpreters and other readers.

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GRADUATE THEOLOGICAL UNION 1962

Dear Friends in Mission:

QUICK HIGHLIGHTS

Maybe you've heard already-- that the Rev. Leon E. Fanniel, a leading churchman (strong ministry in Chicago, and recently,Associate Executive of the Synod of Southern California), has been elected to direct the new General Assembly Mission Council-- responsible for United Presbyterian mission on six continents. ...And now Edward F. Tablak, a successful businessman and committed churchman who headed the Council on Church Support, has been named to lead the new Support Agency.

U.S.A. AND OVERSEAS

Take note on the efficiency ratings of aid programs: When you give $100 to help other people, it costs $300 to deliver that $100 worth of aid through Federal channels...$27 to deliver the same amount through voluntary charities...and $8 to deliver it through the church...(from statistics compiled for the Better Business Bureau by the National Association of Life Underwriters in Washington, D.C.)

STRESS RISES IN LATIN AM.

History is handing many U.S. and Latin American churches and corporations an agenda of rising tension and pressure for change in Latin America.

Apt to be painful...because U.S. economic interests are heavily involved on the side of the status quo in Latin America...U.S. churches have strong commitments in the region...and churches there are caught in polarizations, with members and leaders choosing sides.

Indicators

You've probably noted some big straws in the wind-- alleged torture of political prisoners in Brazil and Uruguay...political kidnappings by revolutionary groups...terror tactics by police (see a special report in The Wall Street Journal, Sept. 7, 1971).

Time now for some cool heads to look behind the pieces and accusations...be aware of some inside information. We quote from a staff memorandum of the U.S. Senate Committee on Foreign Relations-- a special report made Dec. 30 of last year-- which advises:

Behind the Scenes:

"Guatemala and the Dominican Republic are textbook cases of the wisdom of the adage that it's easier to get into a bear trap than to get out of it.

Senate Memorandum

"In each country, the United States got into the bear trap by intervening to frustrate a process of social change (indirectly in Guatemala in 1954, openly in the Dominican Republic in 1965), and the trap has been becoming more painful ever since.

Senate Memo Cont.

"...Ever since the respective interventions, the United States has felt constrained to support whatever government has been in power in either country, these governments have generally been conservative, they have done nothing to bring about social change in any fundamental sense, they have terrorized the opposition, they have thereby acquired a bad image both at home and abroad, and this image has rubbed off on the U.S. In both countries, also, one sees a process of polarization."

Much the same, with variations, can be said of other nations in Latin America, including Colombia. ...Then add the fact that poverty is increasing--for instance, some young work campers from the Synod of Pennsylvania this summer saw the owner of a small banana grove in Concordia, Ecuador, sell 10 bunches of bananas (120 to a bunch there) for exactly $1 (U.S.)...and he is still better off than most, who own no land.

The Crunch

The middle class is squeezed...poverty increases...the pressure for basic change increases-- and the repression of change grows harsher. This sets the stage for the trend reported by Latin America Press (Lima, Peru) from a conference of Latin American churchmen this spring in Santiago, Chile.

It reports "the growing radicalness of the progressive wing (of the church), which has finally become dissatisfied with attempts at reforming capitalism. ...As a practical step they support the 'strategic alliance' with Marxists in the revolutionary class struggle. The participants, many practicing Catholic priests, did this while still pledging faith to their Christianity. They feel Marxist atheistic philosophy can be separated from the Marxist method of examining socioeconomic reality."

Summary

In short, they use a Marxist analysis without buying the atheist ideology--a trend in Latin America that involves clergy and laymen, Protestants as well as Roman Catholics. ...If forces such as these result in revolutionary change, and this process runs its course, the Senate memorandum says, then social problems would be worked out "in a way that the United States would find tolerable, if not agreeable..." but preferable at least to "the bear trap."

The Church

Amid this, what role for our United Presbyterian Church? Through COEMAR, the church has 92 fraternal workers involved in eleven Latin American lands, assisting in a variety of programs. ...As an illustration, look at Colombia-- where Presbyterian involvement began in 1856.

United Presbyterians have helped South Presbytery in Colombia develop ten new congregations and build eight churches in the past three years...provide personnel and subsidy for the Secretariat of Education of the Colombian church, which serves Presbyterian-related schools enrolling more than 8,000 students. ...And United Presbyterians also gave substantial support to the Northwest Colombia Project, which combines evangelism, basic education and the development of medicine and agriculture-- and is moving ahead of schedule, with a new presbytery born there in May.

United Presbyterian aid also moves outside Presbyterian channels to assist others-- for instance, to help an ecumenical ministry that relates U.S., Canadian and European expatriates to Colombian churches and social structures...to aid an interdenominational mass communication project serving all Colombian churches...and to support Rosca, a social research and action group chartered by Colombian law. ...Currently, Rosca is helping Indians obtain basic rights and land titles...helping black fishermen to help them-

selves...and helping petroleum workers form an independent union to serve their interests-- rather than the unions dominated by the state or the Communist Party. Committed Christians, including a Presbyterian pastor, are involved in Rosca's leadership.

In short, United Presbyterians are working through traditional church channels to spread the gospel and its witness in many forms...and are working outside traditional structures to help the oppressed.

NOTES ON EVANGELISM

U.S.A.

Evangelism Associates program reviewed...meeting in Denver last month with the Division of Evangelism. ...Results in the seven areas involved in the pilot phase were assessed. Efforts were quite different-- from crash pads in Oregon to consultation and lay training in Kansas-- evangelism being keyed to local situations and needs, with varied degrees of success. Look for this program to build momentum quietly in the months ahead.

In Colombia

Evangelistic institutes for lay men and women are spreading and making an impact in the northwest. ..."There have been conversions without exception in each place," according to Jack Walker, a pilot assisting in the Northwest Colombia Project-- an effort by the Colombian church with heavy lay involvement and backed by United Presbyterians.

Thailand

Christian students are developing "cell groups" at their colleges and universities...concentrating on Bible study, the relevance of Christ today and evangelism-- with strategy worked out earlier this year at the Presbyterian camp at Nongkae.

CHOCTAW WORK ADVANCES

The Choctaw Larger Parish in Oklahoma is developing new programs for youth and leadership training-- to be boosted with some funding from the Board of National Missions...a recent grant approved by the Mission Development Cabinet.

"At a church in Broken Bow," according to the Rev. Eugene Wilson, who directs youth work for the parish, "we conducted an experimental class on the third level...and learned some good things in terms of relevant approach and methods with the children, and now we need to apply what we've learned as well as training teachers in more modern methods."

Mr. Wilson is himself a Choctaw-- and now heads the Consulting Panel on Indian Ministries. ...Estimates indicate that half the Indian population in the U.S.A. is under 17 years of age-- which highlights the need for Christian education and outreach for young people.

NEW IN MISSION

Amid the work of restructuring the national agencies (which is moving smoothly) we're being asked-- what's new in mission? More than we can cover; but here are some brief examples: Decisions by the Mission Development Cabinet of National Missions late last month to fund 11 projects--includes church renewal and an ecumenical youth ministry in San Francisco...a prison reform program in Arizona...rural community organization in upstate New York, and other efforts, including the Choctaw work. ...Overseas, pioneer evangelism is breaking new ground in Ethiopia...Glen and Betty Bays are developing Christian literature and communication in Papua New Guinea...the Rev. William L. Coop and his wife Roxanna are building a Christian education ministry in the New Hebrides--these are but a few highlights.

MOVES AT MENAUL SCHOOL

Menaul School in Albuquerque--founded by national missionaries in 1881 to serve Spanish Americans--has recently appointed a Development Officer--Mr. Aaron Eichwald, an alumnus.

Vasquez to New Post

Menaul opened its doors this fall under the new leadership of Edmundo E. Vasquez--an educator and the son of parents who served as lay missionaries in New Mexico. ...Mr. Vasquez served at Wasatch Academy in Utah, related to National Missions, then went to Colombia in 1965 under the auspices of COEMAR--and now serves a hitch in mission U.S.A. ...Menaul is a four-year coeducational high school, with a curriculum that includes regular academic subjects, Bible as a required subject...plus agriculture, industrial arts, home economics, commercial skills and arts and crafts.

RELOCATING - MISSION U.S.A.

Some who have recently come from overseas to serve in mission U.S.A. include the Rev. Frederic G. Appleton and his wife, Thelma, coming from the Philippines to work as a mission interpreter in the Synod of Southern California...and north along the coast, the Rev. Albert C. Strong and his wife, Juliana, have arrived from Ethiopia, with Al now at work as mission interpreter for the Synod of Sierra. ...Earlier this year, Lee and Connie Lybarger came from Pakistan to Cleveland, where Lee has a post with the city's Department of Human Resources and Economic Development.

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GRADUATE THEOLOGICAL UNION 1962

Dear Friends in Mission:

CWS MOVES SWIFTLY — Within hours of the earthquake in Nicaragua Church World Service (CWS) was airlifting blankets and other supplies to disaster victims from depots in nearby lands. . .joining with others to help alleviate the misery of survivors.

Efficiently — CWS-- in which we participate through One Great Hour of Sharing-- has actually lowered its distribution costs over the past decade, a just-completed study shows. For every dollar given this agency in a year. . .

Per $ Delivery — CWS delivered $19.13 worth of food to disaster victims-- 327 pounds of food per dollar (mostly U.S. Food for Peace donated for relief), an increase from 300 pounds per dollar. . .and for each dollar CWS also delivered 6.33 pounds of clothing valued at $6.57. . .delivered $59.32 worth of medical supplies. . . delivered $29.31 worth of self-help material-- for a total of some $12.3 million in aid in 1972.

Some Reasons — CWS has improved the per dollar efficiency of its delivery system faster than inflation has eaten into the dollars by constantly improving its methods to obtain supplies. . .maintaining a small executive staff. . .and steadily improving and streamlining its channels into almost every church and ecumenical agency in the world-- so that it can deliver as efficiently to Nepal as it can to Mexico. . .can have relief-laden planes bound for the disaster area before the dust has settled.

There's a key principle of mission involved here-- that of multiplying the effectiveness of each dollar you give.

PEDCO ADVANCES WORK — Much the same idea lies behind the efforts of the Presbyterian Economic Development Corporation (PEDCO), which assists community-oriented businesses in poor and deprived areas. . .has loaned $6,020,073 in four years and now shows a return of about $500,000 a year (repayment of principal plus interest). . .In the 12 months ending Nov. 30, PEDCO received $515,218.08, of which $205,845.76 was interest-- a cash return on aid that has given people new hope and helped them to stand on their own feet.

Will Widen Aid — Watch for PEDCO to pop into news stories here and there across the country in the months ahead-- because its board has authorized it to participate in federal 502 programs across the country. . .programs that combine funds of the Small Business Administration and other sources to develop businesses in needy areas. . .Previously, PEDCO participation in 502 programs was limited to the New York-New Jersey area, with a record as follows: participation in about $1.5 million in funding. . .of which PEDCO loaned $135,400, with $101,550 of this underwritten by the Opportunity Funding Corporation--

leaving PEDCO with a net exposure of about $35,000 in aiding 18 businesses employing hundreds of persons in poorer areas.

RELIEF NEEDS IN THE SUDAN

More definite word has recently come from the Upper Sudan-- specifics on what $ can do for reconstruction after the long, bloody, civil war.

School, Health and Other Centers

A school will be built at Doleib Hill. . .health centers constructed at Doleib Hill, Abwong, Nasir, Jekao, Akobo, and Pibor. . .reception centers will be built at Nasir, Jekao, Akobo, and Pibor. . .nucleus villages created at Doleib Hill, Abwong, and perhaps another site--with these villages planned as centers for material and spiritual development, not just living areas.

First Missionaries

It was early in 1902 that the first United Presbyterian missionaries in the area-- the Rev. and Mrs. J. K. Giffen and Dr. and Mrs. H. T. McLaughlin -- landed at Doleib Hill, which they named for its profusion of doleib palms.

Sample Costs

The new school at Doleib Hill will cost 6,338.0 Sudanese pounds (nearly $18,000) for classrooms, dormitories, four houses and six toilets. . . Another sample cost--475.6 Sudanese pounds (nearly $1,500) for the Abwong health center with dressing room, ward and a house for a medical assistant. (One Sudanese pound is worth $2.80). . .These and other projects and costs were defined after on-the-spot investigation--and churches will be built or reconstructed on sites now being worked out.

SOME EFFORTS ON VIETNAM

On the Vietnam situation-- the church has a Task Force on Indochina that is planning with others to aid in postwar reconstruction. . .and meanwhile United Presbyterians have contributed about $100,000 a year to relief in South Vietnam through the World Council of Churches and Vietnam Christian Service. . .and now some United Presbyterians are contributing to a special World Council appeal for medical supplies for North Vietnam.

This. . .plus some letters and visits in local churches indicate a ground swell of anti-war feeling-- not young activists-- but quieter, pained feelings of church men and women in their middle years (sometimes coupled with cynicism about South Vietnam's government).

Local Example

One example comes from the Wilton, Conn. Presbyterian Church. A chance to contribute to medical aid for civilians in North Vietnam was made available to the Presbyterian congregation. . .no special offering, no push. . .and people have been coming quietly to the church office to contribute more than $500 to date.

In another Connecticut church, the Episcopal rector addressed a letter to all parishoners, in which he wrote in part:

"Somewhere in his writings, Harry Golden tells of an ugly and uncomfortable chair that his family owned during his boyhood. No one liked this chair; no one used this chair. They learned to live around it.

Living Around It

"I think that in the past few years, I have learned to live around the war in Vietnam. . .(Yet) the Gospel compels us to wrestle with the realities and horrors. . .I know of no answers. . .Each person must search his conscience and somehow find out what God would have him do."

REPORT FROM WEST VIRGINIA

The Rev. Dave Caves writes from Whitesville, W.Va.: "Since construction began in the fall of 1969 on seven acres of land formerly owned by the Board of National Missions and part of the Patty C. Stockdale Home School, a health center, nine three-bedroom homes and one two-bedroom home have been constructed," providing some badly-needed housing in the area.

"The health center was built by a crew of fathers on welfare through the Work Incentive Program. . .This center is used by the Mountaineer Family Health Plan for its Clear Fork offices. One of the first two homes completed was built for Miss Anna Diem." . .Miss Diem directs Christian education for the West Virginia Mountain Project, and Dave pastors its parish in Clear Creek-- an effort that used land once owned by National Missions to develop a mission keyed to spiritual and physical needs in the area.

Note that same principle at work-- multiplying the effectiveness of resources-- in this case, a piece of real estate.

CENTER FOR INDIANS EXPANDS

The Indian Center in Los Angeles-- in existence now for 35 years, and aided by National Missions-- has grown in the past few years into a flourishing, multi-level program backed by federal grants. . .another example of how the church can start a ball rolling and others can move it along.

The Indian Center now includes an employment department, with job referral and development. . .a social services department providing emergency relief and counseling. . .a community services department that helps to organize clubs and functions. . .a tutorial department where 90-100 volunteers provide high school tutoring. . .plus adult education and public information programs. . .and aid and oversight for a neighborhood Youth Corps group-- a big program serving an Indian community of 100,000 in the area.

VOLUNTEERS IN MISSION GROWING

The Volunteers in Mission program continues to grow-- packs a good deal of muscle and meaning for world mission. . .for this program, outside of Vista and Peace Corps, is the largest voluntary service program in the U.S. . . last year fielded 6,095 volunteers-- most in short-term projects in the U.S.A., and others in 29 countries across the world.

How volunteers serve-- as a nurse in Ethiopia. . .a librarian in Alaska. . . a consultant on real estate in Portugal. . .an agricultural economist in Nepal. . .or a dentist, doctor, teacher, handyman, pipe fitter, pastor, businessman, music teacher, houseparent-- and in many other roles. . .plus many summer volunteers that are used in scores of projects across the country, such as the mobile health fairs, which last year served nearly 18,000 persons in rural areas of the U.S.A. . . .Those interested can write to Bill Miller, head of the Presbyterian Volunteers in Mission program at "475."

NEW VIGOR FOR MISSION

COEMAR, National Missions, Christian Education-- their programs all went on January 1 to the new Program Agency for mission, backed by the new Support and Vocation agencies. . .with these functioning under the General Assembly Mission Council. Interviews are being conducted with people from across the country, and staff for the new agencies will be selected over the next six months.

What it means for you in mission: more opportunity for your involvement and decision-making on regional and local levels, both in the U.S.A. and overseas. . .closer cooperation on decisions and budgets between national agencies and other judicatories-- in effect, probably more opportunity for mission-committed people to be involved.

BRIEF HIGHLIGHTS

Quickly now-- the 1973 Mission Yearbook continues last year's format of presenting one major area at a time, which had a mixed reaction but on balance worked better for uninterrupted study and daily devotions.

UPC on TV

On Jan. 28 the CBS "Lamp Unto My Feet" program will be devoted to "The Presbyterians" (was slated for Jan. 7 but rescheduled because of strike).

Travel Note

For your vacation planning-- tours that show you mission projects. . . and provide fun and cultural input. . .are scheduled for South America June 2-23, for Alaska July 7-21, and for the Pacific Coast August 4-18-- write Miss Ida Pfeuffer, Presbyterian Interpretation Through Travel at "475" in New York.

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Dear Friends in Mission:

POLICIES RE: INVESTMENTS

We've learned of a quiet breakthrough in the field of commercial investments-- at least 14 mutual funds now featuring social and environmental criteria in their investment portfolios. . . and it all began in the late 1960s with trailblazing moves by the United Presbyterian and other churches to deal with investments in the light of human concerns.

New Action Groups

Also there are now at least a dozen stockholder action groups that aren't related to the churches-- groups backed by universities, foundations and citizen stockholders-- that use persuasion and proxy power in efforts to influence corporate policy on key issues-- fair employment. . . environment. . . recruitment of minority members.

New Research

Also, a large group of mutual funds, foundations and universities have come together to form the Responsibility Research Center in Washington-- work centers on providing background papers on proxy issues. . . issues often involving social and environmental responsibility.

The bellwether role of the churches, in using proxy power on such issues, was praised in Congress by Rep. Charles C. Diggs, Jr. (D-Mich.), who inserted statements by two church groups in the Congressional Record. . . while compliments along similar lines echoed in the halls of the United Nations.

UPDATE ON EVANGELISM

A good deal of news on this front again, coming from all over the world . . . Stan and Marion Wilson and their children write from Seoul, Korea to ask our prayers for "probably the greatest evangelistic crusade of the twentieth century" in their region-- now underway and continuing through June, after months of preparation and training. . . such as the training reported by Ransom Rice-- thirty students and leaders learning and practicing evangelism for an intensive four days at a site near Seoul's Kimpo Airport.

In India

From the Punjab in northern India, Carol Wilson briefly sketches a scene -- a fascinated crowd gathering and "a former communist student bubbles over as he tells what Christ has done for him". . . while all over India, teams are at work preaching the gospel and selling Christian literature.

In Latin Lands

Solid growth for the church in Venezuela is reported by Bob and Betty May Seel-- with this church becoming fully self-supporting this year. . . while Stan Wick reports from Guatemala that an evangelism movement is taking hold among the Quiché people.

Fiji Islands

Chandu Ray reports that an evangelism ministry to tourists has been started by Fiji Islanders in this area romanticized by travel posters and brochures. . . where tourists may outnumber islanders at times-- and now some tourists are serenaded by hymn singing teams of Fiji Christians . . . who are also developing an evangelism ministry to other islanders.

Estonia And Poland

Recent word from eastern Europe indicates that a multilingual Protestant congregation has been organized in the mining area of Kohtla-Jarve. . . while news from Poland tells of continuing Protestant radio programs and baptisms. . . but on the darker side, a dispatch from Nepal received via Vienna says that the Nepal government has adopted severe measures to prevent conversions to Christianity-- with reading or preaching the Scripture now punishable by 3 to 6 years in prison. . . and already, more than 20 Christians have been imprisoned and denied legal aid.

But In Nepal...

HELP FOR BUDGET BIND?

The budget bind continues at national/international headquarters. . . and as a possible help a church-wide system of planning, budgeting and evaluating mission programs has been called for by H. Richard Miller, Milwaukee, Wis. attorney who chairs the General Assembly Mission Council.

Some Needs

As illustrations of urgent needs, Mr. Miller spoke of supplements to retired ministers not receiving adequate pension benefits. . . continued support for institutions providing education for minorities. . . enlargement of the ongoing program for the Self-Development of People. "This Council," he declared, "must lead the church to a responsible financial policy, and it must accept the accountability, as well as the responsibility, for that policy."

MERGER DUE IN INDIA

United Methodists in India are at last expected to join the Church of North India-- a united church formed in 1970 through the merger of Anglicans, Presbyterians, Congregationalists, and others with a combined membership of 1.3 million. It was thought that the Methodists, who number 6,000,000, would also be part of the original merger. . . but they opted out. . . . Now, after a ruling by their Judicial Council and some fresh negotiating, a Nov. 29 date has been set for the Methodists to join the Church of North India.

CRISIS MINISTRIES

Telephone "crisis" ministries now operate in 50 metropolitan areas in the U.S.A.-- with all the call-in centers being church-related, though the ministries are nonsectarian. . . and from the way these ministries have grown their expansion to another 50 areas is expected in the next few years, according to Rev. Robert E. Larson, Jr., director of CONTACT Teleministries, U.S.A. in Harrisburg.

To be certified, a center must function 24 hours a day. . . live coverage of the phones by volunteers trained to help people with troubles-- drugs . . . loneliness. . . suicidal desires-- whatever. There are now some 5,000 trained volunteers in the U.S.A., backed by professional staffs and consultants. . . . United Presbyterians were among the early leaders in establishing these ministries.

RELATION WITH INDIANS

An open, supportive approach toward the many groups in American Indian communities is being urged by the Consulting Panel on Indian Ministries-- authorized by General Assembly and headed by Gene Wilson of Wright City, Oklahoma. . . while the United Presbyterian Health, Education and Welfare Association has called for federal and state investigations of the causes behind Indian demonstrations that lead to violence-- and has also granted $3,000 to help Indian educators testify on behalf of funds for Indian education voted by Congress but impounded by President Nixon.

Open Stance

United Presbyterian agencies have not involved themselves with Indian movement groups such as the American Indian Movement-- leaders at Wounded Knee-- but have maintained an open attitude toward the various groups and their views of Indian grievances.

SOUTH AFRICA-MOVE TOWARD UNDERSTANDING

The Presbyterian Church in Southern Africa. . . Bantu Presbyterian Church . . . Tsonga Presbyterian Church-- all in the Republic of South Africa-- have agreed with five other churches of the Reformed heritage to take some concrete steps toward understanding. . . moving from loosely-structured discussions to more official consultations in a spirit marked by "cordiality and a real desire to make progress," according to a dispatch from the World Alliance of Reformed Churches.

STUDENTS GIVE TO IFCO

At Westminster College, members of the student body, faculty and administration have given $1,200 to the work of the Interreligious Foundation for Community Organization-- an independent body that has had United Presbyterian and other church support, and that works for organization and self-determination at the local level. . . long-range efforts rather than "instant solutions," in the words of IFCO Executive Director Lucius Walker, Jr.

HUGE RELIEF PROGRAM ENDS

The wind up of the worldwide church relief effort for Bangladesh has been announced by the World Council of Churches-- which reported that since January of 1972, church agencies channeled some $13.5 million through the Bangladesh Ecumenical Relief and Rehabilitation Service. . . and keep in mind that $s given to church relief agencies are often multiplied many times (see March Newsletter, Pg. 4).

Churches Take Over

Now churches in Bangladesh have taken over responsibility for their part in development work, and a new group-- the Christian Commission for Development in Bangladesh-- is already working on a variety of projects, such as weaving. . . housing. . . crop protection. . . training for women . . . and is working on long-range plans for health education and the delivery of health services.

FAMINE RELIEF NOW

A famine has struck neighboring India, and CROP-- the U.S.A. Community Hunger Appeal of Church World Service-- has obtained and shipped to India 1.5 million pounds of wheat valued at $89,000. . . with the wheat to be rationed at 10 pounds per person per month. . . . United Presbyterians are among those supporting Church World Service.

CHILD-CARE IN NEBRASKA

United Presbyterian churches in Lincoln are providing child-care facilities for some 80 low-income student families at the university-- with about 20 percent of these families being from overseas or from minority groups. . . and the child care is virtually free, while staff for the program is composed of students in work-study programs. The program is being supported by the United Ministries in Higher Education, in which United Presbyterians participate.

CUBAN CHURCH SPEAKS OUT

The Reformed Presbyterian Church in Cuba-- at its seventh national assembly earlier this year-- denounced the assassination of Dr. Amilcar Cabral, general secretary of the African Independence Party in Guinea Bissau and the Cape Verde Islands, as "part of the war of extermination waged by Portugal" against independence leaders and people in its colonies. . . . About three months before his assassination, Dr. Cabral on the floor of the United Nations thanked churches and other groups for understanding and support toward the struggle of people still dominated by colonial rule.

The Cuban Presbyterians based their statement on the "tradition of the Calvinist faith as expressed in our confessions". . . and also cited the Confession of 1967, UPCUSA.

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Mission newsletter

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Vol. 4 June, 1973 Number 6

DUKE THEOLOGICAL UNION 1962

Dear Friends in Mission:

NEW STYLES IN MISSION

That Salvation Today conference in Bangkok-- reported to you in February -- has begun to make an impact on churches across the world . . . and will probably influence our own mission policies in time, after restructuring settles down.

At Bangkok

To recap for a minute: The Salvation Today conference was where a lot of leading liberals and conservative evangelicals from every continent hammered out a basic area of agreement . . . found they could work together and enrich each other. "Bangkok showed us the broad meaning of salvation today in the liberation of mankind from every form of slavery; it pointed us also to the very specific meaning of salvation through the cross of Jesus Christ," in the words of Rev. Emilio Castro, who heads the World Council's mission and evangelism committee.

And After

Now a tangible effect: strengthening the World Council's program for Ecumenical Sharing of Personnel-- a kind of missionary talent pool, on which churches across the world can draw and to which they contribute. This program is getting more attention and has had its budget significantly increased.

Our Church

Harmonizing with this is a view of mission expressed by Rev. J. Oscar McCloud, head of the new Program Agency, when he wrote at General Assembly in Omaha in late May: "One of the ways in which we make concrete the one worldwide mission of the church on six continents is through a new program in mission in which we deliberately become the receiver as well as the sender of mission personnel . . . prepared to confess that there is a ministry and a witness which church persons from Latin America, Asia and Africa can provide for us."

ACTIONS AT ASSEMBLY

The General Assembly late in May in Omaha voted to rejoin the Consultation on Church Union (COCU) . . . helped the emerging power of women and young people in the church . . . adopted some basic policies on relations with older people-- these being a few of the highlights.

Especially timely right now-- in view of some Senate allegations that the government was preparing to spy on ordinary citizens-- is a major statement on "The Preservation of Privacy" adopted by the Assembly . . . with the statement affirming that "the ability to maintain one's own life space is basic to human existence in vital community."

The statement condemned the fact that "increasingly personal and Associational privacy is undermined." It defined privacy as "freedom from interference, opportunity to grow, liberty to control what others may know about oneself. Privacy is the right to be left alone or to join others without being watched."

COCU Is Rejoined

That vote to rejoin COCU-- 453 to 259-- came after spirited debate . . . and our soundings suggest that many commissioners were favorably impressed by what COCU has done this past year. COCU "publicly burned" the proposed plan of union that aroused ire at the Denver Assembly last year, and is placing significant emphasis on local discussions and work. . . . The Assembly also renewed-- by unanimous vote-- its commitment to reunion with the Presbyterian Church in the U.S. (southern).

Women And Youth

The Assembly approved establishing a new Council on Women and the Church . . . and mandated a two-year study "of the biblical and theological interpretations of God which are not limited by masculine or other exclusivist language," with an eye to possibly revising language in the Worshipbook. . . .Toward youth, the Assembly opted for their wider decision-making in the life of the church and its Assembly, and approved an emergency fund to help bring youth to the Assembly.

For Self-Development

In regard to the National Committee on the Self-Development of People-- potentially a hot one, some thought-- the Assembly approved most sections of its report unanimously.

The most controversial section passed by the heavy majority of 438 to 219 after vigorous debate. . . . This section approved a second grant of $75,000 to "a small group of Colombian social scientists dedicated to putting practical social science research to the use of communities in need" (a description of La Rosca by those who have studied this social research and action group in Colombia).

For Older People

Affirming that "the mark of a culture is the way it treats its older people," the Assembly approved basic policies and guidelines for work with the elderly . . . stressing that "persons of age have the same essential rights and requirements which all people possess: the right to maximum self-determination, privacy of person and thought, and personal dignity." . . .And the Assembly also expressed its concern by urging a minimum pension of $4,776 for a retired couple and $2,629 for a single person-- the funding question referred to GAMC.

$$ Up; Not Members

The church set some new highs and lows last year-- total contributions climbing to $372,854,567, a new high and nearly $4.4 million higher than 1971 . . . while membership dropped by 104,612 to a 1972 total of 2,916,757-- perhaps the largest one year membership decline in the denomination's history.

For Lay Evangelism

Special attention to lay evangelism to "facilitate effective communication of faith by all persons in the church" was approved by the Assembly, which also suggested the formation "of small groups to achieve personal witness and spiritual growth" . . . and approved continuation of the Evangelism Associates program initiated by the former Division of Evangelism.

Focus On Family Life

The Assembly called for "immediate high priority to the development of a comprehensive and concentrated program on Christian family life education" . . . and specifically urged the Program Agency to develop a design that will "help prevent breakdown of families, heal divided families and support and strengthen family life . . . emphasizing the distinctive contribution of the Christian faith."

To implement this, the Assembly suggested workshop retreats in local areas . . . and developing video taped programs to express the nature, principles and methods of strengthening family life. Our probings found a good deal of anxiety among commissioners on this one-- triggered by such factors as rapid change in our culture . . . the frequent movement of middle class families . . . the changing role of women . . . young people living together without marriage. The anxiety was channeled into an affirmation of Christian family life and an omnibus of suggestions by the Assembly's Committee on Family Life.

Synod Of Northeast

That new Synod of the Northeast was voted-- the initial test coming by only a nine vote margin after 90 minutes of debate and three years of study. Later, the formal vote approving the new synod was 383 to 315. . . . The new organization brings together three historic areas-- New Jersey, New York and all the New England states-- into one regional synod.

Study Of Colonies

The problem of countries in southern Africa seething under the heel of oppressive governments-- one that we've dealt with before-- may well be the subject of a special study. At least, the Assembly urged the Program Agency to prepare such a study in light of the fact that "Christian teaching proclaims liberty to the oppressed."

The Assembly also urged that the U.S. government reconsider loans and grants to Portugal, keeper of colonies in southern Africa, and that the U.S. "begin to implement its official policy of self-determination for the people of the Portuguese colonies."

Special Statements

"We declare today that for any particular government to profane that system of government under law for purposes of convenience, narrow political interest or personal gain is the worst kind of corruption. It is a subversion of the national purpose by those called to be agents of that purpose."

On Watergate

So said the Assembly on the Watergate affair . . . and it strongly affirmed "the principle of a government under law," noting that "we as Presbyterians contributed in this country to the creation of a form of government under law where the basic limits of power and the guarantees of protection are enshrined in a written constitution. . . . In so doing we have affirmed the majesty and contribution of the law to the realization of justice and well-being in the nation."

On Wounded Knee And Indochina

The Assembly also called for an on-the-scene study of the Wounded Knee situation by the Senate's Subcommittee on Indian Affairs . . . And on Indochina the Assembly called on all parties to observe the cease-fire . . . struck at North Vietnamese intervention in Cambodia and Laos . . . and deplored as "inhumane and possibly unconstitutional the continued U.S. bombing in Cambodia and Laos."

Moderator-- Pastor Marsh

You'll be hearing more about him-- Rev. Clinton M. Marsh, elected as Moderator from a field of five candidates on the second ballot . . . an Omaha clergyman with experience in Africa, and the second black to hold this office.

Significance-- not race this time . . . both Mr. Marsh and seasoned observers discount this factor. . . . Strong emphasis on reconciliation seems one factor in his election, mentioned by commissioners, plus a warm sense of humor and pithy answers to questions:

On Watergate: "I feel dirty-- because I am part of a society that made this possible. . . . Watergate might teach the President something about amnesty." On the role of women: "I suggest that women begin to realize their power, and to use it. Quit asking men for justice; take it."

Visit From Ethiopia

An hour of pageantry-- warm greetings and welcomes-- came with the visit and address to the Assembly by His Holiness Abuna Theophilos, Patriarch of the Ethiopian Orthodox Church-- the first visit of an Ethiopian patriarch to the U.S.A. and to the governing body of one of its churches . . . significant for helping to cement recently-evolved ecumenical relations with the Orthodox church and the strong Presbyterian mission in Ethiopia.

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Vol. 4 September, 1973 Number 7

GRADUATE THEOLOGICAL UNION 1962

Dear Friends in Mission:

FAITH GROWS — Amid the political crises. . .the restructuring of church agencies. . . the controversy between church liberals and conservatives--be assured that the faith and Church of Christ continue to grow in strength across the world.

In U.S.S.R. — "The church continues to grow through new conversions" to the Baptist community in Barnaul, Siberia, a recent report concludes. . .with this happening despite persecution, arrests, and harassment of worship services. Other reports indicate continued theological debate in the Soviet Union. . .while in neighboring Czechoslovakia, occupied by Soviet forces on August 21, 1968, another report finds that despite a new offensive against religion, "many parents continue to request religious instruction for their children."

In Africa — The Christian faith continues to grow in depth and strength in Africa--as well as rapidly gaining adherents--a good example coming from the Rev. and Mrs. Bruce Gannaway, fraternal workers at the Theological College in Nkhoma, Malawi:

"In our local congregation of 3,800 members there are 50 elders and 50 deacons. Related to this church are 15 prayer houses in surrounding villages. . . .Each elder is responsible for one prayer group. He is also responsible for the Sunday services in the prayer houses, Sunday school, weekly prayer meetings, organizing and teaching catechumen classes for new church members, visitation in the homes, and liaison between village people and the ordained pastor to communicate the needs of the people.

". . .Before admittance to church membership, one must attend a catechumen class for 2-1/2 years in his village, and then come into the church here for instruction under the ordained pastor. . ."All of which involves a good deal of personal development. Some 150 new members are received each quarter, the Gannaways report.

In Korea — Fraternal worker Rev. Allen D. Clark, writing on the eve of his retirement, reports 55 mass baptisms in the Korean armed forces--1,130 servicemen baptized in 1970, then 15,672 in 1971, and 43,788 in 1972. . . with these baptisms being one indication of the surging numerical growth of the church in Korea. Some committed pastors and laymen, in the face of government restrictions, have become exponents of uncensored discussion and social reform. . .thus risking arrest.

In Alaska

The unspectacular but solid development of Presbyterianism among the Eskimo people of the Arctic Parish is boosted by a leadership training program directed by the Rev. Ralph H. Weeks of Anchorage. . .while Miss Mary Tener adapts church school materials to the native culture.

Local Struggle

Currently residents of this area are struggling to maintain their local self-government--the North Slope Borough, formed early last year after official state approval. . .then upheld by the state's Superior Court in deciding against a protest petition filed by seven oil companies. Now the oil firms have obtained an injunction against taxing assets that represent about three-fourths of the borough's assessed valuation--while the tax money is needed to support education and other essential services.

Until the state's Supreme Court decides the issue, the borough depends heavily on the sale of revenue anticipation notes in order to function. . . .Purchasers include the General Assembly Mission Council, which after thorough study and supportive actions by presbytery and synod approved buying $150,000 of these bonds to help North Slope people. . .clearly another church effort to aid self-development.

TEN NAMED TO COCU

A delegation of ten persons--chaired by former Moderator Lois H. Stair of Waukesha, Wisc.--has been appointed to represent the United Presbyterian Church in the Consultation on Church Union (COCU). . .this action by Moderator Clinton M. Marsh supporting the decision by the 185th General Assembly last May in Omaha to rejoin the Consultation, which is now moving slowly and cautiously. . .next plenary meeting scheduled for Nov. 4-8, 1974.

HYMNS ON ECOLOGY

Coming your way--16 newly-written hymns on ecology themes, approved by the Hymn Society of America after a panel of nine judges reviewed more than 500 new texts and made the selections--published under the general title of "The Stewardship of the Environment". . .available for $1.00 from Hymn Society of America, Room 242, 475 Riverside Drive, New York, N.Y. 10027.

LATIN CHURCH URGES REFORM

Major portions of the Roman Catholic Church have been stiffening their resistance to repressive governments in Latin America and urging reforms--with recent examples coming from Brazil and Uruguay.

In Brazil

An official document by Brazilian bishops has charged that about 100,000 Indians are in the process of being exterminated, and denounced "discrimination in favor of big landowners and against peasant families, for business management against workers, for whites against blacks, for pro-regime political parties against the opposition, for men as opposed to women." The bishops demanded for ordinary citizens "the right to legal defense, in view of the absence of a habeas corpus provision," and "the right not to be subjected to systematic political and social propaganda."

In Uruguay

Members of the Company of Jesus (Jesuits) in Uruguay have committed themselves to human liberation and justice. . .their declaration saying

in part: "It does not seem possible that the Christian message can be given outside the process of liberation, which supposes an economic, political and cultural transformation, in view of our dependence."

WITNESS IN HOUSING

Sparked by Presbyterians, an Oregon group called PAD has finally made a start on relieving the housing shortage with Rainbow Village, an 80-unit garden apartment project with modest rents and a rent supplement program for 16 low-income families. Modular kitchen/bathroom units, built in a Seattle factory, were used. Efforts toward such a project began in 1969--but "proposed projects in Cottage Grove and Eugene were either turned down or taken to court amidst a storm of controversy and opposition from realtors, landlords, and frightened residents of the project neighborhood," reports elder Frank C. Carlton of First Presbyterian Church in Cottage Grove, a member of the PAD board. . .which is chaired by pastor Hugh D. Peniston of the Cottage Grove church.

LAY LEADERSHIP

Lay leaders play a strong role in many churches overseas--a fact that keeps cropping up in items that cross our desk.

One recent example comes from Venezuela, where the administrative council of the Presbyterian Church is composed entirely of laymen. . .most pastors also work at other occupations in order to support themselves . . .and "the pastoral load is being picked up increasingly by concerned laymen," fraternal workers Bob and Betty May Seel report from Caracas.

Then from the Philippines, fraternal workers Bob and Kari Malcolm report that "over one hundred churches continue to prosper under lay leadership in the Davao provinces. We have only five seminary-trained men," they add.

MORE ON INVESTMENTS

Watch for more challenges to big corporations doing business in southern Africa. The churches spearheaded these challenges, and now they're gaining momentum. . .most often taking the form of stockholder resolutions asking the corporations to disclose wage and personnel policies toward various workers--the idea being to expose inequities and help get a living wage for the black majority as well as others.

Efforts Gain Allies

Tim Smith, who directs the Church Project on U.S. Investments in Southern Africa, said in a brief evaluation: "Public discussion has grown, and more universities, foundations, and other institutional investors voted on church-sponsored resolutions and wrote management expressing their views than ever before."

Tim described the coalition, which includes United Presbyterians, as committed to "challenging U.S. corporations and the U.S. public to face the implications of investing in white minority regimes like South Africa and Angola.

One Result

"One by-product of church and public pressure is that numerous companies have taken a small first step by raising wages for African workers past the starvation level."

CWS AIDS IN FAMINE

Church World Service is helping to aid people in Central and West Africa afflicted by a famine caused by a long drought. . .the agency dispatching $50,000 worth of special medicines and food for children this spring to Niger. . .and now exploring projects for well-drilling and restoration of cattle-grazing lands and herds.

NEW AT MENAUL

Construction is going forward on a new media center at Menaul School in Albuquerque, N.M.--the center to be a modern, two-story facility funded by a matching-gifts effort.

NOTES ON PEOPLE

-Woman Chaplain

The Rev. Florence Dianna Pohlman, a United Presbyterian, began training in July as the first woman to serve on active duty as a chaplain with the U.S. Armed Forces, having graduated from Princeton Seminary in January, been ordained at National Presbyterian Church in Washington--and commissioned a lieutenant (j.g.) in the U.S. Navy.

-Seminary President

The Rev. Raymond V. Kearns, Jr., has begun service as acting president of Louisville (Ky.) Presbyterian Theological Seminary. . .Dr. Kearns coming to this post from his work since 1966 as associate general secretary of COEMAR, in which he won a reputation nationally and internationally as an ecclesiastical statesman.

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Dear Friends in Mission:

TROUBLE IN KOREA

"PARK HYUNG KYU AND KWON GIVEN TWO YEAR PRISON SENTENCES NAM ONE YEAR AND HALF LEE ONE YEAR / WILSON WILL SEND DETAILS-- PHILLIPS"

That cable was sent Sept. 27 by Jim Phillips, fraternal worker at Tokyo Union Theological Seminary, to Newt Thurber-- formerly of COEMAR and now serving with the new Program Agency, with responsibility for mission in East Asia. Mr. Park pastors First Presbyterian Church in Seoul, of The Presbyterian Church in the Republic of Korea, assisted by Mr. Kwon.

The detail that followed-- as deadline for this newsletter came-- was that the prison sentences were suspended. Despite their parole Mr. Park and his colleagues are appealing the original sentences, on the recommendation of the Special Investigating Committee of the National Council of Churches of Korea.

These Christians and others-- 15 in all-- were arrested following an ecumenical Easter sunrise service where 2,000 leaflets were distributed among the 100,000 attending. . .the leaflets declaring in part that "resurrection of democracy is liberation of the people." The arrested Christians were charged with "conspiracy to foment insurrection." The real cause of their arrest seems to be helping slum dwellers organize for their own betterment and the establishment of grass-roots democracy. Most were Presbyterians. . .and Korean Presbyterians-- like those in Colonial America-- tend to be conservative theologically. . .with some showing an activist concern for human liberty.

The suspended sentences are viewed by observers as a result of ecumenical church concern expressed over the arrests and imprisonment.

MORE EVANGELISM

Verbally spreading the gospel of Christ. . .this often quiet dimension of mission continues in Korea, Cameroun, Indonesia, Colombia, all regions of the world. A recent example comes from Thailand.

Three years ago a man and his wife came to McCormick Hospital in Chiang Mai with their six-year-old son near death's door. . .and during his long recovery they visited him often and became familiar with the gospel. Upon the boy's recovery they invited a Christian worker to teach about Jesus Christ back in their home in Lotus Swamp Village. In following months a small evangelism team encountered keen interest. . .and harassment-- rock throwing, gunshots, blocked roads.

The team responded with the gospel and supplies and skills to heal the sick and injured. Finally one of their chief persecutors made a profession of faith, requested baptism, and gave land for the first worship center there-- simply a thatched roof of leaves on poles. Now comes word from Dr. and Mrs. Edwin McDaniel at McCormick Hospital that a second, more spacious and comfortable worship center has been constructed at Lotus Swamp Village. . .and the ministry there continues to grow.

CRUNCH IN SERVICE FUNDS

Be advised that a crunch has come to many voluntary agencies-- including those initiated by concerned Christians-- as a result of government funds drying up. A recent example comes from the Christian Service Ministry that United and U.S. Presbyterians operate jointly in the Kentucky mountains. This summer the Millstone Sewing Center, a long-time friend of the Service Ministry, lost its entire staff as a result of cuts in OEO funding. The Sewing Center had been providing clothing at no cost or minimal cost to 5,000 destitute families a year.

"As programs such as these break down, the need to maintain the Christian Service Ministry appears even more evident. The private social agency is now more important than ever," Bob Hatch of the Service Ministry urges.

FLOODS HIT PAKISTAN AND INDIA

Floods that struck Pakistan constitute a "major disaster" according to World Council of Churches' relief officer Stan Mitton, who flew over the hardest-hit area at the end of August and adds up the toll: 10 million persons homeless. . .cotton crops worth $30 million lost. . .total loss set at more than $250 million. The leadership of all Christian churches in Pakistan has been mobilized in two emergency action groups-- in Lahore and Karachi.

The Floods

Floods have also hit northern India. . .and John Rollins reports from Frances Newton Hospital in the Punjab that after two years of drought "great havoc" has been caused along the banks of five rivers in the region. A team of doctors and nurses treated 10,400 people during a recent 14-day flood relief campaign. . .and relief supplies have helped them distribute 59,000 tablets of medicine and tubes of eye and skin ointment, as well as immunize many against cholera and tetanus.

And Drought

From roughly a thousand miles to the south, Bob Ramer writes from Sangli Industrial School in Maharashtra State that the drought has at last broken. . .rains promise good crops and an end to famine in the months ahead . . .and meanwhile relief work and the drilling of new wells are under way, paid for partly by United Presbyterian contributions.

CHRISTIAN STUDENT CENTER

Another note on evangelism-- low key, this time-- comes from Broadway Presbyterian Church near Columbia University on New York's upper west side. . .the word being that the church has opened a student center on two floors of the Kennedy Apartments and made accommodations available to 17 full-time students. . .the purpose being to foster "commitment to the Lordship of Jesus Christ" and "witnessing and serving others in the community."

Known as the Upper West Side Student Christian Residence, the project is

supervised by the Rev. Abigail Evans of the Broadway Church. . .and elder Bill Mayer serves as part-time resident counselor.

NEW VOLUNTEERS

Volunteers continue to play a strong and creative role in the worldwide mission of the United Presbyterian Church. . .the program called Volunteers in Mission. Twenty-one assignments made in September include the following:

Mr. and Mrs. Edwin Dunn of St. Paul Presbyterian Church in Johnston, Iowa going to the Presbyterian Home for Children in Farmington, Missouri to help with maintenance. . .Ms. Judy Housekeeper of Rose Hill Presbyterian Church in Kirkland, Washington going to Seoul, Korea to serve as secretary/hostess in a servicemen's center. . .and Dr. Jim Albright of First Presbyterian Church in Aurora, Illinois going to serve as an orthopedic surgeon at McCormick Hospital in Chiang Mai, Thailand.

Nor are all the 5,000-plus volunteers that are fielded each year (most for short terms) members of Presbyterian churches. The September assignments include Paul Perreault of St. Joseph's Roman Catholic Church in Lincoln, New Hampshire, who goes to help with the recreation program at Wasatch Academy in Mt. Pleasant, Utah. . .plus members of the United Church of Christ. . .Episcopal Church. . .and Christian Reformed Church.

YOUTH MINISTRY GROWS

Pittsburgh's North Hills Youth Ministry-- which aims to "present the claims of Jesus Christ to young people" with church affiliation nil or inactive-- is expanding its work with major remodeling at the coffee house on Cumberland Road. . .with the expanded ministry to have eight facets, from Bible study and evangelism to drug education and community service-- as well as a continued coffee house program.

KENYA-- NEW SCHOOL

A new school is rising from the dry land of sand and thornbush in northern Kenya. Destitute and plagued by famine, the northern tribes have been helped by relief work through the National Christian Council of Kenya. . .and now fraternal worker Diane Mosman reports the development of the new secondary school that will help fill the hunger for education in this least-developed area of Kenya. Money for the project comes from the Protestant Central Agency for Development Aid in Germany. . .and Diane and husband Steve are guiding the project-- supported by your mission dollars.

SOME AID FARM WORKERS

California jails bulged this summer with Roman Catholic laymen, nuns and priests, according to a report of the United Methodist Church by Elaine Magalis about Cesar Chavez' farm worker movement and the jailing of people who came to its aid. . .but Elaine notes that Protestant denominations-- except for the United Church of Christ-- supplied few or no volunteers. Support for this farm worker movement has been approved at United Presbyterian General Assemblies-- though the subject has caused sharp controversy and debate.

LATIN REALITIES

Try to think for a minute about reality in Latin America on its own terms

. . .with two "real things" in Latin America needing constant underlining: ecumenical relations, and poverty versus wealth.

"One of my childhood memories in Santa Catarina was the attempted boycott promoted by the Bishop of Lajes against my Dad," UPC representative James Wright reports from Brazil-- recalling the reality that Protestant ministers faced. . .while just recently "I sat at an intimate supper table in the company of two cardinals, two archbishops and two bishops," Jim continues-- reporting the reality of today. . .a swift and almost total change in the ecumenical scene.

The poor are numerous and getting poorer, the rich are few and getting richer-- this also is a fact of life in many parts of Latin America. . . and lay behind the election of Salvadore Allende in Chile. . .where now the military junta is executing his supporters and repressing freedom. Both of these are basic realities that mission must deal with.

B.N.M. HISTORY

A history of the 50 years of the Board of National Missions (1923-1972) will be written by Dr. Kenneth G. Neigh, who headed the work of the Board from 1959 until last year. . .and now going to Princeton Theological Seminary as a Senior Research Fellow. The history he plans will not only give facts and figures, but will also interpret changes in American culture and their effect on mission. . .with special emphasis on the work of the Board during the last 20 years, which has never been chronicled.

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MISSION NEWSLETTER--for persons and churches related or especially interested in Christian mission. Names may be added to our free mailing list by writing Mission Newsletter, Room 935, 475 Riverside Drive, New York, N.Y. 10027. Copies of the newsletter may be secured in quantities of 30 from: Presbyterian Distribution Service, 225 Varick Street, New York, New York 10014--(30 copies of a single issue, $1.00).

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13 1973

Mission newsletter

The United Presbyterian Church in the U.S.A.
475 Riverside Drive, Room 935, New York, N.Y. 10027

Vol. 4 November, 1973 No. 9

Dear Friends in Mission:

NEW STYLE IN MISSION

We keep hearing questions and rumblings about what missionaries are doing-- some confusion here-- reflecting the fact that the role of the missionary is changing. . .more emphasis on strategic frontiers and less on geographic frontiers. United Presbyterian fraternal worker Jim Buyers outlines the new role in a letter from Brazil:

"In this second missionary century the true missionary must be committed to the guiding principle of John the Baptist in his relation to Jesus Christ: 'He must increase, but I must decrease.'

"Collectively, this means that no young church will accept ecclesiastical imperialism from North America or Europe. Individually, this means that a national church anywhere in the world in deciding its own destiny may often assign the missionary to a strategic frontier rather than to a geographic outpost.

Role of Servant

"In the servant role, a missionary couple may still be assigned to 'church planting' among Indians, or lepers, or 'natives'-- but that couple's location and type of outreach will be determined on the field by national leadership. And the missionary's permanent assignment remains, 'to work himself out of a job.'"

More Ecumenical

Also, "denominational barriers in many parts of the world are not as great as they have been in the States. Overseas Christians are seemingly more aware of the common enemy of secular indifference. . .An evangelistic campaign, or publishing project, or radio series may involve the evangelical community without asking if the 'help' is Presbyterian, or Methodist, or Baptist. Or as one Catholic teacher explained to my daughter's religion class, 'Boys and girls, God is not a Catholic.'"

This is the final issue of Mission Newsletter, which has been delivered free to a mailing list of some 75,000 Presbyterian leaders. Budget pressures and good stewardship necessitate using a more economical means for keeping church members informed. Starting with the January 1974 issue of A.D., you will find Mission Newsletter combined with the 4-page News & Notes for the Session-- a carefully prepared resource for Presbyterians who want the latest word on mission news and church actions in concise, direct style. Letter Exchange also has been discontinued as a separate publication, much of its content now appearing in A.D. "Mission Briefs." Thank you for understanding these changes.

HELP FOR RETIRED

More help coming for retired missionaries, pastors and other church workers, and surviving spouses struggling on small pensions. . .and it's coming from you, via the 1973 Christmas Offering-- mandated by the General Assembly this year to help bolster inadequate pensions.

Now Elder Paul J. Cupp of the Bryn Mawr (Pa.) U.P. Church has been appointed chairman of the major gifts campaign. . .while staff will be directed by the Rev. Wesley C. Baker, secretary of the Board of Pensions.

WOMAN HEADS NCC

Another "male barrier" comes down. . .this time the leadership of the National Council of Churches, where Ms. Claire Randall has been elected to succeed retiring general secretary Dr. R. H. Edwin Espy. A theologian, Presbyterian ecumenist, native of San Antonio-- and a good golfer-- Ms. Randall is associate executive director of Church Women United.

OUTREACH IN JAPAN

Continuing theological education for clergy and lay people has been launched by Tsurukawa Rural Institute in Japan, fraternal workers Dick and Mary Norton advise from Tokyo. "We are trying to devise new approaches which will place emphasis on 'team ministries,' relating clergy and laity to the single task of serving Christ in this land," they write, adding that "our fellow Presbyterian missionary, Arthur Kamitsuka, is helping to direct this new program."

PROGRAM IN BRAZIL

From the crowded shacks of Ceilandia in Brazil fraternal workers John and Jean Miller write of teaching skills to teenage girls-- with one result as follows: "The girls' mothers were soon complaining, 'And when are you going to do something for us?'

"Exchanging ideas with team members, they strongly voiced their needs: a sewing class, candy making and cake decorating to augment family income, first aid, nutrition, and sex education for themselves and their daughters."

This last request resulted in "a group of volunteers-- several nurses, a woman intern, and a gynecologist meeting with the mothers and daughters every Saturday to talk about first aid, nutrition, or sex education -- using a vast assortment of visual aids."

FREE SPEECH FOR OPPOSITION

The right of Carl McIntire to vent his views-- which have often been verbal brickbats aimed at the United Presbyterian Church and work it supports-- is defended editorially in the November issue of A.D. magazine. Mr. McIntire's radio voice, WXUR, was silenced in July by government order. . .and the A.D. editorial says in part:

"Notwithstanding the seriousness of Mr. McIntire's attacks on individuals and groups, we have an uneasy feeling that his freedom of speech has been infringed." Noting its strong disagreement with Mr. McIntire's views, the editorial also affirms that the U.S. Constitution "protects the rights of those with whom we disagree."

ECUMENICAL EMPHASIS.

The flow of news here indicates that ecumenical efforts have been quietly increasing on the home front as well as overseas. . .recent examples coming from New York and Alaska.

In New York

Services to children on the south side of Troy, N.Y. are being expanded in a project developed by four Presbyterian and two Roman Catholic churches in the area. . .their combined efforts this year serving hundreds of children in a section characterized by 16 percent poverty families plus many low-income families.

In Alaska

Presbyterians and Episcopalians cooperated this summer in an Eskimo-Indian youth conference on Communicating the Faith-- held at Harding Lake Camp in Alaska. . .and Cecil Corbett and Ivan Makil of Cook Christian Training School in Tempe, Arizona traveled north to provide the leadership.

REFLECTIONS BY VOLUNTEER

Plastic surgeon Richard L. Dakin of Greenbrae, Calif., has shared some reflections on missionary doctors after returning from a brief tour of volunteer service this summer at McCormick Hospital in Chiang Mai, Thailand:

On Missionaries

"The most meaningful part of my experience, I think, was seeing how happy medical missionaries seem to be in their work. Whether it was John and Magdalene Bissett working under very austere conditions in the Leprosarium, or John and Betsy Guyer and their enthusiasm in teaching medicine and the basic sciences, or Ed and Charlotte McDaniel with their planned parenthood and school trustee activities, all seemed completely and justifiably sure that they were doing needed work.

and Children

"The children of missionary families seem to respect their parents' activities, and I felt this contrasted very favorably with a resentful attitude toward parents' activities that one often finds in teenagers at home."

MIGRANT WORKERS AIDED

A program for migrant farm workers is being carried forward in Maumee Valley Presbytery in Ohio by Bowling Green Presbyterian Church. . . working out of the Wood County Head Start Program.

Sixty-two children are enrolled in a day-care nursery, freeing mothers to work and contribute to family incomes. . .while the children receive a program of mental and physical development, with breakfast, lunch and vitamins, plus medical aid. Their parents come together in monthly meetings with program staff to discuss topics of importance to the parents.

OUTREACH IN SOUTHWEST

Presbyterian Medical Services, Inc. in the southwest has expanded its rural health delivery system by adding an emergency vehicle-- a new Dodge van that will operate out of Embudo Presbyterian Hospital. . . with the interior of the van being altered and furnished with special equipment, including a resuscitator and eventually an oxygen system.

In another outreach-- in northern New Mexico-- P.M.S. has hammered out the Mesa Health Plan to provide another flexible program of health care for a rural area population. Staff has been working toward a contract with the state to provide comprehensive health services to Medicaid recipients on a prepaid capitation basis.

LADYBUGS FOR AFRICA

May sound crazy-- but a bit of the money you've contributed to disaster relief is being used to buy ladybugs for a sub-Sahara section of Africa . . .the story going like this:

Five drought years have dried up the grazing and watering holes for animals, main source of food and income for people in this area. U.S. satellite surveys indicated that water lay close under the surface in one of the stricken nations, Niger, so Church World Service contributed to well-drilling.

Meanwhile, the date palm provided the main alternative to animals as a source of food and income for these nomadic people. . .until the date palms became infested by insects that consume the chlorophyll in the palm leaves, eventually killing the trees. The answer to these chomping predators was not pesticides-- but ladybugs, those little spotted insects that children tell to "fly away home." The ladybugs are being imported from Iran, and each one consumes about 400 of the harmful insects per day. . .thus saving the date palms from destruction.

N. VIETNAM PROTESTANTS

"Protestant church life in North Vietnam continues unabated despite the destruction of church buildings by American bombers," according to an on-the-scenes report by a western clergyman serving with the World Council of Churches. He notes that the Evangelical Church of North Vietnam has some 10,000 members served by 26 pastors and preachers active throughout the country-- full-time pastors salaried by their congregations-- with two Sunday services plus an evangelistic service on Thursdays being usual.

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Lutheran

GIRL OF THE MONTH

KAREN RAAUM, a 19-year old freshman at Central Washington State College, Ellensburg, has been selected as August's Lutheran Girl of the Month.

Miss Raaum is a music major at Central and plans to become a high school teacher. She is currently reigning as Miss Ellensburg.

A member of First Lutheran Church in that city, she has served as an officer in the Luther League both at the congregation and conference level. Miss Raaum also is a member of the choir and the Lutheran Student Association.

She was nominated by her pastor, the Rev. Silas E. Erickson.

Chapel Chuckles



"Buy now . . . pay later."

A MIGHTY FORTRESS

Vol. XVII | New York, N.Y., August 1967 | No. 4

Lutherans Move to Help Middle East War Victims

ALL AMERICAN and other international staff members of the Lutheran World Federation's extensive refugee aid program in Jordan escaped injury while remaining at their posts during the Arab-Israeli war.

LWF officials said the federation's Augusta Victoria Hospital on the Mount of Olives is believed to have been severely damaged but remained open and is still operating at about 50 per cent capacity.

During its annual meeting in Waterloo, Ont., Canada, shortly after the cease fire, the LWF Executive Committee authorized a $1,500,000 appeal to meet needs which have arisen in the Middle East in the aftermath of the conflict. The next day a special letter announcing the appeal was on its way to the approximately 12,000 pastors of The American Lutheran Church and the Lutheran Church in America.

These two United States church bodies are among 73 LWF member churches in nearly 40 countries which represent 55,000,000 of the world's 75,000,000 Lutherans.

American members of the LWF Department of World Service staff in Jordan include the director of the Middle East office, Donald P. Scott of Menlo Park, Calif. He is a 34-year old layman of the Lutheran Church in America.

Other Americans are Robert J. Hoyle of Minneapolis, supervisor of material aid distribution, and Carl Onofrio, a former student at the Lutheran School of Theology, Chicago, serving as bookkeeper.

The international staff also includes Laimons P. Pavuls, 45-year-old Latvian who is administrator of Augusta Victoria Hospital, and two other members from Sweden.

Wives and children of staff members left the area and were in Geneva, LWF headquarters, awaiting further developments. There had been no word regarding Jordanians who were engaged in the aid program.

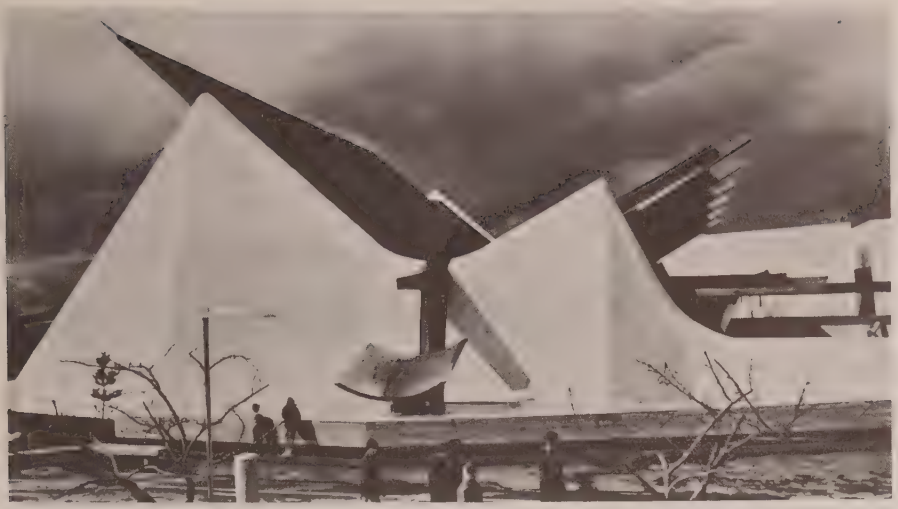
Augusta Victoria Hospital is part of a widespread LWF program started two decades ago to aid refugees in Jordan and Syria. Operated with a $500,000 annual budget, the program also includes material relief, mobile medical units, self-help and community development projects, and a variety of educational and vocational training facilities.

An additional $100,000 from a reserve fund has been authorized for emergency expenditures.

Dr. Fredrik A. Schiotz, LWF president, opened the Executive Committee's annual meeting with a prayer for the return of peace in the Middle East. "Perhaps God may out of the events of these recent weeks fashion a disposition to exchange the old armistice for a peace treaty," declared Dr. Schiotz who is also president of The American Lutheran Church.



UPPER FLOORS of Augusta Victoria Hospital shown rising high over the Mount of Olives, were believed to have been severely damaged during the Arab-Israeli war. The hospital is operated by the LWF Department of World Service.



WATER FALLS from the roof of the Christian Pavilion at Expo 67 into a trough formed by a concrete replica of an open book and then into a pool (left). Visitors entering the pavilion are confronted in the first zone with scores of photos showing man as he is (first photo below). A popular attraction is a larger-than-life face with changeable features (bottom photo). Five different bands, each with a fraction of a face, revolve in different directions a quarter of a turn at a time, creating a different face with each move. The pavilion is sponsored by eight Christian denominations including Lutherans. The joint witness is believed unprecedented in the history of international exhibitions.

Lutherans Cooperate in Unique Christian Witness at Expo

THE CHRISTIAN PAVILION at Expo 67, a unique venture in which Lutherans in Canada are cooperating, stands on the western shore of a small peanut-shaped island called Ile Notre-Dame.

Built on a half-acre site between the pavilions of Greece and the United Nations, the structure is among more than 100 spread across two islands and a peninsula in the Saint Lawrence River at Montreal.

Taking part in the venture, in addition to the Lutherans, are the Anglicans, Baptists, Greek Orthodox, Presbyterians, Roman Catholics, Ukrainian Greek Orthodox, and the United Church of Canada. The church bodies represent approximately 95 per cent of Canada's Christians.

The entrance features a large T-shaped cross, selected because of its lack of identification with any particular communion, and a garden. The building's exterior is concrete white, and its roof is sharply pitched and inverted.

The exhibit, largely audio-visual in nature, consists of three zones:

The first employs scores of still and moving pictures, prism-shaped blocks that produce different scenes, closed circuit television, and other devices designed to depict contemporary man.

An effort to portray the world of man is contained in the second zone. It also uses still photographs as well as a motion picture which bears the theme of the pavilion, "The Eighth Day," as its title.

The third zone involves a series of large, mural-type pictures along a 90-foot wall which are related to Biblical texts to show meaning and hope in Christ.

The exhibit confines traditional religious symbolism to the tau cross at the entrance. The cross also appears on the pavilion flag and on the identifying pins worn by the pavilion's hosts and hostesses.

Still photographs in the first zone range from portraits of children and adults to scenes from the office, the street, the beach, the theater, and elsewhere. Mirrors in their midst add the image of the visitors. Nearby along a ramp leading to the second zone, photography is used to depict such degradations as poverty and prejudice, sex deviation and narcotic addiction. The movie focuses on a half century of wars and their horrors.

Five wall-size photographs from the first zone, together with frequently changing illustrations above them, await visitors in the final zone. Biblical texts in English and French used with the pictures include:

—For us a Child is born. He is the Light of men.

—You do not live by bread alone. I come to bring you life, far more than before.

—He died for all that all might live. By this we know love.

—Why search for Me among the dead? I am with you always.

—You are called to freedom; now through love serve one another.

The Rev. H. Elmer Bartsch, a clergyman of The Lutheran Church-Missouri Synod who serves as deputy commissioner of the pavilion, noted it has stirred some controversy.

"A few individuals have criticized us severely for presenting the negative so dramatically, and some have objected to the lack of clarity of the clear Gospel message," he stated. "Others have expressed delight."

Pastor Bartsch added that "the Christ whom the exhibit presents was certainly a controversial figure in history."





"Basically," the parish pastor observed, "the objective of the pavilion is to get the visitor to ask, 'How do I relate to Christ?' rather than to give him pat answers that he might get from an electronic device."

He said the exhibit appeared to be most popular among "the younger people who are oriented to television communication."

Construction of the pavilion began about a year before the exhibition opened under a budget of $1,300,000.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U.S. Armed Forces, by the Division of Service to Military Personnel, Lutheran Council in the United States of America: Rev. Robert A. Boettger, chairman, Dr. Kenneth L. Ahl, Rev. Ralph E. Eckard, Rev. Daniel M. Estok, Dr. John E. Herrman, Chaplain Orlando Ingvoldstad, Dr. William Larsen, Dr. Bernt C. Opsal, Capt. Robert M. Strieter, Rev. Christian J. Thearle. Chaplain William J. Reiss, executive secretary. A MIGHTY FORTRESS 315 Park Ave. South, New York, N.Y. 10010, Herb W. David, Editor. Printed in U.S.A.



THE REV. JOHN RYDGREN, left, interviews Ron Miller of Moe Town Records for a segment of "Silhouette," a radio program combining hit records, "soft-sell" messages, and conversations with young people and celebrities in the recording industry.

'SWINGING SHEPHERD'

Radio Program Links Pop Music, Christian Gospel

A MINNEAPOLIS PASTOR has become known as "the swinging shepherd" because of his rock 'n' roll radio program which is now heard on stations in 14 cities.

The Rev. John Rydgren, director of television, radio, and films for The American Lutheran Church, created the program for teenagers and college-age listeners. Called "Silhouette," it combines the day's hit records with "soft-sell" messages and interviews with recording stars and young people.

"The messages," Pastor Rydgren said, "are designed to put across the point that the church, and more particularly, that Christ is interested in every part of the teen world."

He developed the program at the request of Scott Burton, program director of WDGY, Minneapolis, and is now shooting for a target of 500 to 1,000 stations. Response to the program is reported as "extremely favorable."

Criticism has been leveled at some of the contemporary pop tunes because of lyrics which dwell on sex and drugs. Pastor Rydgren concedes that selecting songs for his program does pose problems. "We try to be careful, but we won't hold back," he said. "And in our interviews with the young people, we encourage them to speak frankly about the problems they face."

Some interviews originate from conversations held at the "Silhouette Shack." Pastor Rydgren explained that "the shack is not a specific place. We move around like a floating crap game. The kids get together to listen to big beat music and to dance. I play the drums, and then we talk about such things as music, school, sex, Christ, and faith."

Pastor Rydgren also spends time "on the road," interviewing recording artists, songwriters, and young people in other areas. A recent trip took him to Los Angeles to tape conversations with the "Mamas and the Papas" and the "Righteous Brothers."

"It may seem unusual for a Lutheran pastor to host a radio program such as 'Silhouette,'" he observed, "but I put myself through the seminary at Columbus, Ohio, by working as a disc jockey at a rock 'n' roll station. I enjoy what I'm doing, and I like the music. Actually what we're doing is following Christ's pattern. He went where the action was, and our program goes where the teens are."

Lutherans In Review

• Formation of a religious foundation designed to seek solutions to the problems of poverty was proposed to a meeting of the Lutheran Laymen's Fellowship of Metropolitan Washington. The speaker was Curtis E. Staudte, a financial adviser in the Community Action Program of the U.S. Office of Economic Opportunity.

While suggesting that the concept be developed under the leadership of theologians, he stressed that his proposal stemmed from Christian concern as a Lutheran layman and did not reflect his role in government. Mr. Staudte contended that current programs of the church and government lack urgently needed innovations that penetrate the collective problem of unemployment, poverty, and delinquency.

• St. John's University, a Roman Catholic school at Collegeville, Minn., will exchange religion professors with Lutheran and Methodist colleges during the 1967-68 and 1968-69 academic year. The exchange will be conducted with Luther College, Decorah, Iowa, a school of The American Lutheran Church, and Illinois Wesleyan University, Bloomington, Ill., a Methodist-related school.

• Union at the communion table with other Lutherans should come before "hasty unions" with other Christian bodies, Dr. Robert J. Marshall, president of the Illinois Synod of the Lutheran Church in America, told delegates to the fifth annual synod meeting in St. Louis. "In the near future, Lutherans will grow closer together," he said. "Many other Protestants will work more and more under the influence of the Consultation on Church Union. Catholics may find a place in councils of churches. Lutherans will continue to hold a distinctive place for the time being."

• Increases in both baptized and confirmed membership during 1966 were reported by The American Lutheran Church. Baptized membership numbered 2,648,111 in 1966, an increase of 26,223 over the previous year. Confirmed membership rose 32,420 to 1,781,394.

• Approximately 300 students of Concordia College, St. Paul, a Lutheran Church-Missouri Synod school, visited 3,248 Twin Cities' area homes during a weekend evangelism thrust.

• Special programs designed to assist Lutheran ministry in the inner city areas of Cleveland and Chicago have been established by the Lutheran Human Relations Association of America. The Rev. George Hrbek, formerly of Altus, Okla., heads the three-year project in Chicago, while the Rev. Richard Sering of Kinloch, Mo., directs the Cleveland effort.

• For the second time in three years a Lutheran woman has been chosen American Mother of the Year. The 1967 selection is Mrs. Minnie Guenther, 77, of Whiteriver, Ariz., widow of a Wisconsin Evangelical Lutheran Synod pastor who served a half century among the Apache Indians.

'Consumer Religion' Threat Seen

PROTESTANT CHURCHES are increasingly offering their followers "a consumer religion" and the Roman Catholic Church is moving "in the same direction," a New York psychoanalyst told Christian theologians.

The charges by Dr. Ernest Van Den Haag drew no serious objections from approximately 100 Protestant, Roman Catholic, and Orthodox churchmen gathered for the second annual National Faith and Order Colloquim at Notre Dame, Ind.

Dr. Van Den Haag warned that Christianity "is no longer in danger from any other religions, but from indifference to all." He said Christianity in the United States is in danger of turning into a secular pseudo-religion which is not really Christianity at all.

"If religion is to be no more than a vague traditional sanction for an essentially secular morality which aims at the maximization of collective and individual welfare," he declared, "then the social role of religion has become positive—at least well adjusted—but it has ceased to be the Christian religion. It does not transcend our temporal life or preach redemption from it and salvation by divine grace."

He pointed to education, technology, science, urbanization, and industrialization as contributing to the secularization of Christianity through "a steady erosion of tradition, of faith and revelation."

There is a movement toward "an increasing belief in the infinite perfectability of man and the sufficiency of his reason," he added.

All this, said Dr. Van Den Haag, is done "in the name of God's relevance to contemporary man. Yet a truly religious man could never worry about God's relevance to man—he could only wonder whether men are willing to lead lives relevant to God."

Spiritually Illiterate

MORE THAN 95 per cent of United States college students have no contact with an organized church, the president of the Campus Crusade for Christ International reported. Dr. William R. Bright of San Bernardino, Calif., said students are "spiritually illiterate" often because nobody has talked to them about Christianity. Campus Crusade, an interdenominational movement, attempts to reach students through special "crusades" and follow-up meetings of small groups.



CHAPLAIN SAMUEL L. HOARD is shown during a counseling session with a soldier at Fort George G. Meade, Md. He was recently reassigned to Vietnam, bringing the number of Lutheran chaplains in that country to 41. Before accepting a call to the chaplaincy, he was serving as pastor of Our Savior Lutheran Church in Brooklyn, N.Y.

Under Orders



TWO AIRMEN give Chaplain Robert J. Wayne a hand with a mailing to 300 Lutheran personnel stationed at Naha Air Base, Okinawa. Helping out are A1C Bruce Moin, whose home congregation is St. Matthew, Deerbrook, Wis., and A2C Donald Hefke from Hope, Bradenton, Fla. They also assist as ushers and in other ways in the Lutheran worship program at Naha.





A2C DAVID W. GANSS (left) is serving as a chaplain's assistant at Pope Air Force Base, N. Car. An active Luther Leaguer, choir member, and Sunday School teacher at Bethel Lutheran Church, Toledo, he was studying accounting at the University of Toledo before enlisting in the Air Force. A1C DONALD HEGENDERFER (right) is one of 10 men from Trinity Lutheran Church, Phoenix, currently in the armed forces. A medic, he spent two years at Elmendorf Air Force Base, Alaska, before being assigned to Lackland, Tex.

August 1967

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

Mailed by:

Note to pastors:
You must put your address here!
Return Requested



WHEN HE WAS serving in the armed forces during the Korean conflict, the Rev. E. D. Tollefson looked forward to receiving *A Mighty Fortress*. A favorite feature was the Lutheran Girl of the Month. "I remember thinking that the day might come when I would be a pastor and could recommend someone for that honor," he writes.

That day has come and his nominee is Joanne Bomersine who this fall will be a freshman at Pacific Lutheran University, Tacoma, Wash. "She's tops," enthusiastically states Pastor Tollefson of Grace Lutheran Church, Wenatchee, Wash.

At Grace Joanne has served in the Sunday school and vacation Bible school, sings in the choir, performs in plays, and regularly turns out for work parties. Active in Luther League at the local and conference levels, she was a delegate to the 1967 national convention.

Her high school activities included the Honor Society, French Club, Pep Club, Apple-Ettes Drill Team, Girls' Club, and Student Council.

Chapel Chuckles



"The grass, it withereth, eh, soldier? Isaiah, chapter 40."

A MIGHTY FORTRESS

Vol. XVII | New York, N.Y., September 1967 | No. 5

NEWS IN CAPSULE

Lutherans, Catholics Set Talks; Missouri Acts on Social Issues

Top-level Lutheran and Roman Catholic scholars will engage in major theological discussions in 14 American cities during 1967-68 to mark this year's 450th anniversary of the Reformation. Cities selected are Austin (Tex.), Atlanta, Baltimore, Boston, Chicago, Columbus (Ohio), Denver, Detroit, Minneapolis-St. Paul, New York, Philadelphia, St. Louis, San Francisco, and Seattle.

The talks are an effort "to better understand each other," stated Dr. Malvin H. Lundeen, secretary of the Lutheran Church in America, who is chairman of the 450th Reformation Anniversary general committee. In addition to the dialogues, plans are being made to present jointly prepared radio and television programs and to make mutual use of the arts to emphasize the church's continual need for renewal and reform.

● Despite improved communications between Protestants and Roman Catholics, four Lutheran theologians from Europe said they see little possibility that the Catholic Church will drop its excommunication of Martin Luther during this Reformation anniversary year. Some Roman Catholic theologians have advocated that action.

● Meeting in convention in New York City, The Lutheran Church-Missouri Synod acknowledged that a basis exists for closer relations with The American Lutheran Church, but postponed a decision on declaration of altar and pulpit fellowship until 1969 to permit further study of the issue at the local level. The Synod's president is to make "appropriate recommendations" on fellowship in conjunction with the Council of Presidents at the 1969 convention.

A few weeks earlier the ALC Church Council gave preliminary approval to resolutions which are the first step toward fellowship with three other U.S. Lutheran churches. One resolution named the Missouri Synod and the Synod of Evangelical Lutheran Churches, and the second aims at pulpit and altar fellowship with the Lutheran Church in America. Both resolutions will be processed by the ALC's 1968 general convention and could become effective in spring 1969 after ratification by 18 district conventions.

● The convention also moved the Missouri Synod deeper into the arena of social action. A program of "education and action" in support of open housing received overwhelming approval, and another resolution scored prejudicial attitudes and practices toward persons of other religious, races, and ethnic groups.

Delegates refrained from speaking out on the war in Vietnam and other global crises, but adopted a message to congregations urging members to "support the government while at the same time serving as an instrument of God's grace and healing." Selective conscientious objection to particular wars was condemned on the basis that it "tends to promote chaos and anarchy in time of national emergency."

● Membership in North American Lutheran churches totaled 9,170,298 at the end of 1966 according to a report issued by the Lutheran Council in the U.S.A. The figure includes 8,868,073 in the U.S. and 302,225 in Canada. There was a gain of 71,506 members over 1965.

● Participants in a three-day Lutheran seminar on world hunger were told that "the stork is outrunning the plow." Since the beginning of this decade, observed Herbert J. Waters, the annual growth in population has remained at nearly three per cent while the rate of food production has slowed. Waters, chief executive of the War on Hunger in the Agency for International Development, warned that failure to meet accelerating food demands will lead to political and social unrest.

● A Lutheran theologian, examining positions on contraception, found "no fundamental difference between major Christian bodies" on

(Continued on page 4)

124 CONSECUTIVE CONVERSIONS

Bakken Gives Cardinals 'Golden Toe'

By BUD THIES

Sportswriter, St. Louis Globe-Democrat

If there's one thing that riles Jim Bakken, it's parents who feel that if their boys can't do anything else on the football team, they can kick.

"Punting and place kicking take a lot of ability," he retorts. "They require as good an athlete as any other position. To be a topnotch kicker, one must have coordination, timing, rhythm, and a powerful leg."

Bakken ought to know. He's spent his entire athletic career at it, from back in grade school, through Wisconsin University, to his current success with the football Cardinals of St. Louis. For the past four years he's led the club in scoring with his golden toe. He had a string of 124 conversions without a miss spanning more than three seasons.



JIM BAKKEN—He's in there kicking with the St. Louis Cardinals. Jim has led the National Football League club in scoring for the past four years, including a string of 124 conversions.

"Once you've gained the finesse, it's all concentration," says Bakken of kicking. "It isn't like golf where each stroke requires a different finesse. Here you try to do the same thing in exactly the same way—except, of course, when you must allow for wind."

How did he get into it?

"Well, whenever I didn't have anything to do, I'd take a football and kick it, or I'd shoot baskets by myself in the backyard, or I'd hit a tennis ball against a wall. I enjoyed doing it.

"It also was strictly trial and error until I got into high school where my coach, Fred Jacobi, worked with me."

At Madison (Wis.) West High School, Jim lettered three years in football as a quarterback and kicker. During that time he was all-conference two years and selected the most valuable player as a senior when the team was unbeaten and rated the unofficial state champ.

In basketball he averaged 20 points a game, and his team won the conference title twice and went to the state tournament twice, finishing second and fourth.

A pitcher-third baseman with the high school baseball team, he also played in a summer league with such noted fellow Lutherans as Rick Reichardt, now of Los Angeles, and Dale Hackbart and Pat Richter, both pro football stars.

Jim was a sophomore quarterback on the Wisconsin University team that lost to Washington in the Rose Bowl. He was made a defensive back his last two years at Wisconsin and did the kicking.

Drafted by the Los Angeles Rams, he failed to make the club, one of the big disappointments of his life. But he was grabbed by the Cardinals, who haven't regretted it at all.

Bakken was injured during his first year, 1962. But in 1963 he hit on 44 consecutive conversion tries and 11 of 21 field goal attempts for 77 points. The next fall he connected on all 40 conversions and lofted 25 of 38 field goal tries for 115 points. His longest was 51 yards, still a club record. In 1965 he didn't miss in 33 conversion tries, and he made good on 21 of 31 field goal kicks for 96 points. Last year Bakken finally showed he was human—he missed one of 28 conversions. He added 23 of 39 field goal tries for 96 points.

His biggest thrills, he says, were beating Minnesota's top-ranked Gophers in the last game of his senior year at Wisconsin and going to the Pro Bowl in 1966. In the Minnesota game he kicked the deciding field goal and then knocked down a Gopher pass on a conversion try that would have tied the game.

Bakken, who grew up in Bethel Lutheran Church, Madison, now attends Bethel of St. Louis with his wife, Hope, and two children, Kris and Ellen. He's not an evangelistic preacher of his faith, although he's willing to talk about it to any group that invites him.

"I was never hit by any stroke of lightning when it comes to religion. My mother made me take a bath Saturday night and get up the next morning for Sunday school. My high school coach was a fellow church member. So was Pat Richter. And my pastor was an avid sports fan.

"I would play against Richter that night and sit beside him in church on Sunday.

"So I've grown up in a Christian environment and this has trained me to think in a Christian way. I play the game according to the rules, the Christian rules, because it just is natural for me."

That doesn't mean that Jim is above committing a bit of larceny on his friends. He didn't want it mentioned that he is a 2-handicap golfer. "I can't bargain as well if they know too much," he said with a grin.

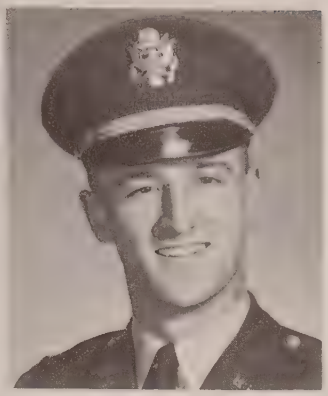
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UNDER ORDERS

Lutherans in the Service



SP5 DUANE C. DALAGER is stationed at Vung Tau, Vietnam, with the 222nd Combat Aviation Battalion of the First Combat Aviation Brigade, the first such Army brigade ever deployed. He is a member of Zion Lutheran Church, Alamo, Tex. After basic training at Fort Polk, La., Dalager received image interpretation training at Fort Holabird, Md., and put his new skills to work at Fort Bragg, N. Car., before being assigned to Vietnam.



CAPT. LAWRENCE D. JOHNSON, JR., a member of St. Mark Lutheran Church, Roanoke, Va., has been awarded the Distinguished Flying Cross in addition to other medals for heroic service in Vietnam. Capt. Johnson, recently discharged after four years in the U.S. Army, received the DFC for "courage and aggressiveness" while leading seven helicopters in the evacuation of an infantry unit under heavy fire. Six lifts were necessary in the rescue.



A2C MARK A. BRYANT of Washington, D.C., is on duty at Pleiku Air Base in Vietnam. Bryant, a material specialist, was assigned to Hill Air Force Base, Utah, before his arrival in Southeast Asia. He is a graduate of Fairmont Heights (Md.) High School.



"IT'S NOT A clean-cut pose, but combat Marines seldom look cute and wholesome," writes Cpl. Keith A. Haiser. With the First Marine Division, he'll conclude 20 months in Vietnam in October. Haiser, of Royal Oak, Mich., is a member of Trinity Lutheran Church, Clawson.

Lt. Raymond W. Johnson, a 33-year-old native of Minneapolis, in late June became the third Lutheran chaplain to be injured in combat in Vietnam. The Navy chaplain suffered a shrapnel wound in the right leg in a Mekong Delta battlefield.

A news dispatch said a New Testament in the left pocket of the chaplain's shirt stopped another piece of shrapnel and probably saved him from a more serious injury. Despite the leg wound, the report continued, Chaplain Johnson struggled back and forth between the muck of the battlefield and hospital ships in the nearby waters of the Rach Gia River to evacuate wounded infantrymen.

Chaplain Johnson is a clergyman of the Lutheran Church in America. He has been on active duty with the Navy for about one year.



SNOW-CAPPED MOUNTAINS provided a beautiful backdrop for the annual convocation for chaplains and laymen at the General Walker Hotel, Berchtesgaden, Germany. Some of the 550 participants at the May 8-12 event are shown on the hotel's terrace. The retreat, sponsored by the Division of Service to Military Personnel, Lutheran Council in the U.S.A., focused on the theme of the 450th Reformation anniversary, "Life—New Life."



CHAPLAINS, SERVICEMEN, and missionaries had an opportunity to learn more about the Lutheran Council in the U.S.A. when Dr. Raymond Hohenstein, assistant executive secretary for field services, Division of Service to Military Personnel, visited the Lutheran Service Center in Seoul, Korea, during a trip through the Far East. Part of the group present is shown with Dr. Hohenstein, a former Navy chaplain, who is standing fourth from the right in the second row from the top.



FOUR MILITARY FAMILIES are active members of Savior Lutheran Church, Caracas, Venezuela. Shown here are (back row) Connie, Dennis, Harry, Mrs. and Air Force Sgt. Lester Wick; (middle row) the Rev. Robert Huebner, pastor of the congregation; Air Force Sgt. and Mrs. Denton Thorbeck (with children Dianne and David in front of them); Air Force Sgt. and Mrs. Ralph Cox (with children Barbara and Michael in front of them); Mrs. and Cmdr. Robert Addis; Victor Wick; and seminarian John Durkovic.

Marine Sparks Bible Reading Plan

More than 40,000,000 people will be participating in a new worldwide interfaith program combining the American Bible Society's Worldwide Bible Reading and National Bible Week of the Laymen's National Committee. Worldwide Bible Reading and National Bible Week will run concurrently Oct. 15-22. The WBR program continues through Thanksgiving. Suggested Bible readings for the period are listed in an adjacent column.

The concern of a group of businessmen during World War II gave birth to National Bible Week. On Dec. 7, 1941, the Laymen's National Committee radio program, commemorating the first anniversary of Bible Week, was interrupted with the announcement that Pearl Harbor had been bombed.

And in 1943 a lonely Marine on Guadacanal sparked the idea of Worldwide Bible Reading by asking his parents to join him in reading the same Scripture passage each day. His mother shared the thought with the American Bible Society which further developed the program. This year the program takes on a special significance with thousands of servicemen in Vietnam expected to participate as did their counterparts during World War II and the Korean conflict.



Worldwide Bible Reading
Oct. 15-Nov. 23

National Bible Week

Deut. 6	Oct. 15	Matt. 5
Ps. 8	Oct. 16	Mark 4
Ps. 19	Oct. 17	Luke 6
Prov. 3	Oct. 18	John 15
Isa. 40	Oct. 19	Rom. 12
Isa. 55	Oct. 20	1 Cor. 13
Jer. 31	Oct. 21	Eph. 6
Mic. 6	Oct. 22	1 John 3

October

Oct. 23	Gen. 1	Oct. 27	Ps. 27
Oct. 24	Ex. 20	Oct. 28	Ps. 46
Oct. 25	Ps. 1	Oct. 29	Ps. 91
Oct. 26	Ps. 23	Oct. 30	Ps. 121
Oct 31	Isa. 35		

November

Nov. 1	Isa. 53	Nov. 12	John 3
Nov. 2	Mal. 3	Nov. 13	John 14
Nov. 3	Matt. 6	Nov. 14	John 17
Nov. 4	Matt. 7	Nov. 15	Acts 2
Nov. 5	Matt. 25	Nov. 16	Rom. 8
Nov. 6	Luke 2	Nov. 17	1 Cor. 3
Nov. 7	Luke 10	Nov. 18	Phil. 4
Nov. 8	Luke 15	Nov. 19	Heb. 11
Nov. 9	Mark 15	Nov. 20	James 1
Nov. 10	Luke 24	Nov. 21	1 John 4
Nov. 11	John 1	Nov. 22	Rev. 21
Nov. 23	Ps. 103		

Lutheran Church News in Capsule Form

(Continued From Page 1)

most questions related to family planning and responsible parenthood.

Protestants generally disagree with traditional Roman Catholic attitudes on only two points, writes Dr. Carl E. Braaten of the Lutheran School of Theology, Chicago, in a pamphlet on "The Ethics of Conception and Contraception." Protestants generally do not accept the Catholic contention that so-called artificial methods of birth control are immoral, and they question whether a "natural law" can be invoked to support teachings which are not supported by a consensus of Christian thought.

● Clergymen attending a "post-mortem meeting" on recent riots in Minneapolis caused by Negro youths were urged to declare a moratorium on church building projects for 1968 and use the money for social improvements. The advice came from the Rev. Ewald Bash, an ALC youth director, who has been working with churches and community groups in the riot area.

● Forty per cent of all boys living today will be arrested in their lifetime if the current crime rate continues, an FBI agent told the Lutheran Women's Missionary League convention meeting in Washington, D.C. "It's time," said agent Hobson H. Adcock, "for all Americans to ask themselves, 'What can I do?'"

● Lutheran World Federation material aid and rehabilitation programs in the Middle East were being bolstered to serve thousands of refugees and others in need. Immediate attention was being focused on helping the 150,000-200,000 refugees who had fled from the west bank to the east bank in Jordan.

HELP WANTED

Your church is concerned about you—and the thousands of others like you who are in the military service. There's a genuine desire to make this concern more meaningful.

You can help. Would you please take a few minutes to answer the following questions:

1. What did your home congregation do to help prepare you for entering military service?
2. How is the congregation keeping in touch with you while you're in the service?
3. What would you like to see done in the two areas mentioned above?

Please don't figure everyone else will answer so you won't. We really want to hear from YOU. Send your answers to . . .

Mighty Fortress Survey
Division of Service to Military Personnel
Lutheran Council in the U.S.A.
2633 16th Street Northwest
Washington, D.C. 20009

September 1967

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

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Note to pastors:
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JOYCE GERDES, a senior at Dana College, Blair, Neb., who plans to become an elementary school teacher, is the October selection as "Lutheran Girl of the Month."

The 19-year-old, 5 ft. 4½ in. farm miss is maintaining a B average at Dana while completing the four-year course in three years, participating in the Student Education Association, serving as a volunteer tutor among underprivileged children in Omaha, and playing an active role in the student congregation.

Miss Gerdes was nominated by the Rev. William L. Jurgens, pastor of her home congregation, St. Paul Lutheran Church-Hickory Grove of Auburn, Neb. At St. Paul she was active in the Luther League and senior choir and taught in the Sunday school and vacation Bible school.

"Joyce has an openness and sincerity which reveals her attempt to apply Christian values in her relationship with people she meets," writes Pastor Jurgens.

Chapel Chuckles



"Rain like this presents a theological problem to me. Is God helping us . . . them . . . or just the sugar cane?"

A MIGHTY FORTRESS

Vol. XVII | New York, N.Y., October 1967 | No. 6

ALC Youth Pray for Peace, Warned of Massive Hunger

Youths of The American Lutheran Church participated in a litany for peace in Vietnam as the Luther League opened simultaneous triennial conventions at two locations—Dallas, Tex., and Seattle, Wash.

The decision to start the twin sessions with the prayer for peace and to dedicate the conventions to those who have died in Vietnam was made by the Luther League board.

Prayers were said for American and Vietnamese victims of the Vietnam war, for "the millions of innocent who are uprooted from their homes and live in daily want," and for those Vietnamese "who have known nothing but the ravage of war in their lifetime."

Cmdr. James E. Seim, a Navy chaplain, spoke at the Dallas opening service. The speaker at the Seattle service was the Rev. Orlando Ingvoldstad Jr., retired Navy chaplain and currently ALC director of service to military personnel.

The conventions drew an estimated 7,500 youths to each city.

A unique feature of the meetings was that each day began with a TV Bible study piped into the youths' hotel rooms. Two speakers then continued the Bible study in each city.

In Dallas Paul Simon, Democratic member of the Illinois Senate and considered a possible opponent of Sen. Everett M. Dirksen in the 1968 national elections, told the young people that the United States must develop a long-range program to feed the world's hungry.

"Massive starvation beyond anything the world has known faces us unless the U.S. adopts a long-range plan to prevent it," he declared.

"The war against starvation is infinitely more important to the future security of the U.S. and of the world than the war in Vietnam and other crises which make the headlines each day," the Lutheran Church-Missouri Synod layman continued.

"And, ironically, while millions stand on the brink of starvation, our nation is paying the American farmer $1.6 billion this year not to produce, to let land remain unproductive."

Mr. Simon noted that the President's Science Advisory Committee said in May that food production is the world's most pressing problem, that in February the State Department issued a warning of massive starvation, and that in January the President stated the world's race of food versus population was being lost. The speaker called for a change in attitude, including an awareness of the problem of starvation and a determination to provide decisive leadership.



RACIAL RIOTING, sniping, burning, and looting ravaged several American cities during the past summer. Here, firemen are shown battling a fire in Milwaukee. An inter-Lutheran effort was coordinated with activities of other church bodies in providing emergency aid to victims of the Detroit strife. Lutherans also were active in other cities. In the aftermath of the rioting, the Lutheran Council in the U.S.A. was asked to serve as a coordinating agent in helping the churches to meet future emergencies and in studying their response to the "urban crisis."

450th Reformation Anniversary Calls for Relevancy in Gospel Witness to Modern Man

THE year-long observance of the 450th anniversary of the Protestant Reformation reaches its climax on Oct. 29, Reformation Sunday. On that day Lutherans will gather in their congregations across the land to mark the anniversary with worship and to be confronted with the challenge facing the church in the modern world.

At 3 p.m. the bells of the congregations will ring out an invitation to the community to attend an open house and fellowship hour that will include a good, old-fashioned Lutheran coffee party.

Under the theme "Life . . . New Life," the 450th Reformation Anniversary has a dual objective:

"To proclaim Jesus Christ, the Lord of the Church and the Savior of men, and to present the Christian faith winsomely and persuasively as God's greatest provision for man's deepest needs, both present and eternal.

"To stir Christian people to greater faithfulness and devotion, helping them to realize anew the richness of their heritage and the greatness of the tasks to which God calls them in this day."

The event being commemorated was the historic act of Martin Luther on Oct. 31, 1517, when he posted on the door of the Castle Church in Wittenberg, Germany, his famous 95 Theses, attacking abuses connected with the granting of indulgences—excusing sinners from purgatorial punishments.

Luther did not seek to divide the church; his concern was its renewal. His statement was intended to be a basis for scholarly discussion that would clarify the issue. But events that followed led him to the conviction that no reformation was possible within the existing structure. From his first doubt of the Scriptural validity of indulgences, he began to question many other practices of the church.

At the Diet (assembly) of Worms in 1521, Luther resisted all efforts to persuade him to recant and reiterated his position that he could not renounce his beliefs unless convinced of his error on the basis of the Scriptures.

"It is neither safe nor prudent to do anything against conscience," he told the Diet. "Here I stand—I cannot do otherwise. God help me. Amen."

The struggle between Luther and Rome resulted from what has been called "the tragic necessity of the Reformation," and the Augustinian monk emerged as the father of Protestantism and the principal teacher of Lutheranism.

Over the years Luther arrived at the three principles from which most of his reforms are derived—doctrines stressing the primacy of the SCRIPTURES in witnessing to the Word of God in Jesus Christ and justification by GRACE through FAITH rather than good works.

The Rev. Dr. Malvin H. Lundeen, secretary of the Lutheran Church in America, is general chairman of the anniversary committee. He describes the theme of the observance as "an interpretation of the basic message of the Gospel, especially relevant for the modern world."

"To those outside the church, the theme is a call to the new life of fellowship with God through Jesus Christ," he said. "To those within the church—Lutherans and other Christians—'Life . . . New Life' calls to renewal and reform in personal, community, and ecclesiastical life."

Pointing out that Luther "related the eternal Gospel of Jesus Christ to the specific needs of men within the framework of the particular situation of his day," Dr. Lundeen said that "a worthy observance of the Reformation today would be to do for our time what Luther did for his."

"Man today," he observed, "is searching for life; he is disturbed by the meaninglessness of his life and its emptiness in spite of technological advances and creature comforts; he is obsessed by the problems of the inevitability of death.

"Thus for the modern man the offer of 'Life . . . New Life'—meaningful, purposeful, eternal—is particularly relevant."

Dr. Lundeen also emphasized the ecumenical dimensions of the anniversary observance toward Roman Catholics and other Protestants and among Lutherans.

He urged local initiative to continue and intensify the current dialogues between Lutherans and Catholics in efforts to heal the breach of the 16th century and to seek better understanding with other Protestants on the basis of the Gospel of Jesus Christ.

Dr. Lundeen further suggested that Lutherans seek to "realize anew the richness of their mutual heritage" and attempt to gain better understanding to meet the challenge of "the greatness of the tasks to which God calls us in this day."

LIFE-NEW LIFE

450th Reformation Anniversary

Photographs Show Prominent Reformation Sites







Religious News Service Photos

THESE PHOTOGRAPHS of prominent Reformation sites were selected from *Illustrated History of the Reformation* by Oskar Thulin, a forthcoming publication of Concordia Publishing House, St. Louis. (1) The house in Eisleben, Germany, where Martin Luther was born Nov. 10, 1483. He lived there only a short time. The family moved to nearby Mansfeld where Luther's father became a businessman and a member of the small town's aristocracy. (2) Interior of the Cathedral of Erfurt where Luther was ordained in 1507, becoming a member of the monastic community called the Black Cloister of the Hermits of Augustine. (3) View into Luther's room in Wartburg Castle where he remained secluded more than a year after being condemned by the Diet of Worms in 1531. He was hidden by the Elector (prince) of Saxony, disguised as "Knight George." At Wartburg Luther translated the New Testament into German. (4) Cloister of the "Black Monastery" of the Augustinian Hermits in Erfurt where Luther lived from 1505-1508. His cell was at the upper left. (5) The Luther house in Wittenberg, a town where he went to teach in 1508. It was here that Luther lived with his wife, Katherine von Bora, and their children. Wittenberg was "home" to Luther for the remainder of his life. (6) An exterior view of Wartburg Castle which overlooks the city of Eisenach where Luther did some of his early school work. (7) The home of Philipp Melanchthon in Wittenberg. Melanchthon was one of Luther's most able young supporters in the Reformation and is credited with the major work on the Augsburg Confession. (8) Pulpit in the Castle Chapel at Torgau, a city not far from Wittenberg. In 1544 Luther preached from this pulpit and dedicated the chapel, first structure built as a Protestant church. (9) Luther's grave in the Castle Church, Wittenberg. In the background is a cast of his epitaph. At Luther's death, a series of wars broke out which prevented the original epitaph from being delivered from the city of Jena, where it remains today.













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LUTHERAN CONTACT PASTORS ACTIVE DUTY CHAPLAINS AND SERVICE CENTERS

Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS home church pastors should send the names and addresses directly to the Armed Forces Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Forces Commission.

Churches are indicated as follows:

ALC, American Lutheran Church;

LCA, Lutheran Church In America;

LCMS, The Lutheran Church-Missouri Synod.

* Service Center † Inquire about Local Program

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Rev. William T. Eddleman, LCMS, Pilgrim, 447 N. 1st St., Birmingham 35200.
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Rev. Robert L. Dittmann, LCMS, Grace, 1356 Government St., Mobile 36600. Tel: 342-3361.
CRAIG AFB; Rev. Gordon A. Kloehn, LCMS, St. John, Rt. 5, Box 317, Selma 36701. Tel: 874-6994.
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YUMA MCAAS; Rev. Gilbert V. Dossi, LCA, Faith, 806 Solana Dr., Yuma 85364.
Rev. Joseph S. Hu, LCMS, Christ, 25th Place & Engler Ave., Box 4580, Yuma 85364. Tel: 783-7560.

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Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 32-41. Sunday 1100.
SAVERNE (BAS-RHIN); 25 Rue de Paris.

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Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.
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Rev. Roy Karner, 25 Bisney Rd., Tel: 454-369. Truth Lutheran Church, 50 Waterloo Rd., (Opposite Chinese YMCA) Tel: 830817.

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FUCHU; Rev. R. V. Goeres, St. Paul, (The American School in Japan.). Tel: 0423-61-9586. Sunday 0815.
YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

KOREA: *SEOUL; Rev. H. W. Reinke, Service Pastor, (mailing address) Dependent Mail Section, APO San Francisco 96301. Lutheran Service Center, 8-43 Han Nam Dong, Yongsan. Tel: Yongsan 3074. Sunday 1045 & 1900.
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APO S.F. 96307, USARV Tran Det. Chaplain Donald K. Adickes, LCA; Chaplain James E. Roberts, LCA; Chaplain Gerald N. Hefty, ALC; Chaplain Whitfield M. McMillan, LCMS; Chaplain John A. Gunderson, ALC; Chaplain Ronald R. Rodeck, LCMS; Chaplain Loren G. Speicher, ALC; Hq. 377th Cmbt Supp Gp (PACAF), Box 8477, Chaplain Walter H. Huber, LCMS; 11th Trans Bn, 4th Trns Comd, Chaplain Norman E. Dornquast, ALC.

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APO S.F. 96402, Advisory Team #51, Chaplain Donald B. Beal, LCA.

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UNDER ORDERS

Lutherans in the Service



ARMY CHAPLAIN Alton R. Kieschnick, left, and Sgt. Carl J. Russell exchange greetings in Vietnam. Russell is a member of Faith Lutheran Church, Ottawa, Kan., now faithfully supporting Lutheran services in the Qui Nhon area. Chaplain Kieschnick served in Fort Bliss, Tex., Kaiserslautern, Germany, and Fort Polk, La., before assignment to Vietnam.



YOUNG PEOPLE from First Lutheran Church, Long Beach, Calif., recently attended a service on board the USS YORKTOWN. Chaplain Robert E. Foelber of The Lutheran Church-Missouri Synod serves aboard the carrier.



CHAPLAIN WALTER R. BAUER gathers with an adult Bible study class each Sunday at Stewart Air Force Base, N.Y. The Missouri Synod clergyman is First Air Force assistant staff chaplain.



QUARTERMASTER SEAMAN Donald Trausneck is serving aboard the USS BENEWAH, a barracks ship operating in the Mekong Delta, 17 miles south of Saigon. A member of Ascension Lutheran Church, Wilson, N. Car., Trausneck was assigned to the BENEWAH in January. Among his duties are navigation and visual communications. The BENEWAH serves as a mobile support base and hospital for the U.S. Army's Ninth Infantry Division and is flagship for Capt. Wade C. Wells, Commander, River Assault Flotilla ONE.



CAPT. EVERT A. SCHMIDT and family depart Tachikawa Air Force Base after a three-year tour. Capt. Schmidt's voice was heard regularly over Far East Network, reporting the morning and noon weather from "Air Force Weather Center — Fuchu Air Station."

October 1967

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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About the Artist

Mrs. Merle Chisholm is a member of Como Park Lutheran Church, St. Paul. She is a graduate of the Minneapolis School of Art and worked as a fashion artist until she was stricken with polio in September 1952.

Paralyzed below the neck and using some type of breathing aid at all times, she continues to draw with a pencil held in her mouth. Several years ago, while still a patient at the Kenny Rehabilitation Institute, Minneapolis, Mrs. Chisholm began designing Christmas cards. The drawing above is taken from one of the cards.

The artist and her husband, Robert, have one son, Gary, 17.

Christmas Eve

Dear Father above,

I was afraid it wasn't going to be much of a Christmas—
no family,
no children solemnly parading in cast-off bedspreads
and clothes, yet managing to portray the story of the
holy birth reverently and effectively,
no Christmas tree struggling to maintain posture under
its unreasonable load of lights, tinsel, and ornaments,
no having the fun of watching loved ones,
especially the kids, tear into the gifts I had for them,
or watching their expressions (out of the corner of my
eye) as I open theirs for me.

But, heavenly Father, as I hear the carols of this happy time
and sing those carols—
the same songs my loved ones are singing
at home tonight—
I know the joy and peace of Christmas do not depend
on where I am
or what I am doing.
The fantail of a ship,
the altar on the hood of a jeep,
even the base chapel, nice as it may be,
is a far cry from my church at home
or that stable in quiet Bethlehem.
But none of that really matters when it comes down to knowing
or being happy about
or getting the good out of
what Christmas is really all about.

Father, I want to sing tonight:
"Glory to God in the highest
and on earth peace, goodwill!"
I want to sing like the angels that holy night in Judea,
for I have the same great joy to sing about:
"Unto you is born a Savior, Christ the Lord!"
Yes, that's the point of it all,
the "glad tidings,"
the "great joy"
not just for hillside shepherds near Bethlehem long ago.
For "all people" this is good news.
For me!

O Father, I thank You!
I praise You!
I glorify You
as I remember that on this night,
as Bethlehem's fields were bathed in angel light,
You gave us the greatest Gift of all!
You sent Your Son
to a homely place far from home,
to the world—for the world,
to us—for us,
as our Savior, our Hope, our eternal Joy.

"To Thee, then, O Jesus, this day of Thy birth
Be glory and honor through heaven and earth!"

—From *On Active Duty* by Roy G. Gesch. Copyright 1967 by Concordia Publishing House, St. Louis. Reprinted with permission.



Lutheran

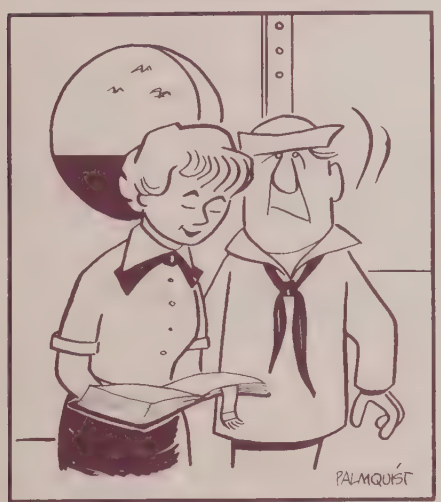
GIRL OF THE MONTH

PEGGY SIMMONS, a sophomore at Wittenburg University, Springfield, Ohio, is the December choice as Lutheran Girl of the Month. A music major, Miss Simmons is a member of Kappa Delta at the university.

She is a member of Trinity Lutheran Church, Ashland, Ohio, where she has been active in the Luther League, choral work, and other congregational activities, reports her pastor, Dr. Robert S. Kinsey, who submitted her nomination.

During the past summer Miss Simmons was elected Miss Clark County.

Chapel Chuckles



"Here it is . . . 'There arose a great tempest in the seas and the ship was covered with WAVES.'"

LCA Pastors Warned Riot Dates Set

Pastors of the Lutheran Church in America have been warned that additional riots are in store for American cities—and that targets and dates have been set for the outbreaks.

The Rev. Rudolph Featherstone, Negro pastor of Detroit's Good Shepherd Lutheran Church, told an LCA Consultation on Race Relations in Philadelphia that he is "alarmed and disturbed" at the tensions still existing in the cities' ghettos.

"The tension remains so great and the fires so close," he continued, "that not only targets but dates have been set for additional riots."

The Rev. James F. Cook, white pastor of a storefront church in Cleveland, suggested the "fires" are closer than next summer.

Louis Michaux, director of the Black Nationalist Book Store in New York, told the consultation that the riots should constitute a lesson for the churches to repent.

"Riots started in heaven," Mr. Michaux asserted. "Riots are the only thing that got the federal government to listen to me . . . preaching and prayer didn't."

He was sharply critical of the church in his address. "You're not lifting up Jesus," he told the Lutherans. "You're lifting up yourselves."

Following the consultation, Dr. Franklin Clark Fry, LCA president, said the power structure of America must "listen and try to learn."

Dr. Fry conceded that he was part of the "power structure" criticized by the Negroes but asked that "no one expect perfection of his brother."

"Please let everyone strive for that perfection for himself," said the churchman.

At a press conference, Dr. Fry said he was "afraid that unless there are great improvements, there soon will be an explosion that will rock the entire world."

Meeting about two weeks later the LCA commission on Evangelism instructed its staff to give "high priority" to developing programs that will assist urban congregations to receive "all peoples within their communities" into the membership of the congregations. The recommendation stressed the serving of all peoples "regardless of race, culture, or nationality."

It also asked "that further cooperative programs be developed between suburban and inner city congregations to increase both dialogue and action concerning these matters."

The present "strategy of our church for assisting in meeting the needs of the Negro and other minority groups in the urban ghetto may be inadequate to the enormity of the task," the commission noted.



"EDGE," a new magazine for high school age young people, made its debut in November. A replica of the first cover is shown above. Cooperating in the publishing venture are youth agencies of The American Lutheran Church, the Lutheran Church in America, and The Lutheran Church-Missouri Synod. "EDGE" will deal with current issues and problems that confront youth in their world today.



MARLENE JACKSON, a junior from Philadelphia, was voted homecoming queen by the student body of Thiel College, Greenville, Pa. The college is operated by the Western Pennsylvania-West Virginia Synod of the Lutheran Church in America. Miss Jackson is a chemistry major and has held various offices in a number of college groups.

Lutherans in the Service

Chaplain (Lt. Col.) Thomas S. Johnson, instructor in psychology and counseling at the U.S. Army Chaplain School, Fort Hamilton, New York, has retired from active military service after more than 20 years service in the Army. During the retirement ceremony the Lutheran chaplain was presented the Legion of Merit by Lutheran Chaplain (Col.) Theodore V. Koepke, deputy commandant of the Chaplain School.

Chaplain Johnson entered the Army as a private June 27, 1941. He was promoted to first sergeant in June 1942 and received a battlefield commission to second lieutenant in the medical administration corps in February 1945.

After his discharge, he was graduated from St. Olaf College, Northfield, Minn., and received a bachelor of divinity degree from Lutheran Theological Seminary, St. Paul. Ordained into the Lutheran ministry June 5, 1950, he served a Centuria, Wis., congregation until entering the Army chaplaincy on Nov. 8, 1951.

● James R. Bentz, a member of Trinity Lutheran Church, Porterville, Calif., received the academic award among recruits in Company 040 upon completing boot training at Naval Training Center, San Diego. He also notched the highest score among 600 men taking the General Classification Test. Bentz now is studying missile firing systems at Mare Island, Calif.

● A1C Terrance J. Faure, a graduate of Milwaukee Lutheran High School, is on duty at Da Nang Air Base, Vietnam.

● Reporting for service at Clark Air Base in the Philippines was A2C John A. Niemeyer, a 1963 Lutheran High School graduate from St. Louis.

● Mark D. Hoffman, an air operations specialist at Duluth (Minn.) International Airport, has been promoted to A2C. He is the son of the Rev. and Mrs. Herman Hoffman. How's this for coincidence. Pastor Hoffman serves two congregations: Bethlehem at HERMAN and Zion at HOFFMAN.





TWO BROTHERS, inducted into the Army on the same day, currently are serving in Vietnam and Korea. Roland and Wayne Gangler, members of Bethel Lutheran Church, Chicago, entered service May 17, 1966, receiving basic training at Fort Riley. Roland, left, has been in Vietnam since January 1967, while his older brother, Wayne, was assigned to Korea.



RADARMAN 2C Roger D. Roeder is on duty aboard the USS WILLIAM V. PRATT. The destroyer presently is stationed in the Vietnam area. During a tour in the Mediterranean area on the PRATT, Roeder was able to visit several sites in the Holy land. He is a member of St. James Lutheran Church, Harper, Tex.



A2C FILLMORE H. WENTZ visits with Chaplain Charles E. Seastrunk Jr. on the flight line at a Vietnam air base. Wentz is a member of St. Mark Lutheran Church, Williamsport, Pa. He is a grand nephew of Dr. Abdel Wentz who was a professor of Chaplain Seastrunk at Southern Seminary. The chaplain also had studied in a class taught by Dr. Frederick Wentz, a son of Dr. Abdel Wentz.



CAPT. RICHARD W. LEIGHTON, supply officer at the Portsmouth (N.H.) Naval Shipyard, has been awarded the Legion of Merit, the nation's second highest non-combat medal. The award is presented by Rear Adm. Roy S. Benson, commandant, First Naval District, for Capt. Leighton's exceptional service as commander of the Military Ocean Terminal, Bayonne, N.J. The Leightons are members of Our Savior Lutheran Church, Virginia Beach, Va.



CHAPLAIN WALTER J. VRUDNY, staff chaplain, USASUPCOM, welcomes Lt. Carl Chase, Jr., into membership following services at the Cam Ranh Bay Chapel. With them are PFC John Haferman and PFC Thomas F. Stamps.

Bible Stories Come to Life With Puppets

The ancient art of puppetry that has entertained centuries of people all over the world now is being used to help Sunday school pupils at the U.S. Naval Station, Keflavik International Airport, Iceland, gain a better understanding of Bible stories.

Use of puppets to portray Biblical characters was introduced at the Keflavik Chapel by Lutheran Chaplain Veryle Henriksen. The idea has grown in popularity with the children. And any skepticism that may have existed among adults has vanished.

Puppet shows have been scheduled monthly, supplementing regular Sunday school classes. Each presentation lasts five to seven minutes. But Chaplain Henriksen says he burns up as much physical and emotional energy as he would in a 20-minute sermon.

The chaplain is the chief puppeteer, ably assisted by his daughter, Kisten. He also is the voice for each character, ranging from the high pitch of a young girl to the thundering command of an Old Testament prophet.

Youngsters are spellbound by the presentation. Their increased retention of the story and its theme is demonstrated by their ability to answer Chaplain Henriksen's questions which follow each show.

Selecting a story which lends itself to this art form and which will bring across a Scriptural principle to the children is the hardest part of the job, Chaplain Henriksen explains. Once a story is selected, the chaplain writes the script and he and his daughter polish the performance with hours of rehearsal.

Credit for construction of the puppets goes to Mrs. Cheryl Campbell. She turned the chaplain's idea into reality by forming the characters from a lemon-shaped juice container covered with a white cotton sock (for the head), yarn, and other scrap material.



BEHIND THE SCENES there's a beehive of activity as Chaplain Veryle Hendriksen manipulates characters in a puppet show presentation of Bible stories for Sunday school children at U.S. Naval Station, Keflavik, Iceland.

Chaplains Face Greater Task

An All-Lutheran Chaplain Convocation in Washington, D.C., was told that military chaplains face a greater task than ever before because of increased "emotional turbulence" among many of the men they serve.

Addressing the three-day session was Congressman Thomas S. Kleppe, a layman of The American Lutheran Church. The convocation was the first of three scheduled for late 1967 in the United States under the sponsorship of the Division of Service to Military Personnel of the Lutheran Council in the U.S.A.

Congressman Kleppe said that in addition to the usual problems connected with military service "many in the armed forces are disturbed by conditions with the U.S. such as race riots, crime, and other critical issues."

"The GI needs someone to talk to," he continued, "and many servicemen, especially those bound for Vietnam, will turn to their chaplain for help regarding spiritual as well as a whole array of related problems."

More than 100 chaplains participated in the sessions.

Dr. William J. Reiss, executive secretary of the Division of Service to Military Personnel, reported that Lutheran chaplains on active duty with the Army, Navy, and Air Force total 387. Forty-six, he said, are in the Vietnam area.

He also noted that the first draft of a proposed Armed Forces Prayer Book and Hymnal has been completed by the Lutheran Council. It is currently under study and evaluation.

December 1967

A MIGHTY FORTRESS

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OUR NEW YEAR of selections for Lutheran Girl of the Month is off to a good start with this pretty candidate from the Air Force. Linda DeWall, an administrative specialist for the Chief of the Command Control Directorate, SAC, is described by her pastor, Chaplain D. J. Kalal, as a "Lutheran of conviction, not of convenience."

While in the USAF, Linda attends services beginning at 0745 one and one-half miles from the WAF barracks, teaches in the base Sunday school, and is an active participant in the Airmen's Group. She has been a Sunday school teacher for four years and a vacation Bible school teacher for three. In addition to her faithful service, she is praised for her "qualities of wholesomeness, devotion, and attractiveness"—a special kind of femininity.

Chapel Chuckles



A MIGHTY FORTRESS

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PERSONAL INVENTORY

The New Year—A Time for Looking Back and Ahead

EDITOR'S NOTE: *Chaplain Koepke recently was named commandant of the U.S. Army Chapain School at Fort Hamilton, N.Y. A Lutheran Church-Missouri Synod clergyman, he has been an Army chaplain for more than 22 years.*

By THEODORE V. KOEPKE

As you enter a new year of grace, numerous areas of thought flash through your mind. War or peace, life or death, positive or negative service to God and country, combat areas or safe assignments, denial or rededication of spiritual values—you've considered some of these subjects as the New Year arrives.

Young men and women in military service, whether by choice or at the request of "friends and neighbors," are part of an organization that is unique. Compare each of us individually with the immensity of our military forces, and we're quite infinitesimal. This results, at times, in the unfavorable reaction of "laying down on the job" since our small contribution is not important. Or so we say. However, if we keep in mind that the structure will be weakened without our full support, we can regain the necessary perspective and realize that our country depends upon each of us.

Rule Six

In addition to dedication to positive values, do we try to follow Rule Six? This is an ancient Navy rule which, interpreted informally, means, "Don't ever forget your sense of humor."

The young soldier on a transport ship in World War II eased a tense situation by his shrill cry: "Has anybody seen the pin to my hand grenade?"

The rigors of Vietnam are eased by the fine American attitude that some humor exists in every situation. As a pastor I believe that a sense of humor is of such importance to life that I frequently include in my prayers, "Grant us the saving salt of a quick sense of humor that it may constantly savor the common fare of daily life."

A Dull Scythe

In our personal inventory do we trust that we'll be lucky or do we use all resources to prepare ourselves for future opportunities? When a farmer observed that his son was cutting weeds with a dull scythe, the son said there was so much work to do that he didn't have time to sharpen the scythe. "My son," said the father, "no time is ever lost in sharpening dull tools."

The soldier who will not absorb all he can while undergoing grueling basic training may find himself in serious trouble on the battlefield because he didn't sharpen dull tools during training.

Whether our emphasis is on doing our best, improving our sense of humor, or sharpening our scythes, we can learn from the book of Proverbs: "Go to the ant, thou sluggard; consider her ways, and be wise."

Borne Up

A biologist tells of watching an ant carrying a piece of straw which seemed almost too heavy to drag. The ant came to a crack in the ground which was too wide to cross. It stood still a moment, as though perplexed, then put the straw across the crack and walked across on the straw.

It used its burden as a bridge! Have we ever thought of converting our burdens into bridges—of having them lift us up instead of we lifting them?

St. Paul learned the secret of being borne up by his burdens. Throughout his life he had been afflicted by a physical handicap. But when he once recognized his affliction as a part of God's good and gracious will for him, he exclaimed: "Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me . . . For when I am weak, then am I strong."

Whatever burden you carry, you can use it to God's glory—and to the welfare of your fellow men.

Jazz Ministry Example of Old Wine in New Wine Skins

By NAOMI FROST
Staff Writer, A Mighty Fortress

"We are here . . .
. . . in the name of God."
"In the name of Jesus Christ, the Church welcomes you."

This is the "Call to Prayer and Life" for Sunday evening jazz vespers at St. Peter's Lutheran Church in midtown Manhattan. The congregation often includes people who do not call themselves Christians, but who have come to hear the witness of those who do and to share a religious experience in music..

The services are part of a total jazz ministry sponsored by the Lutheran Church in America and supported by its Board of American Missions. It seeks to bring about rapport between the jazz community and the church.

Prime mover in the establishment of this rapport is the Rev. John G. Gensel. Among the activities that comprise Dr. Gensel's unique ministry are pastoral counseling with members of the jazz community and other members of the laity (often involving visits to jazz clubs), lectures, and arranging special performances, like those at New York's Town Hall and at the Newport Jazz Festival.

Starting in 1960

Pastor Gensel began this special ministry in 1960 after four years as pastor of the Advent Lutheran Church at 93rd and Broadway in Manhattan. Here he came into contact with people involved in the world of jazz. In 1965 he was given permission by the Board of American Missions to work full-time to develop further his jazz ministry and to explore the possibilities of jazz as a contemporary art form in worship. St. Peter's, at Lexington and 54th Street, became his base of operations.

Dr. Gensel quotes a musician as saying that "many of my friends believe but don't belong." They feel the institutional church spends too much of its time "playing little games" and not becoming involved in the critical issues of life.

"When we (Christians) break into other areas of life, people often are quite eager to become involved with Christ and with the church," he maintains, "because they see that you're willing to come to them, to speak their language, and to relate the message of the church to their concerns. When the ministry of the church stresses the servanthood of Christ, then things begin to happen."

Also a Coffee House

The jazz vespers are held in the church basement, a versatile den which seems to be an ideal place for "things to begin to happen." For example, it's also a coffee house on Friday evenings known as "St. Peter's Gate." The services have for their setting a simple altar with a gold cross flanked by two candles against a deep blue back-drop. Nearby is a prized grand-piano, a gift from Duke Ellington.

Approximately 150-200 musicians have participated in the regular evening services during the past two years: Eddie Bonnemere (a frequent guest), Howard McGhee, Robert Edwin, the Joe Newman Quintet, the Manhattan Brass Choir, and other well-known jazz musicians and groups.

Let's look in on a "typical" service. On this particular day, all the music has been composed by Al Dreers and is performed by his sextet. For the prelude, the instrumentalists play a melody called "Serene." Quiet waves of accompaniment roll under unostentatious yet virtuosic solos of sax, trumpet, guitar, and piano.

Applause in Place

Then in simple, modern language, the people pray the confession of sins: "Forgive us, God. We're stubborn fools and liars—dishonest even with ourselves. We don't love others . . . Spirit of God, speak to us and help us to listen. You know we're very deaf. Make these moments full."



THE REV. JOHN GENSEL'S special interest in jazz began during his pastorate at Advent Lutheran Church in Manhattan.

There follows a lively, robust anthem of praise—"Little Alfy"—as Al Dreers expresses gratitude for his 3-year-old son. The spontaneous applause does not seem too inappropriate, but rather, like a "Yes, yes, Amen."

Mrs. Sandy McGhee, wife of Howard McGhee, the well-known trumpeter, writes about this ministry in an article called "Old Wine in New Wine Skins" (July 1966 issue of *Music Ministry*): "There has long been an acknowledged need to make worship more personal as well as to discover some non-verbal means of expressing the various acts of worship. . . . The light of today must fight to filter its way through stained glass windows, and these, though magnificent, allow only a glimmer of illumination."

Music of Today

"We want to provide whatever dimension that contemporary music has to offer to the incarnation," explains Dr. Gensel. "We're using music of today, just like Luther and others used the music of their day."

A regular portion of the vespers following the sermon is a short discussion of the "issue of the week." On the occasion of the 450th Reformation Anniversary celebration, the guest speaker was the Rev. Malcolm Boyd (*Are You Running with Me, Jesus?*). Other discussions have centered on Vietnam and the New York teachers' strike. Today's topic, LSD, brings a great diversity of responses and opinions.

The offertory, "A Ballad for Trane," in memory of the musician John Coltrane, recalls to many present the moving jazz funeral which was given for him at St. Peters on July 21.

After prayers, the service closes with the benediction, "As you leave, may you find peace in knowing that the love of God, the mercy of Christ, and the comfort of the Holy Spirit are with you."

The congregation leaves the church to the joyful strains of a rousing postlude and with the memory of the last blessing of the pastor, "Go, Serve the Lord. You are free."



APPROXIMATELY 200 musicians have participated in the regular Sunday evening jazz vespers at St. Peter's Lutheran Church, Manhattan, during the past two years. The Ollie Shearer Quintet is in the background here as the Rev. John Gensel conducts the service.

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BRISBANE; Rev. R. J. Burger, Bethlehem Lutheran Church, Warren St. off Barry Pde. Tel: 57-1325. Sunday 1100 and 1930.
CANBERRA; Rev. B. K. Adams, Holy Trinity Church, 22 Watson St., Turner, A.C.T. Tel: J 43493
MELBOURNE; Rev. J. A. Pietsch, St. John's, 50 City Road, Melbourne. Tel: 81 5866. Sun. 10:45 and 1900.
NORTH ADELAIDE; Rev. M. Lohe, Lutheran Church House, 58 O'Connell St.
PERTH; Rev. R. M. Graebner, 46 Clotilde St., Mt. Lawley, St. John's Lutheran Church, 16 Aberdeen. Tel: 71-2382. Sunday 1100.
SYDNEY; Rev. W. R. Paech, 21 Shepherd Rd., St. Paul's Church. Tel: 41 6586.
BAHAMAS: NASSAU; Box 4794. Tel: 5375. Services at Shirley St. Theatre, Sunday 1100.
BELGIUM: ANTWERP; Rev. Henk Sijlstra, Tabakvest 59, The Lutheran Church. Tel: 33.62.50.
BRUSSELS 4; Rev. A. Hobus, Holy Trinity Parish, 46 Rue de la Loi.
SHAPE at CASTEAU; The Reverend William H. Marwede, SHAPE Hqs. Chapel.
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HIGH WYCOMBE AFB; Rev. J. Stephen Bremer, 5, Kingscroft Rd., London N.W. 2. Tel: GLADstone 9363, 4th Sun. 1530 at Holy Trinity Congregational Church, London Rd., High Wycombe.
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Lutheran World Federation Representative; Rev. J. Stephen Bremer, 5 Kingscroft Rd., N.W.2.
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SOUTH RUISLIP; Rev. Arnold Rakow, 394 Victoria Rd. Tel: VIking 4242. St. Andrews Lutheran Church, Corner of Queens Walk and Whitby Rd.
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WOODBRIDGE-BENTWATERS; See Cambridge.
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Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 32-41. Sunday 1100.
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GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.
GUAM: *ANIGUA; Rev. Warren Wolf, Service Pastor, P. O. Box 2383 Agana. Lutheran Service Center, Marine Dr. Tel: 726-891. Sunday 1115.
HONDURAS: Same as Costa Rica.
†HONG KONG: U.S. Servicemen's Lounge, 80 Gloucester Rd., Hong Kong, B.C.C.
KOWLOON; Rev. George Winkler, Majestic House, Nathan & Cameron Rds., Tel: 823715, Sunday 1130.
Rev. Roy Karner, 25 Bisney Rd., Tel: 454-369. Truth Lutheran Church, 50 Waterloo Rd., (Opposite Chinese YMCA) Tel: 830817.
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FUCHU; Rev. R. V. Goeres, St. Paul, (The American School in Japan.). Tel: 0423-61-9586. Sunday 0815.
YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.
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TWO GRADUATES OF Luther College, Decorah, Iowa, gather for a reunion with a former dean of men at the school, Chaplain Paul H. Lionberger, right, now chaplain at the Marine Corps Air Station, Quantico. The reunion occurred at the nearby Officer Candidates School where David R. Landsverk, left, of Glendale, Calif., and Richard Dodd, center, of Oglesby, Ill., are enrolled. Chaplain Lionberger was at Luther College from 1956-1962.



TWIN BROTHERS in the Marine Corps, Soren, center, and Lars Prip, right, talk with the Rev. John Freed while worshipping at Shepherd of the Lakes Lutheran Church, Grayslake, Ill. Soren was scheduled for assignment to Vietnam while Lars, in Marine aviation, is stationed at Memphis, Tenn. Born in Denmark, the brothers came to Grayslake with their parents, Mr. and Mrs. Ebbe Prip, in 1957. They enlisted in the Marines in 1966 after graduation from high school.

UNDER ORDERS

Lutherans in the Service

Five former Lutheran military chaplains who died during the past 24 months and seven chaplains who were wounded by enemy fire in Vietnam or injured in helicopter crashes while helping evacuate wounded servicemen were remembered in a service opening a Lutheran chaplains' convocation in San Francisco.

The 65 chaplains in attendance also paid tribute to several hundred Lutheran GI's who have lost their lives in the Vietnam conflict.

The five chaplains who died were John W. Althaus, Army '42-'44 (died July '66); Chester O. Brecto, Army '43-'46 (died April '66); John M. Kleckner, Navy '41-'66 (died August '67); Alf M. Kraabel, Army '42-'46 (died October '67); and Alfred P. Pietrik, Air Force '41-'58 (died '67).

Wounded by enemy fire in Vietnam were Navy Chaplain Raymond W. Johnson, Navy Chaplain Hugh F. Lecky, Army Chaplain Donald White, Army Chaplain Conrad N. Walker, and Navy Chaplain Clark B. McPhail. Severely injured in helicopter crashes were Army Chaplain LaVern W. Gardai and Army Chaplain Max W. Wilk.

- A1C Jimmie D. Mader of St. Louis is on duty at Takhli Royal Thai AFB, Thailand. An aircraft pneudraulic repairman, he is a graduate of Lutheran Central High School.

- 2nd Lt. David J. Collison of Davenport, Iowa, has been awarded silver wings upon graduation from the U.S. Air Force navigator school at Mather AFB, Calif. He was undergoing specialized aircrew training before reporting to his first permanent unit. The lieutenant attended Valparaiso (Ind.) University and received his bachelor's degree in marketing from the University of Iowa.

- A2C Gregory B. Wilson of Wyandanch, N.Y., has been graduated from the U.S. Air Force radio operators' training course at Keesler AFB, Miss. He is a graduate of Long Island Lutheran High School, Glenhead, N.Y.

Teenagers Seek Help From Churches

Conservative Protestant teenagers want their churches to give them more counsel on sex problems, more information on vocational opportunities, and more instruction on marriage preparation. This was revealed in a survey of 2,646 young people from 197 congregations representing almost 46 evangelical denominations, it was reported to the National Sunday School Convention in Minneapolis.



MAJOR JAMES D. SMITH is in charge of operations with the 1st Battalion, 8th Cavalry, 1st Calvary Division in Vietnam. A graduate of the U.S. Military Academy, he is a member of St. Mark Lutheran Church, Coral Gables, Fla.



PFC WILLIAM DALLMAN takes time off his guard post, atop a bunker at Landing Zone Ollie in South Vietnam, to pose for a snapshot. Dallman is a member of St. John-St. James Lutheran Church, Reedsville, Wis.



PFC EUGENE R. KOCHER is division chaplain's assistant with the 1st Cavalry Division in South Vietnam. He is a member of Martin Luther Lutheran Church, Bucyrus, Ohio, where he was serving as organist before entering the Army. Kocher had been working with a children's choir in a Protestant church in Bong Son, teaching them to sing some hymns in English, prior to the time that his unit moved to a new area of operations.

Church News Capsule

"Revolution among the Romans" was the No. 1 religion story of the past year, according to Dr. Albert P. Stauderman, associate editor of *The Lutheran,* biweekly of the Lutheran Church in America.

"While Lutherans were observing the anniversary of a Reformation," he noted, "the Roman Catholics were undergoing one." Listed as evidences of the "revolution" were "tremendous changes" in Vatican organization, involvement of the laity in the church, the celibacy debate, the "new look" in nuns, and open criticism of the church by its members.

Dr. Stauderman ranked "dismay over Vietnam" second in his evaluation of the year's news.

● Though Dr. Stauderman placed the 450th Reformation Anniversary fifth on his list, 27,000 persons attended a Lutheran anniversary celebration in the Los Angeles Sports Arena.

Kenneth Hahn, president of the Los Angeles Coliseum and Sports Arena Commission, said that more people came to the event than to any other since the arena was built in 1960. Arena officials were forced to halt admissions when the total reached 17,179, but another 10,000 listened outside via loudspeakers.

● Representatives of religious and other groups concerned with adult education heard a U.S. senator, who is a Lutheran layman, advocate free higher education for all qualified Americans.

Asserting that about one-half of U.S. adults have no high school diploma, Sen. Vance Hartke (D-Ind.) said there should be no so-called "financial test" for those seeking a higher education. He addressed approximately 1,500 delegates in Philadelphia attending sessions considering the needs in adult education.

● The Episcopal Cathedral of St. John the Divine, largest French Gothic cathedral in the world, will remain unfinished as a monument to "the present agonies in our cities," Bishop Horace W. B. Donegan of New York announced. The bishop said that the urban crisis in the metropolitan New York area prompted him to cancel plans made a year ago for completion of the building. The cathedral is located on the edge of Harlem.

● "The Antkeeper," an original 30-minute dramatic television production of the Lutheran Church in America, is being released to U.S. stations.

The dramatic story of creation and redemption makes use of live ants as "actors" for half of the program. A naturalist photographer spent a year filming this portion of "The Antkeeper."



THIS CROSS depicting the troubles and tensions which the world faces today was displayed at the annual assembly of the Disciples of Christ in St. Louis. The nine-foot cross was designed by John R. Fulton of Indianapolis. Some of the objects used to make it were brass knuckles, bullets, knives, rope, and empty whiskey bottles.



THE CREW of the nuclear submarine USS JOHN ADAMS presents a plaque to the American Bible Society through its Armed Services Liaison Secretary, the Rev. Steve P. Gaskins (left). Accepting the award was Dr. James Z. Nettinga, the society's executive secretary for national distribution. The award marks 150 years of ABS service to military personnel. The society recently distributed its 50 millionth Bible to the armed services.

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Churches Help Low-Income Families Purchase Homes

Twelve Lutheran congregations in the District of Columbia have united in a cooperative parish to seek "congregational renewal and community involvement." Their first project is to help low-income families become home owners.

Home Buyers Inc. was formed by members of the Cooperative Lutheran Parish of Washington. The corporation already has provided the down payment on two homes and procured mortgages for two Negro families.

The families, in which both husband and wife work, pay rent to the group until the down payment is paid off, at which point the title is transferred to the occupants. Home Buyers Inc. hopes to buy one house a month for those low-income families now paying high rents in substandard living quarters.

Prepare Homes, Tenants

Operating capital for the corporation comes from contributions and 5 per cent debentures. Its members scout neighborhoods for homes in the $13,000-$25,000 price range which require low down payments. They do minor repair work on the homes and help the new occupants switch from tenancy to home ownership.

The cooperative parish has grown from seven Lutheran Church in America congregations to 12 churches, two of which are affiliated with The Luthern Church Missouri Synod and one with The American Lutheran Church.

The Rev. Daniel L. Pierotti, LCA pastor who directs the parish, explained the direction of the joint endeavor. The church has fallen into a "sociological trap," he claimed. "We've been drawing dividing lines between suburbs and cities, black and white, high-income and low-income. When we've been talking about community organization, we've only talked in terms of how to help the poor.

"We should talk about political viability, how to give birth to a body politic. In doing so we must put our institutions on the line and place the community above denominationalism. . . . The job is not to save the church but to make the city a fit place to live in."

Harlem Storefront

In another attempt to serve the community, a Harlem, N.Y., storefront, rented with funds given by the Lutheran Church in America, has been opened as the HARCAP (Harlem College Assistance Program) Information Center. The center will provide information on college programs, college admission procedures, and the possibilities and procedures of applying for financial aid.

HARCAP, which was started through efforts of Lutherans in 1964, also sponsors a tutorial program for high school students.

Others sponsoring the information center with the LCA are the Ministerial Interfaith Association, the Methodist Board of Missions, the Catholic Archdiocese of New York, and the Urban League of Greater New York.

Cooperating with the center are Columbia University and the City University of New York, which are providing counselors, and the College Entrance Examination Board, which is providing the program, resource material, and a staff worker.

Rufus K. Newlin, director of the center, noted that the group wanted a storefront to help not only students still in high school but also high school graduates in the community who felt they could not go to college. Newlin said that there were many "diamonds in the rough" in the Harlem community. "They have to be found and they have to be helped," he said.

Lutheran GIRL OF THE MONTH

TALENTED . . . UNDERSTANDING . . . reliable . . . warm . . . "the real queenly type"—that's the way they describe Miss Margaret Lee at Luther College, Decorah, Iowa, where she was selected as the 1967 Homecoming Queen.

Royalty is nothing new to our February selection as Lutheran Girl of the Month. Other honors at Luther include freshman lady-in-waiting, a member of the winter carnival court, and twice track queen.

Miss Lee, her parents—Mr. and Mrs. Robert E. A. Lee—and three sisters and two brothers are members of Bethlehem Lutheran Church, Baldwin, Long Island, N.Y.

She is a senior at Luther where she carries a double major—art and French. Teaching is in her future. "I love design," comments the lovely miss, "and I think that I would enjoy commercial art. But even more than that, I want to teach, to help high school kids understand the ideas and concepts that I love."

Miss Lee's varied activities at the college have included dorm counseling, co-chairmanship of the 1966 Arabian Nights homecoming festivities, and membership in the Nordic Choir and Honor Council. Among her hobbies are painting, sewing, and designing Christmas cards.

College Students Ask Building Moratorium

A resolution asking The American Lutheran Church to declare a moratorium on all church building for two years was adopted by a conference of 150 ALC college students meeting at Augsburg College, Minneapolis. Instead of buildings, it was proposed that the ALC's American missions division establish other forms of ministry including congregations without buildings, ministries without congregations, and programs of service.

Lutheran Schools Note Increased Enrollment

Student enrollments in Lutheran seminaries, colleges, and high schools in the United States and Canada reached 100,795 in the 1967-68 school year, an increase of 1,027 over the previous report. Statistics showed 4,181 students in 20 seminaries, 73,783 in 37 colleges and universities, 5,734 in 19 junior colleges, and 17,097 in church-related high schools.

Church Attendance Up, But Students Called Drop-Outs

How seriously do people today take their religious beliefs? What is the attitude of young people toward the church? What are people searching for in a religious faith?

These were some of the questions explored from various approaches in recent weeks.

For example, a nationwide Gallup survey shows that 97 per cent of the Americans interviewed attest to a belief in God.

Another poll by George Gallup's American Institute of Public Opinion found that church attendance, for the first time in 10 years, rose in the United States in 1967. During a typical week 45 per cent of all adult Americans —about 51,000,000 persons—attended a worship service, Gallup said.

Lutherans Higher

The sampling showed that 66 per cent of U.S. Roman Catholics worshipped, compared to 36 per cent of Protestants. Lutherans and Baptists have the best church-going records among the five major Protestant denominations.

Meanwhile today's college students increasingly are becoming a generation of church dropouts. Or at least so states Dr. John E. Cantelon, director of the school of religion at the University of Southern California. He contends, nevertheless, that the contemporary young generation is neither faithless nor irreligious.

"If religion is a matter of man's ultimate concerns and is related to such values as goodness, love, and decency, then today's young people are religious," Dr. Cantelon states. "But it must be admitted that this college generation, to a significant extent, has abandoned the God of their fathers together with the old theological formularies assocaited with Him."

Dogma vs. Life

The USC educator believes that many college students feel the church is so "tied up" with dogma that a basic element in religion—how a person lives—tends to be overlooked.

A similar chord is sounded by Dr. Eugene Carson Blake, general secretary of the World Council of Churches. He claims that younger generations in Europe and America are not rejecting the "authentic Christian faith" so much as they object to a popular heresy with which "20th century Christianity in the affluent nations has confused our Christian faith."

He termed the heresy as one founded on "a pseudo-scientific evolutionism" identifying God with nature and making successful competition and survival the goals of human effort. Not only are youth rejecting the heresy of the "successful," Dr. Blake said, but older persons are also finding it inadequate, "and this is the crisis of faith in America as we move from 1967 to 1968."

Meaning in Life

The No. 1 interest of 3,000 college age youth attending the nationwide University Christian Movement Conference in Cleveland was not the draft, nor Vietnam, nor racial justice, nor even sex.

Their main interest was in finding meaning, both in their individual lives and in the complex society of which they are a part, according to the conclusions drawn by conference leaders following a poll "built into" the meeting.

Layman Expands Ministry in Military Through Cartooning



"On the one side we have the LIBERAL theologians who would have us believe God wants us to debate and dispute the Bible . . ."

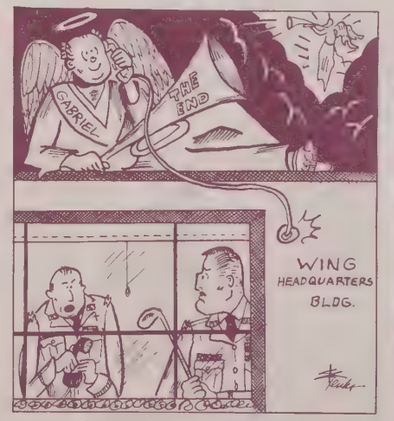




". . . On the other hand we have the CONSERVATIVE faction which tell us . . ."



"It says: 'Paul of Tarsus to the brotherhood of the church at Rome: Disregard last letter . . ."



"It"s the hotline, colonel! Sounds like something big!"



A layman carries on his Christian ministry in many ways—his family relationships, the concern he expresses for others, the words of witness he speaks, his faithfulness to the particular task to which God has called Him, for example.

This is true also in the military. A Christian discovers various opportunities to share the life in Christ that he enjoys. Some find that they have special gifts for communicating with people.



SGT JENKS

Such a man is Sgt Phil Jenks, a Baptist layman who speaks through an always fresh medium—humor. Some examples of his work appear on these pages.

Sergeant Jenks is a chaplain services specialist in the U.S. Air Force assigned to the RAF Station Woodbridge in Suffolk, England.

The son of Mr. and Mrs. Elmore Jenks of Morrisville, N.Y., he is a graduate of Morrisville-Eaton Central School where he was art director of the newspaper and yearbook. He served as editorial cartoonist of the *Mid-York Weekly* of Hamilton, N.Y., in 1962-63.

Since enlisting in the Air Force in 1964, Sergeant Jenks has used his artistic talents in expanding his Christian ministry—drawing for chapel booklets and pamphlets and designing numerous posters and other materials for the chaplains' offices of RAF Stations Bentwaters/Woodbridge.

As a chaplain services specialist, he is responsible for the general office administration of Air Force chaplains at the base, including bookeeping, typing of professional and official correspondence, etc. In off-duty time he serves as lay adviser for a Protestant Youth of the Chapel group.

Sergeant Jenks' talents were brought to the attention of *A Mighty Fortress* by TSgt Raymond V. Morgan, noncommissioned officer in charge of the RAF Bentwaters-RAF Woodbridge Chaplain Section. He praises his co-worker for his "very good work" and for "an imagination to match his talent."

Sergeant Morgan's home congregation is Trinity Lutheran Church, Salina, Kan. (See photograph below.)



A 12-YEAR veteran of the Air Force Chaplain Services is TSgt Raymond V. Morgan. He is shown receiving the Air Force Commendation Medal with Oak Leaf Cluster from Col William W. Parramore, Jr., base commander, 81st combat support group. Sergeant Morgan is noncommissioned officer in charge of the RAF Bentwaters-RAF Woodbridge Chaplain Section. The sergeant and his family—wife Mary Ann, son Paul Frederick, and daughter Cheryl Ann—are members of Lutheran Church of the Resurrection, Cambridge, England. Their home congregation is Trinity Lutheran Church, Salina, Kan. Active in the U.S. Junior Chamber of Commerge, Sergeant Morgan was voted the "Outstanding Jaycee" award in 1965 in Salina. He also is public relations/information officer for the Bentwaters-Woodbridge Chapter of the Noncommissioned Officers' Association.

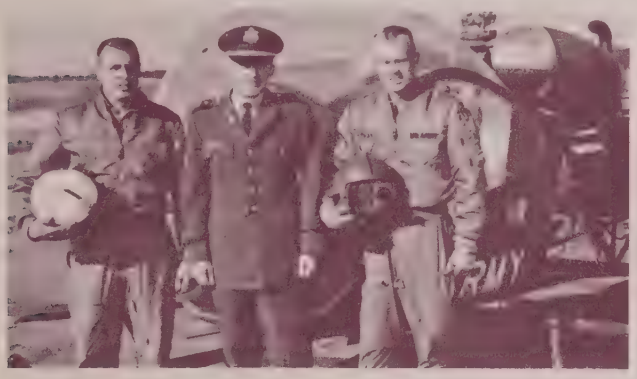
UNDER ORDERS







SOME LUTHERANS SERVING with the 1st Cavalry Division in Vietnam are caught in candid photographs supplied by Lutheran Chaplain Samuel Hoard. Manning the fortification above are, left to right, Pfc Alan Jacobsen, a member of St. John Lutheran Church, Zimmerman, Minn.; Pfc William Dallman, St. John Lutheran Church, Reedsville, Wis.; and S/4C Robert Cerney, Beautiful Savior Lutheran Church, Chicago. The photographs in the right hand column show additional Lutheran personnel: (Top photo) S/4C Stuart Schmidgell, Bethel Lutheran Church, Morton, Ill., and Sgt Allen Bettcher of Bridgewater (S. Dak.) Lutheran Church get their bearings from a map. (Center photo) Receiving instructions from company headquarters is 1st Lt Walter Boetcher, a platoon leader. He is a member of Holy Cross Lutheran Church, Concord, Calif. (Bottom photo) Pfc Gary Palmer is a member of St. Stephen Lutheran Church, St. Louis. He received the Purple Heart for wounds suffered during the early part of July.



THREE LUTHERANS, all from Minnesota, stationed at the U.S. Army's primary helicopter center, Fort Wolters, Tex., pose in front of an H-13. They are Hamlin Burtness, Albert Lea, Minn., a civilian instructor with Southern Airways; Chaplain Richard C. Radde, troop brigade chaplain who served Immanuel Lutheran Church, Cass City; and 1st Lt Roger Syverud, Blooming Prairie.



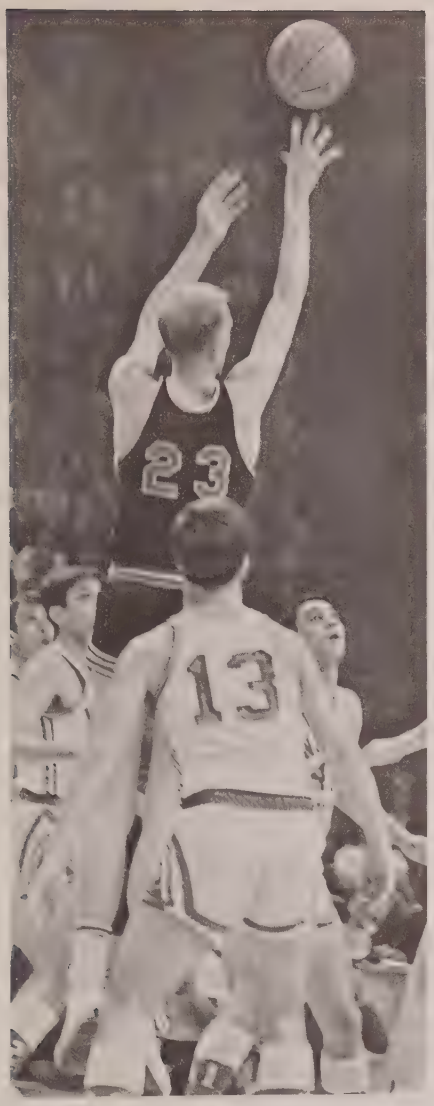
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A MIGHTY FORTRESS

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CHRIS THOMFORDE

Princeton's Lutheran Basketballer

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BY THE CLOSING minutes of the second half, the game was no longer a contest, and nobody was more disappointed than the sophomore center.

It was late December 1966, and Princeton University was on the verge of its first basketball defeat of the season. This was not one of the young player's better performances. But he would not allow defeat to get the best of him.

A week later he was leading his team toward another winning streak, as Princeton went on to establish an all-time school record (25-3) and rank as one of the best collegiate quintets in the nation.

The Tigers are figured to post impressive performances again this winter. If they do, that disappointed sophomore of a year earlier will be a major contributor.

As one of America's top basketball players, Christopher Thomforde already owns a host of Princeton's individual records. Nationally renowned for his hardwood talents, Chris is more than an excellent basketball player.

Future Pastor

When he leaves Princeton in the spring of 1969, Chris expects to prepare for the Lutheran ministry. A member of The Lutheran Church-Missouri Synod, he is headed for Concordia Seminary in St. Louis.

"When I was in junior high school, I decided to devote my life to Christ," Chris declares. The majority of America's thousands of athletes are fine young men. But this does not sound like an ordinary basketball player talking.

Chris Thomforde is not ordinary.

At Princeton, Chris is a history major. Now a junior, he's studying medieval and Russian history, religion and Greek . . . and doing research on feudalism in medieval Europe.

Furthermore, this semester Thomforde is a "big brother" to 10 Princeton freshmen. He's a leading force in the campus fund drive, and works with the Princeton Evangelical Fellowship and the Student Christian Association. And he assists with confirmation classes at Messiah Lutheran Church in Princeton.

Ernest Gordon, dean of Princeton's chapel, says of Chris: "He is a highly dedicated young man with a delightful sense of humor, and an openness to the convictions of other people. He is one of the truly creative influences on our campus."

"Something Extra"

How do Thomforde's fellow students feel about him? "They don't make fun of you because you are a Christian," he says "They look up to you, feeling that you might have something extra. They're often anxious to learn why."

On Sunday mornings, he is very noticeable in the congregation because of his height. More than that, he is noticeable because he usually brings a group of fellow students to chapel with him.

His influence carries onto the basketball court. Says Princeton's new coach, Pete Carril: "He is an extremely hard worker, but his greatest contribution is his Christian behavior. In the future, he'll provide strength for this crazy world."

Headmaster's Influence

During his high school years, the Thomfordes were members of Trinity, Kirksville, Long Island. Chris went to Long Island Lutheran High School and was a member of its second graduating class in 1965.

He looks back fondly on his days at Lutheran High, and his association with the headmaster, Edward F. Visscher. "Pastor Visscher, aside from my family, was the most influential person in my life."

Visscher feels that Thomforde is a leader in every sense of the word. "He is willing to give of himself, but he also expects and demands the same of other people. And while he possesses many talents, he has always been unashamedly a Christian young man."

Pastor Visscher remembers Thomforde as a high school basketballer. "Chris was the first junior ever placed on the *Newsday* All-Long Island Team. Only five boys out of approximately 1,500 are so honored. The second year, he made three All-American teams."

The 6'-9" sophomore who paced Princeton in total points (419) and rebounds (270) last season, and who was voted to the All-Ivy team, the All-Tournament team of the NCAA Eastern Regional Championships, and honorable mention on numerous All-America quintets, was somewhat awkward as a high school

(Continued on Page 3)



"THE PAWNBROKER"—just a suspense story of a Harlem merchant fighting for survival? Or can it give poignant insight into the problem of man's alienation to man? Rod Steiger portrays Sol Nazerman in the film which some see as a powerful parable of redemption through sacrificial love.

A New Look At the Movies

By ROBERT E. A. LEE

Department of Films, Lutheran Council in the U.S.A.

There's more to the movies than meets the eye!

I don't need to tell you that films have changed. The industry claims that they have become more "adult." Some observers believe that means that movies are more adulterous. At any rate, the bars are down. Almost any subject can now be treated on the screen. No one in our society is protected any more by censorship.

That means that there is more entertainment garbage with which to deal. It also means that there is more substantial content for us to consider. Another way to say it is that bad motion pictures are worse now than before, and good films are better.

Because we normally look at films to be entertained, both bad and good films will flourish as long as there is need to escape from reality into some never-never land. Movies transport us to a vicarious adventure and the public's appetite for laughter, tears, pathos, and bathos will continue to be served by the movie merchants.

Television Changes Things

Films are different today in part because of the impact of television upon our society. Films have changed in order to provide the public with an alternative to the superficial situation comedies and dramas of the TV tube.

What will happen next is anybody's guess, now that the most popular TV programs are themselves old (and not so old) movies. Will theatrical films move even further to extreme forms to compete with free movies on TV? Where will the cycle end?

I suggest that today's new kind of cinema presents the thinking person with a rare opportunity.

It begins with a search for the good vs. the bad film. This is not to be discovered by reading the advertisements. A picture cannot be evaluated by its title and not by its featured performers. The critical reviews are the best help. No one need be without advance notice on the content and worth of a film. Popular magazines and most daily newspapers make some kind of attempt to review films. One review usually is not enough. Comparing two or three reviews will give you a basis for deciding if you want to see the picture.

Look for Two Levels

The opportunity—assuming now the film is recommended by someone in advance—really comes at discovering what it means to see a movie on two levels:

The first level is the surface story and action.

The second level is the meaning of the story, the interaction of characters, the insights into life that come through on the silver screen.

For example, "The Pawnbroker" may be seen as a suspense story of a Harlem merchant fighting the battle of survival in the cold inner city jungle. Or it can give poignant insight into the problem of man's alienation to man—the sin of human exploitation—and can become for a viewer a powerful parable of redemption through sacrificial love (Can you think of a better symbol of redemption for contemporary man than a pawnbroker?)

Not All Sordid

Not all cinema metaphors are sordid stories—although so many do mirror man's inhumanity to man. But take a delightful, funny, uplifting film like "The Shameless Old Lady." In this French movie the heroine is a widow of more than three score and ten years. She has spent her entire life serving her husband and children. Others have learned to exploit her willingness to serve them.

Suddenly she learns what it means to celebrate life in freedom. We follow her in new adventures. It is exciting. It is delightful. We come to understand what it means to say "yes" to life. It isn't explicitly religious, but it is implicitly strong in affirming the sacredness of God's gift of life.

There are many other films that have important substance that help us to see what life is all about: sin, grace, love, forgiveness, freedom, pain, hope—issues of life about which every Christian should be concerned.

Guidelines for a New Look

Let me suggest some simple guidelines to help you take a new look at the movies. These are questions you may ask yourself before, during, and after you experience the picture. These suggestions are just the beginning—you can formulate your own guidelines to suit your particular needs.

1. What is the basic problem, the issue, the conflict in this story?
2. Is the picture the film presents authentic—true? Or is it phoney, unconvincing, a fraud with cardboard characters? Is there truth in it?
3. Are you in the film? That is, do you identify with any of the characters in the picture or any of the situations? Does this identification have any meaning to you . . . does it make any difference?
4. What does the film—the story, the interplay of characters, the self-revelation—say about your own relationships to others, to those you love or to any of your fellow human beings? Does it have anything to say about your relationship to God?

Take a new look at the movies! Sometimes this requires a second look. If it's a good movie, you may get double value by sitting through it twice. And while you think about these things, you can still be entertained, still have a vicarious experience, still laugh, still cry. Even more so!

EDITOR'S NOTE: Mr. Lee has been executive producer of such award-winning films as "A Time for Burning," "Question 7," and "Martin Luther."

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Cage Star to Become Pastor

(Continued From Page 1)

freshman.

"Yet he demonstrated a tremendous capacity to improve himself," recalls Visscher. "Determination, as much as anything else, made him a fine basketball player.

"The strongest point of his game is involving other people. He is possibly the most outstanding team player in college basketball today. Not especially fast, he is in good condition for a big man."

Follows Bradley

Even opponents confess they're impressed by Thomforde. Jack Kraft, Villanova University's successful coach, vividly recalls a 1966 game against Princeton. "The only thing about him that was distasteful to me," grins Kraft, "was his rebounding. It was the major factor in our defeat."

Schools around the country were disappointed when Thomforde chose Princeton. A major reason for his selection was Bill Bradley.

Probably Princeton's all-time outstanding courtman, Bradley greatly impressed Thomforde when he attended a Fellowship of Christian Athletes camp where Bradley spoke.

"Bill talked about taking a stand for Christ," recalls Chris. "He emphasized the commitment between man and God. I felt that if there were people like Bill Bradley at Princeton, it must be a fine place."

The Fellowship of Christian Athletes includes hundreds of athletes from almost every sport. Founded in 1954, it is organized on high school, collegiate and community levels. Not an exclusive fraternity, the Fellowship wants athletes to witness for their faith.

At Princeton, where Thomforde is one of the Fellowship's leading lights, the 40-man group meets weekly. It conducts Bible studies and runs a basketball program in the town of Princeton.

Not for Pros

With another busy basketball campaign now in progress, Chris Thomforde doesn't get to spend much time at the Ivy Club. "Ivy" is one of Princeton's stately, historic "eating clubs." Woodrow Wilson was a member. So is Thomforde.

Yet sometimes of an early evening, Chris may be found there, chatting with classmates, playing ping-pong, relaxing in front of the television set, or explaining his plans to become a missionary.

Professional basketball does not loom in Thomforde's future. He feels he'll be out of condition for it by the time he finishes seminary.

Maybe he'll change his mind. Then again, his plans to do missionary work in Africa may develop precisely as he hopes.

But Chris Thomforde will be a forceful figure, no matter what he does.

UNDER ORDERS

Lutherans in the Service

● LT Marc M. Fiechtner is serving as medical officer and biologist aboard the USS CALCATERRA which is participating in the Navy's Operation Deep Freeze in the Antarctica. A graduate of the Northwestern School of Medicine, Chicago, LT Fiechtner is a son of the late Rev. G. H. Fiechtner and Mrs. Elfrieda Fiechtner of Hazen, N. Dak. He entered the Navy in July 1967.

The CALCATERRA, based in Dunedin, New Zealand, carries out picket duty between New Zealand and Antarctica to supply regular weather and navigational information for aircraft.

● Sgt James A. Brady Jr. of Philadelphia is on duty at Nha Trang Air Base, Vietnam. A dental specialist, he formerly served at Offutt Air Force Base, Neb.

● Trainees at Fort Dix, N.J., are enjoying a Sunday away from the base, courtesy of the members of St. Mark's Lutheran Church in nearby White Horse.

The casual Sundays "at home" are arranged through the joint efforts of Mrs. Albert Huffman of St. Mark's and Chaplain Clarence T. Kuehn, assistant chaplain of the 2nd Basic Combat Training Brigade. The project grew out of picnic lunches which the Huffmans used to prepare for their son, Robert, and his friends in basic training. Robert now is a Signal Corps specialist in Vietnam.

The Sundays include 11 a.m. worship at St. Mark's, a home cooked meal, a drive to historical sites around Philadelphia or Trenton, and a few hours in the family's home. Usually four families serve as hosts for eight trainees each Sunday.

● The Teodore H. Limmer Jr. family of Atlanta believes in "togetherness." First they find it as members of Peachtree Road Lutheran Church, Atlanta. They continue this togetherness through the Civil Air Patrol.

Dad, an engineering test pilot at Lockheed-Georgia Co. is a CAP colonel and commander of the Georgia Wing. His wife, La Vere, a registered nurse, is a lieutenant colonel and director of personnel for the wing.

Then there are the three children. Cadet 1st Lt David Limmer is the supply officer of the Sandy Springs Optimist Cadet Squadron. He soloed last summer in a Cessna 150. Cadet SSgt Mark Limmer is the training officer and flight sergeant of the Cadet unit. He'll solo as soon as he turns 16. Then there's Mini Cadet Tracy Limmer. A first grader, he's a CAP associate member and the unofficial mascot of the Georgia Wing.

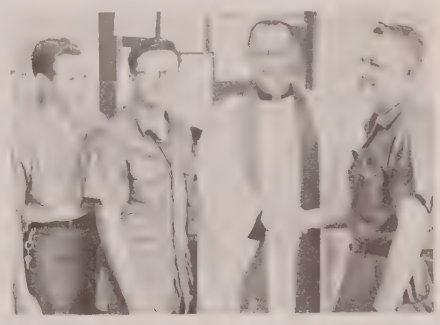


MARGARET VOGLER, a west Texas farm miss, has been selected as the Lutheran Girl of the Month for March.

Miss Vogler, a member of St. Paul Lutheran Church, Lamesa, is a high school senior. She plans to enter Texas Lutheran College this fall. Active in the 4-H Club and Future Homemakers of America, she is the reigning Dawson County Farm Bureau Queen.

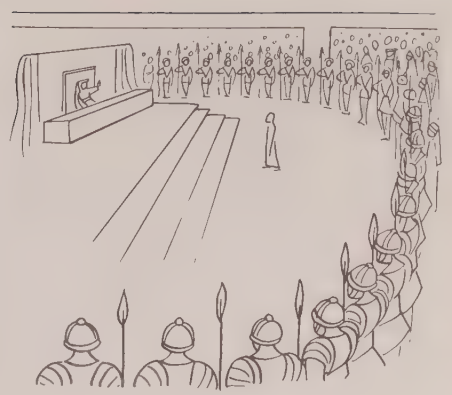
Miss Vogler has some understanding of military life. One of her brothers recently returned from a year's duty with the Marines in Vietnam. She has been instrumental in enlisting youth of the congregation to write regularly to six fellow members currently in the armed forces. At St. Paul Miss Vogler also is active in the Luther League.

"Margaret is an active Christian youth who is not afraid to witness for her Lord," writes the Rev. H. Charles Eckert of St. Paul. "She expresses her faith sometimes in a quiet way, yet at times with the vivaciousness which only a youth who is full of life can show."



LARRY RAND, right, receives congratulations from Chaplain K. David Nordstrom upon word that he had become a father. Mother and daughter Nancy Lee are doing fine at East Grand Forks, Minn., where the family attends First Lutheran Church. Also in the photo, taken at Camp Tien Sha, Vietnam, are James W. Combs Jr., Holy Cross Lutheran Church, Flushing, Mich., and John M. Spielman, Unity Lutheran Church, Manor, Pa.

Christ Lives and Reigns!



At every Passover Feast the Governor was in the habit of setting free any prisoner the crowd asked for. At that time there was a well-known prisoner named Jesus Barabbas. So when the crowd gathered, Pilate asked them, "Which one do you want me to set free for you, Jesus Barabbas or Jesus called the Christ?" He knew very well that they had handed Jesus over to him because they were jealous.

The chief priests and the elders persuaded the crowds to ask Pilate to set Barabbas free and have Jesus put to death. But the Governor asked them, "Which one of these two do you want me to set free for you?" "Barabbas!" they answered. "What, then, shall I do with Jesus called the Christ?" Pilate asked them. "Nail him to the cross!" they all answered. But Pilate asked, "What crime has he committed?" Then they started shouting at the top of their voices, "Nail him to the cross!"

When Pilate saw it was no use to go on, but that a riot might break out, he took some water, washed his hands in front of the crowd, and said, "I am not responsible for the death of this man! This is your doing!" The whole crowd answered back, "Let the punishment for his death fall on us and on our children!"



At noon the whole country was covered with darkness, which lasted for three hours. At about 3 o'clock Jesus cried out with a loud shout, *Eli, Eli, lema sabachthaani?* which means, "My God, my God, why did you abandon me?" Some of the people standing there heard him and said, "He is calling for Elijah!" One of them ran up at once, took a sponge, soaked it in wine, put it on the end of a stick, and tried to make him drink it. But the others said, "Wait, let us see if Elijah is coming to save him!" Jesus again gave a loud cry, and breathed his last.

Then the curtain hanging in the Temple was torn in two, from top to bottom. The earth shook, the rocks split apart, the graves broke open, and many of God's people who had died were raised to life. They left the graves; and after Jesus rose from death they went into the Holy City, where many people saw them.

When the army officer and the soldiers with him who were watching Jesus saw the earthquake and everything else that happened, they were terrified and said, "He really was the Son of God!" There were many women there . . . who had followed Jesus from Galilee and helped him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

After the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the grave. Suddenly there was a strong earthquake; an angel of the Lord came down from heaven, rolled the stone away and sat on it. His appearance was like lightning and his clothes were white as snow. The guards were so afraid that they trembled and became like dead men.

The angel spoke to the women. "You must not be afraid," he said. "I know you are looking for Jesus who was nailed to the cross. He is not here; he has risen, just as he said. Come here and see the place where he lay. Quickly, now, go and tell his disciples: 'He has been raised from death, and now he is going to Galilee ahead of you; there you will see him!' Remember what I have told you." So they left the grave in a hurry, afraid and yet filled with joy, and ran to tell his disciples.

Suddenly Jesus met them and said, "Peace be with you." They came up to him, took hold of his feet, and worshiped him.



These sections from the account of Christ's passion and resurrection recorded in Matthew 27-28 are from "Good News for Modern Man," the New Testament in Today's English Version with line drawings by Swiss artist Annie Vallotton, published by the American Bible Society, 1865 Broadway, New York, N.Y. 10023. Copyright 1966.

March 1968

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

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MASHA RUE is "a very outstanding Christian girl in every way," commented the Rev. Peter Swiggum when he nominated her as our Lutheran Girl of the Month.

Marsha's outstanding abilities were recognized when she was recently selected in a state-wide competition as the 1968 Junior Miss of Iowa. This March Marsha was to be a candidate at the national Junior Miss Pageant in Mobile, Alabama.

A member of Lincoln Lutheran Church in Ridgeway, Iowa, Marsha has served as president of the Luther League and is presently secretary of the league. She is now completing the four year course in the high school Bible department of the church school. Marsha is a senior at Crestwood High School, an honor student, outstanding in the field of dramatics and forensics, editor of the school paper, and active in many other school affairs.

You Can Nominate a Lutheran Girl of the Month

Do you know a girl from your home congregation whom you consider to be an exceptional Christian person? If you would like to have her submitted for Lutheran Girl of the Month, write a brief letter to your parents or pastor asking them to submit a picture and biographical information about the girl to: *A Mighty Fortress,* Lutheran Council in the U.S.A., 315 Park Ave. S., New York, N.Y. 10010.

Youth to Meet in 1970 at Madison Square Garden

The 1970 Luther League Convention of The American Lutheran Church will be held at Madison Square Garden in New York City Aug. 18-23.

Conventions are held every three years for this organization which is comprised of ALC high school students. Some 15,000 members are expected to attend. The total U.S. Luther League membership is about 150,000.

A MIGHTY FORTRESS

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Young Lutheran Listed Among Scientific Elite

By WILLIAM KAMRATH

Reprinted with permission from Sept. 3, 1967 issue of "Lutheran Witness Reporter."

When *West* magazine devoted a special edition to science, it designated five Californians as "members of America's newest elite, scientific frontiersmen whose research takes them to the edge of man's knowledge and beyond."

First among this elite was the youngest, 32-year-old Dr. William B. Bridges, a member of Redeemer Lutheran Church, Thousand Oaks, Calif., and chief of gaseous-laser research at the Hughes Research Laboratories in nearby Malibu.

West, a weekly news and feature supplement of the powerful *Los Angeles Times,* characterizes Dr. Bridges as "the man who turned on the amazingly bright blue-and-green-gas laser, a significant event in laser technology because both the eye's retina and photo emulsions are more sensitive to these colors than to the ruby reds of the earlier crystal lasers."

"That," the article continues, "means the blue-green lasers are more effective in communications, as well as in photography and photo-chemical systems."

Dr. Bridges discovered the laser action in a special variety of argon gas which produced a continuous, high-powered beam in the blue and green. "Within three months after an initial observation," the article continues, "he found more than 130 new color variations, each of a different wave length, from varieties of gases."

The young frontiersman is credited with additional significant discoveries in the field of gas lasers and has contributed to the understanding of an electronic device—the diode . . .

Confirmed in 1957 at Zion Lutheran Church, Oakland, Calif., Dr. Bridges has been a member of Mount Calvary Lutheran, Beverly Hills, and of Redeemer, Thousand Oaks. . . .

On the job and in the neighborhood Dr. Bridges is an active missionary. A neighbor in Thousand Oaks and on the job in Malibu is also a next-seat neighbor during church services. The Bridges were a strong influence on the neighbor's decision to affiliate with Redeemer.

How does this scientist-frontiersman view the time-honored "conflict" between science and Scripture? Does he have problems in this area?

"Not personally," Dr. Bridges said, "but I've had a problem in discussions with other people. I think it's a matter of understanding.

"People generate the wrong ideas of what science is and what science says. If not religious, scientists may write off religion without knowing what religion is, without honestly seeking the truth.

"God is the author of science and the author of religion—and there is no problem. Where the two do not seem to fit together," he added, "you have to go on faith."



ANOTHER FULL Sunday morning ends for Dr. and Mrs. William B. Bridges at Redeemer Lutheran Church, Thousand Oaks, Calif. The youngsters are Ann, 7; Bruce, 5; and Michael, 2.



PHYLLIS RIBLET, known to ham radio operators as W5CXM, spends about three hours a day relaying messages to American sailors all over the world. Both Mrs. Riblet and her husband, Don, have developed strong friendships with many sea-going families.

Talking Is Her Hobby

By ROLF E. AASENG

Reprinted with permission from Oct. 3, 1967 issue of "The Lutheran Standard."

"The Ann Landers of ham radio" is how some of her friends describe Phyllis Riblet. By means of a short wave radio transmitter in her living room, she keeps in daily contact with American sailors all over the world, relaying messages to and from their families. "I keep wives informed as to the ship's location, when the men will be back, and how things are running," explains Mrs. Riblet. "Wives tell me the voyages seem much shorter because they know how things are going."

The locations of about 15 ships are kept up to date on a world map posted on the living room wall in the Riblets' suburban Houston home. Mrs. Riblet talks with four or five ships a day at a time and frequency previously agreed on. Often the messages are of an emergency nature, telling of illness or death. By means of a telephone "patch," it is possible for husband and wife actually to converse. Sometimes Mrs. Riblet relays messages by phone. As an example, she once talked with a shrimp fisherman in Nicaragua who had heard that his mother was desperately ill, but was unable to go home. "I called San Antonio and found his mother wasn't as ill as they'd thought, then let him know," she reports.

Friendships Developed

It isn't strange that strong friendships have developed between the Riblets and many sea-going families. "They always ask about my sister who is ill, and about Jeff" (The Riblets' eight-year-old son), says Mrs. Riblet.

The seamen rarely fail to call or visit the Riblets when they are in the port of Houston. As a consequence the Riblet living room has an assortment of unique souvenirs from all parts of the world.

Other Needs Served

Mrs. Riblet spends about three hours a day in her self-styled role as "den mother" to the sailors. She has no regrets that this schedule leaves no time for bridge parties, or even church women's organizations. "If each day I can bring happiness to someone, I feel I will have accomplished more than many people do."

Phyllis shares her hobby with her husband Don, an engineer. She is known as W5CXM; Don is W5HUX. Appropriately enough, they met by radio when he was working on a seismograph ship. "It's a big joke in my family that he married me for my radio equipment," laughs Phyllis.

They don't limit their radio conversations to sailors. After Hurricane Carla they relayed messages to and from disaster areas. The Riblets have talked with missionaries in South America whose only contact with the outside world is through short wave radio. (They wonder if there are any hams among ALC missionaries.) And they tell of the Peace Corps worker they talked with who would give anything for a popsicle. "You meet the nicest people in the world," they say.

Some time ago the Riblets were involved in a medical ministry too. Friends of theirs, Kirby and Harriet Woehst, had on several occasions acted as go-betweens to arrange for medical treatment, available in Houston, for people in other countries. This had led not only to transmitting messages back and forth by short wave, but also to opening their homes to families while one member was hospitalized. On one occasion the Woehsts could not care for a family from Peru and asked the Riblets to take over.

Christian Concern

These evidences of Christian concern in time of need not only led to the formation of friendships across international boundaries. They also changed the picture several South Americans had of what North Americans are like. Radio Free Europe and the Voice of America carried the story of a devout Roman Catholic family from South America being cared for by the Woehsts, a devout American Lutheran family in Texas.

The Riblets have more in common with the Woehsts than friendship with a Peruvian family and the hobby of ham radio. They had been friends for a long time, and the Woehsts always kept insisting that social activities should never interfere with their worship in church. Finally the Riblets decided they'd better find out what made church so important to their friends. As a result the Riblets are now enthusiastic fellow-members with the Woehsts of Faith Church in Bellaire.

To say that a person has a gift of gab may ordinarily be a somewhat dubious compliment. But in the case of people like Phyllis Riblet, the ability to converse is truly a gift, which she has put to a unique Christian service.

Chapel Chuckles



"Stop complaining. John the Baptist lived on locusts and wild honey."

LUTHERAN CONTACT PASTORS, ACTIVE DUTY CHAPLAINS AND SERVICE CENTERS

APRIL, 1968

Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS and SELC home church pastors should send the names and addresses directly to the Armed Forces Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Forces Commission.

Churches are indicated as follows:

ALC, American Lutheran Church;
LCA, Lutheran Church In America;
LCMS, The Lutheran Church-Missouri Synod;
SELC, Synod of Evangelical Lutheran Church.

* Service Center † Inquire about Local Program

ALABAMA: BARIN FIELD NAVAL AUXILIARY AIR STATION; Rev. Herbert B. Wehmeier, LCMS, St. Mark, Elberta 36530. Tel: YU 6-6310.

BIRMINGHAM NAV. AIR RES. FAC.; Rev. William H. Faddis, LCA, Christ, 1409 N. 20th St., Birmingham 35200.

Rev. William T. Eddleman, LCMS, Pilgrim, 447 N. 1st St., Birmingham 35200.

BROOKLEY AFB; Rev. Virgil A. Cameron, LCA, St. Paul, 1801 Government St., Mobile 36604.

Rev. Robert L. Dittmann, LCMS, Grace, 1356 Government St., Mobile 36600. Tel: 342-3361.

CRAIG AFB; Rev. Gordon A. Kloehn, LCMS, St. John, Rt. 5, Box 317, Selma 36701. Tel: 874-6994.

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GUNTER AFB; See Maxwell AFB.

MAXWELL AFB; Rev. Raymond E. Davis, Jr., LCA, Our Redeemer, 2810 Atlanta Hwy., Montgomery 36100.

Rev. Eldon Weisheit, LCMS, Southern Blvd. & Sussex Dr., Montgomery 36109. Tel: 265-1117.

Chaplain Norman G. Folkers, LCMS, Hq. Air University (AUCH-P).

Chaplain Oscar L. Sylwester, LCMS, USAF Chaplain School..

Chaplain Mack C. Branham, LCA, Command & General Staff College, Box 68-1163.

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Chaplain James D. Bayne, LCA, c/o Post Chapel, Bldg 3714, USA Missile Command.

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ELMENDORF AFB; Rev. A. L. Abrahamson, ALC, Central, 1420 Cordova St., Anchorage 99501.

Rev. Wayne H. Brandmire, LCMS, Anchorage, 1407 "O" St., Anchorage 99501. Tel: 272-5323.

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PORT CLARENCE COAST GUARD BASE; Rev. Lee H. Luebke, ALC, Teller Luth. Teller 99778.

ARIZONA: DAVIS-MONTHAN AFB; Rev. Carl H. Harman, LCMS, Faith, 3925 E. Fifth St., Tucson 85700.

Rev. Curtis E. Jorstad, ALC, Calvary, 5601 E. Broadway Tucson 85711.

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ENT AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs 80903.
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LAKENHEATH AFB; See Cambridge.

LEEDS; Rev. Jeno Weisz, 199 Roundhay Rd. (8), Tel: Leeds 42747, St. Luke's, Sundays 1100.

LEICESTER; Rev. J. Jurgis, Lutheran Church House, "Lynthorne" Ave. Rd., Tel: Leicester 76164. Sunday 1100.

LONDON; Rev. Robert Patkai, St. John's, Tel: ARNold 2849. Sunday 1100 at St. Anne & St. Agnes Church, Gresham St., 1830 at Lutheran Church House, 8 Collingham Gardens, SW5

Rev. Marvin Brammeier, 61 Walpole Rd., N.17. Tel: Bowes Park 0436, Holy Trinity Lutheran Church, Antil Road, Tottenham, N. 15. Sunday 1100 and 1830.

Rev. Floyd M. Bosch, 36 Leaside Ave., N.10, Luther-Tyndale Memorial Church, Leighton Crescent, Kentish Town, N.W.5. Sunday 1030 and 1830.

SERVICEMEN'S GUIDES; Rev. E. George Pearce, 117-123 Golden Lane, London ECL. Tel: CLErkenwell 4716.

Lutheran World Federation Representative; Rev. J. Stephen Bremer, 5 Kingscroft Rd., N.W.2.

PETTS WOOD, KENT; Rev. John Sims, Petts Wood Memorial Hall, Woodland Way, 1 Towncourt Crescent. Sunday 1100.

SOUTH RUISLIP; Rev. Arnold Rakow, 394 Victoria Rd. Tel: Vlking 4242. St. Andrews Lutheran Church, Corner of Queens Walk and Whitby Rd.

WETHERSFIELD; See Cambridge.

WOODBRIDGE-BENTWATERS; See Cambridge.

ETHIOPIA: ADDIS ABABA; Rev. D. H. Fredrick, International Lutheran Church, (mailing address) Box 523, APO New York 09319.

FRANCE: PARIS; 178 Rue Jeanne d'Arc 13e Tel: Kel-02-59.

Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 32-41. Sunday 1100.

SAVERNE (BAS-RHIN); 25 Rue de Paris.

GERMANY: BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.

Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.

BREMERHAVEN; Rev. Detlef Lehmann, 28 Bremen 1, Alberstrasse 5.

FRANKFURT; Rev. William H. Marwede, Am Schwalbenschwanz 37, 6 Frankfurt/Main 50, Germany.

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GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.

GUAM: *AGANA LUTHERAN SERVICE CENTER; Marine Drive (1½ miles from Agana-west on Marine Drive, Anigua). Tel: 726-891. The Rev. Warren L. Wolf, Service Pastor, P. O. Box 2383, Agana, Guam 96910. Tel: 778-595. Sunday 1115.

HONDURAS: Same as Costa Rica.

KOWLOON; Rev. George Winkler, Majestic House, Nathan & Cameron Rds., Tel: 823715, Sunday 1130.

Rev. Roy Karner, 25 Bisney Rd., Tel: 454-369. Truth Lutheran Church, 50 Waterloo Rd., (Opposite Chinese YMCA) Tel: 830817.

ICELAND: KEFLAVIK; Rev. Bragi Fredrikssen.

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*TACHIKAWA LUTHERAN SERVICE CENTER; 31-14, 1-Chome, Akebono-cho, Tachikawa, Japan. Tel: 0425-2-4642. Rev. Victor F. Pennekamp, Service Pastor. Tel: 0425-4-0584. Sunday 1100.

TOKYO; Rev. Richard V. Goeres, St. Paul, (Toshi Center near NHK Tower & Akasaka Prince Hotel). Tel: 0423-61-9586.

FUCHU; Rev. R. V. Goeres, St. Paul, (The American School in Japan.). Tel: 0423-61-9586. Sunday 0815.

HOKKAIDO; CHINTOSE; Services 1st Friday evening, 1900, Chintose "Kuma" Station, Rev. Elwood Fromm, Sapporo. Tel: 0122-63-9567.

YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

KOREA: *SEOUL LUTHERAN SERVICE CENTER, 8-43 Han Nam Dong, Yongsan, Seoul. Tel: Yongsan 3074. Rev. H. W. Reinke, Service Pastor. Mailing address: Ch, LtCol, H. W. Reinke, USAF, Ret., Dependent Mail Section, APO San Francisco 96301. Sunday 1045 & 1900.

Rev. Paul Bartling, Korea Lutheran Mission, IPO Box 1239, Seoul, Korea or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd., Tel: 2-4993.

LAOS: VIENTIANE; Lutheran Communion Service, 3rd Wednesday 2000, Protestant Church, Rev. Lenard Galster. 66-1 Soi 39, Sukumvit Rd., Bangkok.

LEBANON: BEIRUT; Rev. Dennis A. Hilgendorf, Yarid Bldg. 5th Floor, Ras Beirut, Abdul Aziz St., Sunday 1030. Res. Shemlan, Lebanon.

MEXICO: MEXICO CITY; Good Shepherd, Paseo de las Palmas 1910. Lomas de Chapultepec. Tel: 20-33-43.

NETHERLANDS: ZEIST; Rev. A. Duyvendak, Homeruslaan 41.

NEW ZEALAND: PANMURE, AUCKLAND; Rev. J. Fraser, Ev. Lutheran Church, 1 Harris Rd., Sunday 0900 & 1900. Church Center 6 Crummer Rd., Grey Linn. Sunday 1030. Tel: 65712.

CHRISTCHURCH; Rev. G. D. Noller, St. Paul's Lutheran Church, Worcester & Montreal Sts. Tel: 859-352. Sunday 1100.

WELLINGTON; Rev. Donald W. Heyne, St. Paul's Ev. Lutheran Church, King St., off Adelaide Rd. Tel: 89566. Sunday 1100 & 0700.

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MARGARITA; (Atlantic Side) Redeemer Lutheran Chapel, Bolivar Hwy & Espave Ave., Sunday 1015.

PERU: LIMA-SAN ISIDRO; Rev. H. D. Hammer, Sunday 0845, Las Magnolias 495 (San Isidro). Tel: 2-4452.

PHILIPPINES: BAGIUO CITY; Rev. Richard Faerber, St. Stephen's Church, General Lvna Rd., Sunday 1000.

MACTAN AB; Rev. James J. Johnson, Ascension, 891 D. Jackosalem, Cebu City. Tel: 9-14-42 or 80-51.

*OLONGAPO LUTHERAN SERVICE CENTER; 1644 Rizal Ave., Zambales, Olongapo. Tel: 1411. Rev. George R. Brosius, Service Pastor. Sunday 1100.

PASAY CITY; (Suburb of Manila) Rev. Arnold Strohschein, Grace Chapel, 307 Buendia St., Sunday 0900. (Mailing address) P. O. Box 182, Makati, Rizal.

PUERTO RICO: SANTURCE; US NAVAL BASE; Rev. G. W. Bergin, Grace English, Calle del Pargue 150. Tel: 723-3220. Sunday 1100. Home Tel: 791-1658.

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HSINCHU; Rev. Elliott C. Aandahl, 64 Kung Yuan Rd.

KAOHSIUNG; Rev. E. W. Savage, Taiwan Lutheran Church, 10-1 Tien Hsi Li. Tel: 2 2938.

KEELUNG; Taiwan Lutheran Church, 19-3 Yen Ping St.

TAINAN; Rev. Henry J. Hund, Lung Chan St., Lane 38. No. 3, Taipei Taiwan, Republic of China.

TAIPEI; Rev. Clifford Winter, 10 Sec. 2, Jen Ai Rd., Sunday 0830. Ambassador Hotel. Tel: 44046.

THAILAND: †BANGKOK; Lutheran Communion Service, Sunday 0900, Mater Dei Chapel, Ploenchit Rd, Rev. Lenard Galster, Service Pastor, 66-1 Soi 39, Sukumvit Rd., Bangkok. Tel: 914285.

UDORN; Lutheran Communion Service, 3rd Wednesday 1830, Camp Chapel, Rev. Lenard Galster, 66-1 Soi 39, Sukumvit Rd., Bangkok.

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Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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LCA Urges Social Action

At the annual meeting of synod presidents in Cincinnati, Ohio, Dr. Franklin Clark Fry, president of the Lutheran Church in America, presented the warning to "America and fellow-Christians" to awaken to "a racial emergency of gigantic proportions in the United States.

"Dear partners," he said to the 32 synod presidents, "for all who are not yet awake, a shrill alarm is sounding.

"Unstop your ears and be startled," Dr. Fry continued. "What is commonly called the 'racial crisis' . . . is real . . . Unpleasant as it is for me to say and for you to hear, the United States confronts a time of spiralling and spreading violence to make one's blood run cold unless a massive improvement of the lot of Negro ghettos comes quickly."

He went on: "Frighteningly outspoken Negro people are more and more expressing their willingness to die for what they believe is right, and they are not unwilling to have others die with them. Our black brothers and sisters are convinced that the greater share of the guilt lies on the other side and many of them are not disposed to take their lesser faults into account.

"You understand, I am speaking sympathetically of these people. If there is an explosive uprising, the heaviest responsibility will rest on white society which did not act when there still was a chance. We must find a way to deal with the problem of racism in our white neighborhoods and churches.

"I realize that this kind of a stand will alienate all those who believe that the answer lies simply in the increase of law enforcement and in heavier repression. But, as Christians, we must take the lead in compassion and for justice, no matter the consequences."

Dr. Fry concluded his plea with: "America, awake. Fellow Christians, let our consciences be stirred even more than our fears."

Moonport Church on Island

The Rev. George C. Serbe Jr. enjoys a unique ministry at the Lutheran Church of the Resurrection at Cocoa Beach, Florida, where he serves the space age community at Cape Kennedy.

What message does a Lutheran pastor have for people living in Moonport, U.S.A.? To this question Pastor Serbe replied: "The message of the good news of the Gospel—the good news of a God who in spite of all the advancements and accomplishments, complexities and uncertainties, problems and pressures of the missile age, still is God: big enough, wise enough, powerful enough to be the God of our expanding knowledge and exploration of our universe."

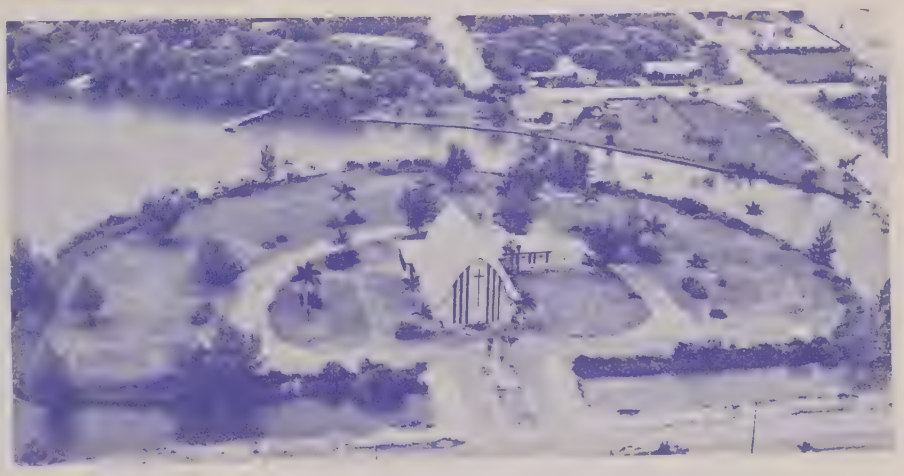
Pastor Serbe went on to admit he had deep concerns about serving this space age community.

"What could I tell men involved and absorbed almost completely in the . . . awesome task of preparing and launching vehicles and persons into space? What could I tell families whose daily diet of conversation centers around the next launch?"

Recalling his early discussions with adults after his arrival five years ago, Pastor Serbe continues, "I decided from all they told me that they needed basic, simple, and expository preaching to help them understand the person and nature of God and relate his teachings and purposes to their own daily lives."

The other unique aspect of Pastor Serbe's ministry is the church building itself. The congregation bought a 3½ acre island on which the church was constructed. Pastor Serbe can, and does, go from the parsonage to the church by boat. With a third of the church members having their own boats, the congregation plans to build a boat dock in the future.

The new Church of the Resurrection at Cocoa Beach, Fla., is the only Lutheran Church in America congregation which owns an island. The church serves the Lutheran community at Cape Kennedy. (RNS Photo)



MEANWHILE

At Home—At the Front

Chaplain John F. Seibert II was wounded late in January during an artillery and rocket attack on a Marine unit based near the Demilitarized Zone in South Vietnam. Chaplain Seibert, the eighth Lutheran chaplain to be injured in Vietnam, was awarded the Purple Heart.

● "A Time for Burning," an hour-long motion picture on race relations commissioned by Lutheran Film Associates, has been nominated for an Academy Award as a documentary feature: The Oscar presentations are scheduled for April 8.

Fourteen years ago "Martin Luther," a full-length film on the leader of the Protestant Reformation, was nominated for Oscars in the categories of cinematography and art direction.

"A Time for Burning" depicts an Omaha community in tension and struggle over race relations with actual incidents involving Negroes and whites filmed as they happened.

● Lutheran Service Centers around the globe recorded more than 250,000 visits by military personnel during the first nine months of 1967, according to a report filed for the second annual meeting of the Lutheran Council in the U.S.A.

The Division of Service to Military Personnel listed 263,743 visits to the seven overseas and 10 stateside centers.

As a regular part of its program, the division maintains service centers in Kaiserlautern, Germany; Olongapo, Philippine Islands; Awase Meadows, Okinawa; Guam; Tachikawa, Japan; Seoul, Korea; and Bangkok, Thailand.

As a special project, it also administers centers in San Francisco and San Diego, Calif.; Tacoma, Wash.; El Paso, San Antonio and Killeen, Tex.; Charleston, S.C.; and Jacksonville, N.C.

Florida Man Files Suit Against "God and Co."

Four years ago when George Albrecht sued the city of Lake Worth, Florida, for injuries sustained when a rain-soaked sidewalk collapsed under him, a jury ruled the claim was invalid, invoking the "act of God" rule.

Accordingly, Mr. Albrecht has filed suit against a group of defendants designated as "God and Co." Co-defendants with the deity are 32 local churches and synagogues. Copies of the allegations by plaintiff Albrecht have been delivered to each of the religious bodies, but court officials have been unable to deliver a copy to the principal defendant.

The Rev. James Magnuson of the Evangelical Covenant Church, said he believed the expression "act of God" is "a misnomer. If this keeps up," he said, "people will be suing the churches every time a tree falls."

The Rev. E. W. Zilch of Bethel Pentecostal Temple said, "If he brings the Principal Defendant into court, I'll be glad to testify for Him."

UNDER ORDERS



SSgt James M. McKnight of Belleville, Arkansas, on duty at Tan Son Nhut AB, Vietnam. Sgt. McKnight, a weather equipment technician, is a member of the Air Weather Service in support of the Pacific Air Forces. Before his arrival in Vietnam, he was assigned to the 9th Weather Squadron at Mountain Home AFB, Idaho. His wife Jean is the daughter of Chaplain (Major) and Mrs. Gilfred C. Newhouse, now serving in the Aleutians.

The Outstanding CST graduate for the cycle in the Fourth Combat Support Training Brigade is PVT Paul R. Burtis of Co C, 3d Bn. Mr. Nelson LaBorde, Alexandria Chamber of Commerce representative, presented the award to PVT Burtis as MG Ellis Williamson, Commander of Fort Polk, looked on. PVT Burtis is a native of Minneapolis, Minn., where he was a member of Woodlake Lutheran Church. Chaplain Just of Fort Polk writes of PVT Burtis' added leadership in his worship attendance. When asked about his views on worship, PVT Burtis replied, "The best bestower of personal security is God. In this area, homework is necessary." PVT Burtis lists his home as Bixby, Oklahoma, where his wife Barbara resides.





Three Lutherans participated in the development of the world's largest airplane, the C-5 Galaxy, unveiled to the public on March 2 at Marietta, Ga. The new jet transport will make it possible to deploy fully equipped ground force combat units of division size from the U.S. to points of crises in the world practically overnight. Mr. Roy C. Thomas (bottom left photo), an aerospace engineer, and Air Force Sgt Larry L. Pedersen, an accounts maintenance clerk, were assigned to the U.S. Air Force Plant Representative Office at the Lockheed-Georgia plant where the mammoth intercontinental cargo and personnel carrier was built. 2d Lt Donald M. Tench III, of Franklin Village, Michigan, (bottom right photo) serves as a procurement officer in the Air Force Systems Command's Aeronautical Systems Division at Wright-Patterson AFB, Ohio, which developed the plane.





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'I Am A Science Nut'

Janice Petersen, Westinghouse Science Talent Search winner, gives her views on careers, guys, religion and life.

Reprinted by permission of EDGE magazine, published by the Joint Youth Publications Council for Division of Youth Activity of The American Lutheran Church; Commission on Youth Activities and the Luther League, Lutheran Church in America; and the International Walther League, The Lutheran Church —Missouri Synod. Photos by John S. Kerr.

THE AFTERNOON was beautiful, cloudless, and warm. Our reporter slowed his car before a modest home on Balboa Boulevard in Van Nuys, California. His assignment: to interview the first alternate winner in the Westinghouse Science Talent Search, a national high school competition run by the Science Clubs of America.

At his ring Janice Lynn Petersen, 17, opened the front door. She stood there in tight stretch pants and a baggy sweat shirt, eyes sparkling, golden hair a-swing, a welcoming smile on her mobile face.

Prepared as he was for an intense intellectual (*he admits that he expected someone lanky and earnest*) wearing glasses (*all female scientists wear glasses*), the reporter followed EDGE's cover girl into the house in a daze from which he has still not fully recovered.

Then, over coffee served by Janice's mother while Janice drank a coke, the following interview took place.

Question: Can you tell me about the research you did that won you a trip to Washington, D.C. and that two hundred fifty-dollar prize?

Janice (obviously used to explaining a year's work in three minutes): I worked on a new brain protein, S-100. Blake Moore at Washington University discovered it in 1965 so there weren't many papers published on it.

S-100 is really neat. It's a very small protein, only has a molecular weight of 30,000 and it is the most negatively charged of the proteins. You find it in the glia. . . .

Question: The WHAT?! How do you spell it?

Janice: G-l-i-a. It's between the neurons and capillaries.

Question: ! ! !

Janice: Its function isn't yet known. Maybe it has something to do with learning or retardation. I wanted to find out what it did so first I had to find a way to measure it. I had this grant from the Committee for the Advancement of Science and I was working at the UCLA Brain Research Center under this wonderful guy, Dr. Charles Spooner.

It was really discouraging. I mean, I had a lot of false starts and it looked like I was getting nowhere fast. I was using electrophoresis . . . *(pause—smile)* That's spelled e-l-e-c-t-r . . . Electrophoresis is a way of separating different components in a mixture on the basis of their electrical charge. Since S-100 is the most negatively charged, it would flow to the cathode.

Janice interrupted herself a moment and went for the apparatus she used in her work. With animation and excitment she explained it to the interested but puzzled reporter.

Janice: I used a gel of polyacrylamide . . . p-o-l-y-a . . . as the vehicle and then separated the S-100 in a tube of the poly stuff. The different proteins formed different layers like little discs and I could measure them with a spectrophotometer.

This is where I really got discouraged. No one had done separations in polyacryl before. They used potato starch so I couldn't use published reports. When I separated the brain proteins I had to discover which one was S-100. This involved a lot of adjusting in the poly concentrate so it acted like a proper sieve and separated the protein well.

With gleeful gestures she explained the plastic contraption that looked like a large cylinder surrounded by smaller vials. A bunch of wires ran out each end.

Janice: You put on 400 volts and wow!, the proteins really move.

Question: How long have you been interested in science?

Janice: Ever since I can remember. Since I was four years old, sitting in the grass watching the caterpillars wiggle around. Then I had an eighth grade teacher who really taught me that science was groovy . . . .

Subsequent questioning revealed that Janet

(Continued on Page 4)



'I've been to the mountain top'

Martin Luther King
1929-1968

Dr. Martin Luther King, Jr., the slain civil rights leader who preached non-violence in his struggle for equal rights for poor people—both black and white—once stated, "From my Christian background I gained my ideals and from Gandhi my operational technique." His immovable position of non-violence, based on his Christian faith, led him to plead forgiveness when his own home was bombed, to suffer brutality and the indignities of imprisonment and still declare, ". . . we must not lose faith in our white brothers," and to untiringly continue his role as leader of the oppressed even in the face of danger and ultimate death.

When death came to Dr. King, an entire world was shocked.

Within hours of his death, statements were issued by Lutheran leaders. Dr. Franklin Clark Fry, president of the Lutheran Church in America, commented that "as an American, I am profoundly ashamed; as a member of the white race, I feel a sense of revulsion and guilt; as a fellow member of the Christian Church, I grieve at the death of one who exemplified non-violence that he learned from our common Savior. I pray that his spirit and the deep motivation of his life prevail."

Dr. Fry attended the private funeral services at Ebenezer Baptist Church, Atlanta,



where Dr. King had shared the pulpit with his father. Later a processional march led the mourners to the college where Dr. King had studied and to a public service at the campus quadrangle. Dr. Fry read the Scripture lesson at the public service which included the Beatitudes.

Dr. Fredrik A. Schiotz, president of The American Lutheran Church, stated that "a great oak among the Negro people has fallen and another blot of shame has spilled over the history pages of our beloved land. But Martin Luther King has not lived in vain. His dedication to complete the actualization of the Emancipation Proclamation will be carried forward by millions of people to full realization in our generation."

A statement by Dr. Oliver R. Harms, president of The Lutheran Church-Missouri Synod, echoed similar feelings when he said, "The synod I serve recently observed a Sunday of repentance and prayer appealing to God for forgiveness for our nation and its people, especially for the many godless acts of loveless people against the unfortunate. I pray that God have mercy upon us all."

Amplified by his death, these words of Martin Luther King continue to challenge America today as they did in the summer of 1963. At the conclusion of the awesome march of some 200,000 Negroes on Washington, Dr. King stood on the steps of the Lincoln Memorial and said:

"Even though we face the difficulties of today and tomorrow, I still have a dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'"

Blind Seminarian Listens to Smiles

By RUTH ANN SODEN
Kitchener-Waterloo Record Religion Editor

Reprinted by permission from the Waterloo Lutheran University "Campus."

Have you ever heard someone smile?

If you haven't, it is simply because you didn't listen. Walter Gibbons, a blind student at Waterloo Lutheran Seminary, is always listening to hear how people smile. That is one way he tells what people are like.

Although he has been blind since birth, he can pick out a good-looking girl.

"I listen to her footstep, and to her voice, and to the way she handles herself and to her smile. When a person smiles their top lip tightens and it cuts off the p's and t's. Oh, I've got a lot of little tricks," he said, laughing and slapping his leg.

Walter, 22, is from Colonia, N.J. He and his brother James, 26, have both been blind since birth. Neither one ever attended schools for the blind. Both have university degrees.

"There is no reason a blind student can't go to university if he is willing to get out of himself a bit and see what is really real in the world."

Walter has kept up to his fellow students and more. While in his last year at Upsala College he spent 70 hours each week in extra-curricular activities and still graduated with a B-average. He is classed as a semi-professional guitarist and is self-taught, even though he was told he couldn't play because his fingers were too short.

"As soon as you tell somebody he can't do something you're passing a judgment on him. You have to take each blind person individually."

Walter's sense of humor never stops. If someone is having trouble doing something he tells them to give it to him and he'll do it with his eyes closed. One of his favorite tricks is to walk into a room full of people in the evening and turn out the light.

Walter has wanted to be a minister since he started going to Sunday School at the age of six. His own synod refused to ordain him because of his blindness. "They didn't think I could handle a parish. But I don't want to go into parish work anyway. The three things I would like to go into are chaplaincy at a university, radio-TV ministry and institutional work in blind schools."



One advantage he has over his sighted friends is that he can read in the dark. Not only that, when he has a sermon to give, he can read his notes without anyone realizing he is doing it because he looks directly at his congregation while his fingers slide along the braille.

Lutherans in the Service



In June 1967, CHAPLAIN K. DAVID NORDSTROM (photo right) visited a community of approximately 7,000 refugees in the village of Doi. "I . . . knew that our people at home could and would help," writes Chaplain Nordstrom. "Over $1,200 in cash alone has been sent plus many boxes of clothing." Contributions came from Saunders County, Neb., St. Paul's Lutheran Church, Tribune, Kan., and St. Timothy's Lutheran Church, New Orleans, La. Money was also sent by the Protestant and Catholic Chapels at the Naval Air Station, Corpus Christi, Tex., Chaplain Nordstrom's last duty station. "It's been an inspiration to carry out the final phase of other people's love and concern for those in need," said Chaplain Nordstrom.







MSGT GLENN A. WELZ (photo left), a member of the 14th Field Maintenance Squadron, has been selected as the Airman of the Year for Nha Trang Air Base. A veteran of more than 13 years service, Sergeant Welz was graduated from a Strategic Air Command noncommissioned officers preparatory school in 1960 and the SAC NCO Academy in 1965. In addition to his extensive military training, he has attended the University of Maryland (Europe); Bethany College, Linsborg, Kan.; Black Hills State College, Spearfish, S.D.; and holds a bachelor's degree in psychology from the University of Omaha. Sergeant Welz was assigned to Nha Trang in April 1967 to set up a jet engine shop. Upon arrival, the facility was completely nonexistent, and the building in which it would be housed was still under construction. During the following months he was responsible for equipping the facility and arranging for personnel. Sergeant Welz is shown checking the angle on impeller blades of a T-58 jet engine. A member of St. Peter's Lutheran Church, Joliet, Ill., he has been active in the Lutheran program at Nha Trang Air Base. PVT TONY GORKO (center photo above) shows off the first white shirt he's worn since arriving in Vietnam a year ago—a familiar story to the men over there. PVT Gorko, a member of Hope Lutheran Church, Philadelphia, Pa., is with the 1st Shore Party Bn, 1st Marine Division. CHAPLAIN SAMUEL L. HOARD, still busily engaged in his work with servicemen in Vietnam, is shown here (photo right) at Landing Zone English immediately following the baptism of PFC BRUCE LEE BAEHNE.







CAPT PAUL F. KRAMER (photo left) has received his second award of the U.S. Air Force Commendation Medal at Ramstein AB, Germany. Capt Kramer was decorated for his meritorious service as chief of administrative services, 7232nd Munitions Maintenance Group at Ramstein. He is now aide-de-camp to the commander of the Seventeenth Air Force, Ramstein, as a member of the U.S. Air Forces in Europe. While serving in Vietnam prior to his assignment in Europe, Capt Kramer received the Bronze Star. Capt Kramer and his wife Audrey are life-long members of Good Shepherd Lutheran Church, Brooklyn, N.Y. SP/4 LON DANNENBRING (center photo), a member of American Lutheran Church, De Smet, S. D., is working with heavy artillery in Vietnam. He is shown holding a zone three powder charge near an ammunition supply. A1C JOHN K. WOODRING (photo right) was named Squadron Airman of the Month for his outstanding duty performance in the Protective Equipment Section of the 4407th Combat Crew Training Squadron at Hurlburt Field, Fla. Airman Woodring is a member of St. John's Lutheran Church, New Castle, Pa.

'God is gorgeous . . .'

(Continued from Page 1)

is one-time president and now vice-president of her youth group at Christ the King Lutheran Church in Reseda. Her mother teaches fifth grade church school. Her father is a church councilman. Both are Luther League sponsors.

Question: How has your study of science affected your religious faith? Has it enlarged your idea of God or has it given you problems?

Janice: That's a tough question. I am a science nut because for me everything is beautiful. I realized everything was neat. I may have felt this way because I know about God—or maybe it was the other way around. I'm not sure.

I love math, too. Math and science go together because both of them are beautiful, both come from people's minds and they are beautiful. People are gorgeous. God is gorgeous, so science has to be beautiful. And besides, science is a lot of fun.

Question: You're a bright gal, Janice. In many areas you are smarter than lots of adults you meet. How do you feel about adults telling you things, or the church telling you things?

Janice: Authority is a puzzle. Like in right or wrong. That really interests me and my friends. I like situational ethics because it is fun to bat around those wild possibilities, you know, "What if . . ." Absolute ethics, no. . . . I can't accept that.

Religious authority, like the church, is in some ways good. My first impulse is to say, "No, religion shackles men's minds." And this is true. But it also gives you some security. Too much freedom scares you. You need rocks to stand on. When someone wants to tell me something, I say, "Go away." But if you want to find answers, the means should be available. . . .

At the moment I am at the stage where I am thinking about the church. I love God—and I mean if I love Him I should go worship Him once a week because He's great and I love Him or I'd be pretty crummy and dishonest. But when I am in church I have to admit I am not really concentrating. Something's wrong; I know it.

In our church we aren't especially active or concerned with the community. I sit there, too, I know, but we don't do anything. Christ said go out and don't sit in a little cave. I think I'd like to go into the Peace Corps. That's doing something. . . .

Question: What does it mean to you to be a woman? How does it all fit in?

Janice: . . . There is fantastic discrimination against girls in science. Scientists are so concerned with their careers they get all wrapped up in them and so they sit. Being a girl I am not expected to have a big career because everyone expects you to get married and have a family. So out we go and the men get the honors.

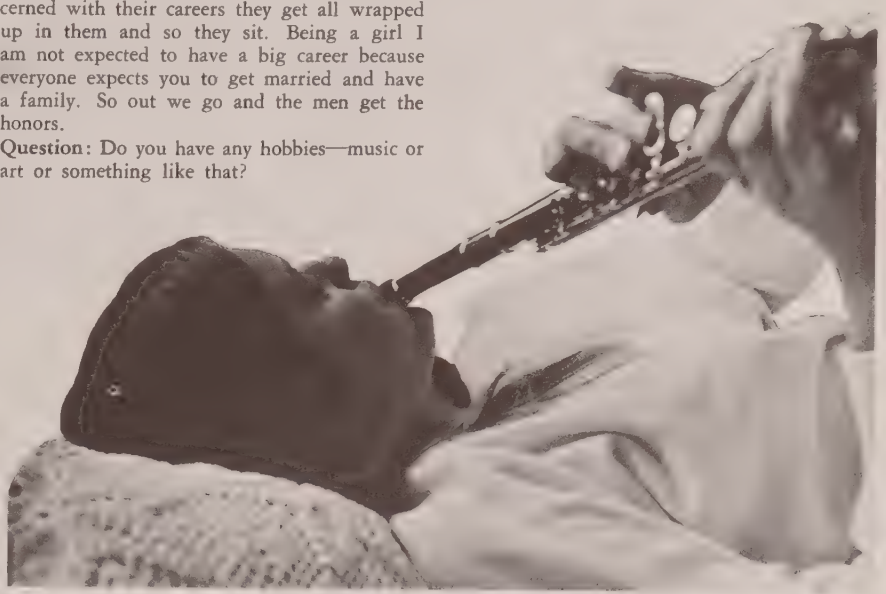
Question: Do you have any hobbies—music or art or something like that?

Janice: I like all kinds of records. My friends think I am nuts, but I really do—folk, rock, Beatles, jazz, Stones, the whole bit. I like different styles at different times. When I get up I tune in this station that plays folk. I like that in the mornings. Janis Ian impresses me, she's so out-spoken. "Society's Child" is good—great words, terrific arrangement and harmony. But sometimes she gets too explicit. I don't like to be revolted.

Question: How about your social life? Do you find you have to turn your mind down to get along with the male ego?

Janice (blushing): There're lots of intelligent guys. I don't have any trouble.

So this is Janice Petersen, or better, about two per cent of Janice. Her wonderful combination of youthful vitality, exciting good looks, penetrating intelligence can never be caught on paper.



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ONE OF THE FACTS of life is that there are "facts of life" with which one must come to terms or he does not survive. One such fact, for example, is that an individual must have bread in order to live. His body must be nourished. Another fact is that man does not live by bread alone but requires nourishment for a quality of "soulness" that makes him more than an animal. Now, one can deny these facts, ignore them, act as though they are not true, but he cannot do this for long and survive.

Man has been equipped with a mind and sensitivities to perceive the "facts of life," that is, to make him aware of the world around him so that he can sift the important from the unimportant, right from wrong, those things that have value from those that have no value. In short, mankind is able to survive because he is not subject to blind, uncontrollable forces but has some power to discriminate and determine his destiny.

It is this writer's contention that anything that impairs such power to discriminate or distorts the perception of the "facts of life" with which one has to deal should be treated with the greatest caution. Alcohol, mind expanding drugs, marijuana are to be placed in this category. Each individual must determine for himself how drugs are to be handled, but because of their mind "changing" characteristics, the capacity to perceive and react to the facts about life can be altered.

A lonely, married G.I. away from home who has met an attractive, lonely young woman could no doubt have different patterns of behavior toward her, depending upon the presence and the quantity of alcohol or some drug. All that is being said here is that the perception of reality, the relationship to unavoidable facts about life can be distorted to the mind through the use of a drug.

Some years ago this writer heard the late Paul Tillich react to a question about drugs in an informal conversation. Dr. Tillich pointed out that the basic thrust of the message of the New Testament was a pronouncement of liberation: from sickness, disease, sin, death—from every bondage that imprisons life. The dependence upon any device to provide the meaning of life other than life itself is an aberration, a new bondage. He said that the use of drugs must always be therapeutic; that is to say, they should be administered only to assist a person in coming to terms more successfully with reality, so that in the end their use leads to a liberation from a dependence upon them. Psalm 104 mentions the gratitude we must feel because the Lord brings food from the earth and "wine to gladden the heart of man," but if that is the *only* thing that gladdens the heart or opens the joy of living, an unfortunate dependence has arisen.

The matter seems to be resolved to this: if the meaning of life is available only through "blowing grass" or "dropping acid" or a "high" on alcohol, is that which is revealed truly "real" about life and its purposes? Is one truly coming to terms with the basic facts of life in a creative way? An illustration of the kind of distortion that can occur is expressed by a button worn by a coed to worship one Sunday. It read, "Reality Is A Crutch!" This, then, is the ultimate in confusion: the unreal being "real" and the real being an illusion.

If there is ever a group that must perceive the facts of life clearly and unmistakably about man, his nature and destiny, what his purposes are, it is the church. As she perceives, declares, and is faithful to the "truth" she will survive. To the extent that she ignores certain facts about life, is blind to realities that are both creative and destructive, is fuzzy and sloppy in her thinking, to that extent she will disappear.

(Continued on Page 2)

36-Foot Masterpiece For Tan Son Nhut USO

It started out as an ordinary evening. A family in Pittsburgh, like millions of other families across the nation, had settled down to watch a TV program—the Bob Hope 1966 Christmas Special from Vietnam. The results of that particular evening of television viewing were quite extraordinary.

The family is Mr. and Mrs. Roger F. Davis and their daughters Elaine, 17, Marcia (called Marcy), 15, and Diane, age 11.

Elaine tells what happened that evening: "Marcy and I were so touched and moved after viewing the program that the next day I wrote to Bob Hope's studio asking for some names of G.I.'s who wanted to correspond. When I received an answer, it was a list of U.S.O. clubs rather than addresses of individuals. Because we could think of no way to write to whole clubs we postponed our writing until this past summer.

"I can't remember whose idea it was, but in May of '67 we began our first letter—36 feet long on a roll of shelf paper."

Obviously these were not going to be ordinary letters and Elaine goes on to explain just what they contained.

"In the June letter we included the following: first we introduced ourselves and our family (including Mi Mi, our dog) with photographs. We also wrote a brief paragraph describing our interests and activities. Next, we taped several comic strips from the (Pittsburgh) Press onto the roll. Third, for the G.I. with a birthday we included a large square piece of birthday wrapping paper made to resemble a package. When lifted up it showed 'Happy Birthday' in brilliant letters. Fourth, for the 4th of July, Marcy used some scraps of material to make her modernistic interpretation of the flag. It also lifted up and underneath was a match and sparkler with the phrase, 'Just a little something to sparkle up your day.' "

Other items included in the letter were a letter from a G.I. to his parents published in *Reader's Digest* along with a few words of encouragement and appreciation. They borrowed a book of modern prayers from their Sunday school teacher and included about eight of the prayers in the letter.

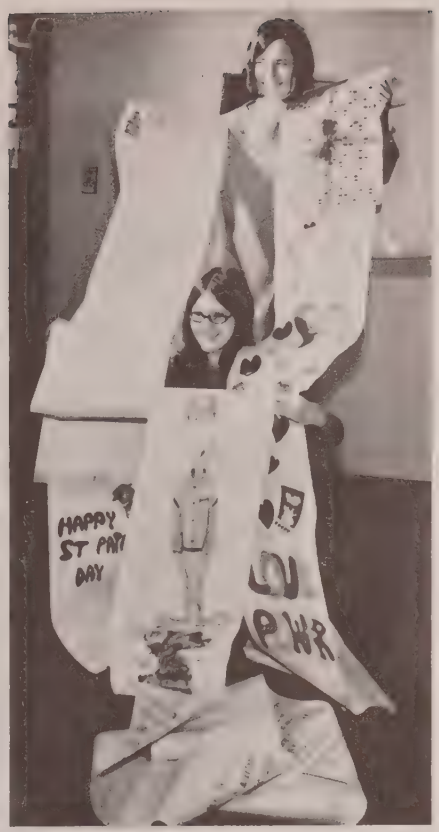
When the letter was completed they read down the list of U.S.O. clubs that Bob Hope had sent them and selected the first one they had never heard of which happened to be the Tan Son Nhut U.S.O.

"We wrapped the letter and sent it off on June 10th. We went on our vacation and returned two weeks later to find five letters from appreciative G.I.'s who had read our letter. Immediately, Marcy and I answered them. Since then we have received so many letters that we found it necessary to divide the mail and start a chart in order to keep our correspondents straight," said Elaine.

In addition to subsequent 36-foot-long letters to Tan Son Nhut and their other letters to individuals, they baked 25 dozen cookies this past Christmas and sent them to the men who had written to them. Over the months they have corresponded regularly with a few men who are remembered on their birthdays with a small gift and card.

Elaine and Marcy were thrilled with a letter of thanks they received from the men at Christmas. As Elaine describes it, ". . . everyone who saw the letter signed it—353 names—they used an adding machine roll!"

Their letter-writing sounds like a very ambitious project but Elaine and Marcy don't spend all of their time on it. Elaine likes to sew and finds time to make most of her clothes. She's a varsity cheerleader at high school, is past president and vice president of the Luther League at Prince of Peace Lutheran Church, Pittsburgh, where her family are charter members. Elaine plans to attend Indiana University of Pennsylvania in June where she wants to major in math in preparation for teaching in high school.



Elaine (top) and Marcy Davis show one of their 36-foot-long letters that was sent to Tan Son Nhut USO. (Pittsburgh Press Photo)

Marcy is a ninth grade cheerleader, Luther League member, also enjoys sewing and experiments in many different art media. "Marcy," says Elaine, "does most of the art work on the letters while I . . . plan them."

Elaine was asked what their boyfriends think of the project—writing to all those servicemen. Her reply was as unusual and refreshing as she is: "Neither of us have a steady boyfriend and some of the guys we know have volunteered to participate . . ."

In spite of their busy schedule, Elaine and Marcy have suggested that we include their address for those readers of *A Mighty Fortress* who would like to correspond with them. "But our circulation is well over 100,000," our interviewer warned them. Elaine replied, "Marcy and I can handle 'em if they can write 'em!"

Elaine and Marcy Davis live at 358 Tara Drive, Pittsburgh, Pa. 15236.

With all of her cheerfulness and bubbling enthusiasm, we did find a very serious side to Elaine Davis, creator of the "masterpiece," as the servicemen refer to the letters. Her own personal philosophy is: "Great trials are often necessary to prepare us for great responsibilities." Such a statement is not a surprise coming from a young lady who feels a need to show her concern for the men who are facing great trials on the battlefields of Vietnam.

Life Provides Biggest 'High'

(Continued from Page 1)

The individual who is faced with the opportunity to use mind altering drugs must make his own decision about them, of course. Some people feel that the most decisive factors have to do with legality, or "kicks," or health hazards. Others report that definite benefits are derived from the use of drugs, particularly the milder form. Many students tell me that this is true. But I have not seen enough to come to a firm conclusion about the matter.

However, the issue is settled for me when I realize that life itself can provide a big "high," the biggest. (A former heavy user known to this writer says, "I used to be hot on marijauna, but now I'm too hot on life and living to let lesser things interfere.") And whether we like it or not, certain facts do have to be faced. We can't ignore them or permit ourselves to be anesthetized to them by the use of some drug. This spells ultimate disaster and for me drives pretty close to the heart of the matter as to how one should handle drugs.



This West Berlin memorial commemorates those Germans who have died seeking freedom by climbing the infamous Communist wall dividing East and West Berlin. (RNS Photo).

Dear Friend –

Letters From a Serviceman

Editor's note: We are grateful to SGT Anthony S. Otto for allowing us to print these excerpts from letters that he wrote to a friend from his home church in Tampa, Florida. SGT Otto is currently serving in Germany with the 50th Security Police Squadron.

We always welcome letters from servicemen who wish to speak frankly of their problems, concerns, and observations. Your letters help us to serve you better through "A Mighty Fortress."

Fall 1967

I want to tell you about Berlin. It is the most modern city in the world. It is much newer than anything in America and is practically slum free. It has buildings like the Europa Center, with 25 restaurants, an ice rink, three theatres and an art gallery in one building; and the Kadewe, kind of a Macy's East . . .

One evening I had dinner on the Kufurstendum, Berlin's answer to Times Square and Picadilly Circus and more impressive than either one. I was still in uniform and was beseiged with questions from people, friendly people, for in Berlin the people know what America's presence in Europe is really for.

. . . I guess I knew it would be there and eventually I would come upon it, but the first time I saw the Wall I just stopped and stood gaping at it in the rain; and I think I cried—for the first time in a long while. The effect it has on your mind is difficult to describe. First there's the cleared strip of land cut right down the middle of the city, then the massive ugliness of the Wall itself topped with electric wire and glass. Then the huge stone towers come into view, manned by the grim Vopos (or People's Police) waiting silently for the next desperate dash to freedom by one of their countrymen. It was a gripping scene but I was not to fully appreciate it until the next day when I went into East Berlin itself.

. . . During the war East Berlin like West Berlin was 95 per cent destroyed. Today East Berlin is still 95 per cent destroyed. It's really hideous—over a million and a half people living in rubble that's been there since World War 2. Traffic is almost nil, there are no street lights . . . there are only a few empty stores; there is nothing. The subways are deserted, there are a few battered buses running around, but that's it. There is one brand-new prefabricated hotel; however, it's for foreigners only. An impressive thing there was the Russian War Memorial . . . I wasn't allowed to use my camera . . . It was a very depressing day.

Winter 1967

From what you say of your church, I find myself fascinated by it. I've tried to think of ways of stimulating not only strangers to the church, but regular members as well with a more provocative, or at least more stimulating program of worship and fellowship. Being a "fuddy-duddy old conservative" as you know, I don't favor change just for the sake of change. But the church cannot play ostrich and hide from ideas. Whether right or wrong an idea should not be ignored. For example, a jazz service conducted by a hippie minister who may spice up his language may shock or disgust some; if it is needed to transmit a message or to reach a mind, may it not be of merit? Birth control, civil rights, abortion, the death penalty, premarital sex, etc., may not seem to be in the realm of the church, but can the church afford to ignore an issue? I hope I can attend a service there at your church one day.

. . . I took a three day leave over New Year's to Berlin . . . if anything, the other side of the city is worse over the holidays than during the rest of the year. In addition to the absence of street lights and neon advertisements, there are no Christmas decorations of any kind. In a city of almost 2 million this absence leaves one cold and very depressed. I went to the student Mensa, or cafeteria, at Humbolt university where it is about the only place you can find anyone willing to talk to you. Even there I stuck out like Moshe Dayan at an American Nazi party meeting as I was required to wear my uniform as usual. I took a large table to myself and after about 10 minutes two students came over. Soon there were nine or ten sitting at the table and everyone wanted to talk and not just about Vietnam. They are not as indoctrinated as their profs would like and we had an amiable and very friendly time. You know who they wanted to know about? No, not LBJ, not Nixon, but Andy Warhol! I'm afraid they know even less about him now.

Spring 1968

. . . (the town) just outside the gate is in full swing; if there's a vice to be had, this town's got it. I guess maybe I shouldn't talk about it, but I'm forced to deal with these people and I must discuss them with someone who operates from basically the same moral base that I do.

There is no one around here with whom I can talk of these things on this level, and I hope you will not be offended. First I want to talk about race. In the military, as you know, there is supposed to be no discrimination; and this is basically true. We all eat together, sleep together and do the same job. I know a number of Negro boys, a couple I like to consider close friends. I like them very much and I think they feel the same way and yet, when we have some free time, they seem to voluntarily segregate themselves. There are, of course, some southern boys (and not just a few nothern boys) who are not too subtle in encouraging this sort of thing. The Negroes have their own bars downtown and there's not a "whitey" that would go in one alone. I've had to cover more fights than I care to think about between white and black and yet, over here, it's a taboo subject. The evil exists but no one will admit it's there. What's going to happen when these people go home?

I had a friend when I first got here, a colored boy from the Detroit ghetto area. He had a quick, sharp mind and a relaxed, easy humor. When he left I begged him to write, and he did, three times. The first letter was happy—happy to be home, to be seeing old friends, looking for a new job, etc. The second letter was friendly but included little news of what was going on. The last letter I think he only wrote because I wrote him so much. It was short and he said nothing. Now I often think of him. Was he in the riots? If I were to go to Detroit would I be welcome in his home? I know we are breaking down the barriers of race but will it be soon enough?

Now I want to talk about sex. (Don't we all—maybe I should switch to red ink) . . . Over here it's a big business. For example, in Amsterdam the women sit in windows and you shop around for a while until you see one you like . . . knock on the window, haggle for a while, then consummate the deal. They're even government inspected, like meat . . .

. . . I am required to cover and witness the results of much of the infidelity and adultery that goes on and it makes me very sad. I couldn't at first believe that such things were so common but I really believe they are the rule rather than the exception. Are we so corrupt?

Well, I guess I'll "hang up" for a while and polish my boots. Goodnight.

Two Lutherans Awarded Top Combat Medals

Two Lutheran servicemen recently have been awarded medals for their outstanding conduct in action in Southeast Asia.

First Lieutenant Clyde A. Anderson has been decorated with the Distinguished Flying Cross (DFC) and the eighth through the twelfth awards of the Air Medal at Tyndall AFB, Fla. Lieutenant Anderson received the DFC for valor while leading a flight of four F-4 Phantoms on a combat mission deep in enemy territory. He was awarded the Air Medals for outstanding airmanship and courage in the successful accomplishments of aerial missions under extremely hazardous conditions. During his tour of combat duty, the lieutenant served with the 555th Tactical Fighter Squadron at Ubon Royal Thai AFB, Thailand. He is presently assigned to Tyndall as an instructor pilot with the 4756th Flying Training Squadron.



The son of Mr. and Mrs. Erland Anderson of Tracy, Minn., Lieutenant Anderson has been a member of Tracy Lutheran Church where he was active in the Luther League, church choir and received the Pro Deo et Patria award as a Boy Scout. He received his B.S. degree in mathematics from Augustana College, Sioux Falls, S.D., in 1964.

Captain David Reiss has been awarded one of the Army's top combat medals, the Silver Star, for his conduct during the recent battle for the city of Hue, Vietnam. After being pinned down by Viet Cong fire outside the city, Captain Reiss successfully directed the counter-attack through his radio man which resulted in 64 enemy killed and 20 captured. Captain Reiss, commander of Alpha Co., 2nd Brigade of the "Screaming Eagles" of the 101st Airborne, has also been recommended for the Bronze Star for his conduct in an earlier action in Cu Chi.



Captain Reiss is the son of Dr. William J. Reiss, executive secretary of the Division of Service to Military Personnel, Lutheran Council in the USA. During World War II, Dr. Reiss was division chaplain during the 101st Airborne's campaigns in France, Belgium, Germany, and Austria.

Captain David Reiss is on his second tour of duty in Vietnam.



Lucky is the Marine whose sister is this smiling beauty. She is CHARLENE THOMASSON, a member of Calvary Lutheran Church in Seattle, Washington. Miss Thomasson is described by her pastor, the Rev. John T. Green, as a girl who has "taken an active part in the work of her church and her Lord."

Miss Thomasson took time out from her many activities this past year to reign as Miss Iceland and to participate in the Nordic Festival at the Seattle Center. She is presently employed by the Boeing Company in Seattle.

Her chief interests are music and art which she studied at the University of North Dakota.

Charlene is looking forward to her brother's return soon from a tour of duty with the Marine Corps in Southeast Asia.

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June 1968

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

Mailed by:

Note to pastors:
You must put your address here!

Address Correction Requested

A MIGHTY FORTRESS

Vol. XVIII New York, N.Y., July 1968 No. 3

HOLLYWOOD TO WAIKIKI

Actor Finds New Role— Minister to Youth

PRINCE OF PEACE Lutheran Church, on Hawaii's Waikiki Beach, for the past nine years has served a large number of military personnel, both those assigned to Hawaii and those in transit.

Today it offers an expanded ministry to the military—as well as to other young adults—with the addition of a full-time youth minister, Bob Turnbull, to the congregation's staff.

Turnbull, who has been in Waikiki since February, is a Hollywood actor-on-leave. You may have seen him in such films as "Camelot," "Absent-Minded Professor," "The Prize,' or "Beloved Infidel." Or in television episodes of "My Three Sons," "Petticoat Junction," "The Fugitive," "Man From U.N.C.L.E.," "Smothers Brothers," "Red Skelton," "Dr. Kildare," "Perry Mason," "Combat," and "Mr. Roberts."

Several years ago Turnbull accepted the Christian faith. In the years that followed he continued his Hollywod career while devoting considerable time to a ministry to youth. He has traveled across the United States as a guest speaker to youth groups.

Sensing the unique opportunity for a dynamic witness to youth in Waikiki, an area highly populated with young adults, Turnbull accepted the call to give his full time to the ministry of Prince of Peace Lutheran Church for at least a year.

Challenging youth of Honolulu—and all of Hawaii—to truly "come alive," Turnbull is in charge of a service every Sunday evening in the congregation's unique "penthouse" setting. The church is located on the 12th floor of a retirement home.

He also conducts a two-hour program on Hawaii's only all-talk radio station every Saturday morning. The program encourages youth to call in and participate in the discussions. In addition Turnbull hosts a weekly television show, "Come Alive."

Turnbull expands his contacts by serving as assistant track coach at the University of Hawaii, as chaplain for Oahu's vice squad, and as chaplain-at-large on Waikiki Beach. He also makes himself available for personal counseling at any time.

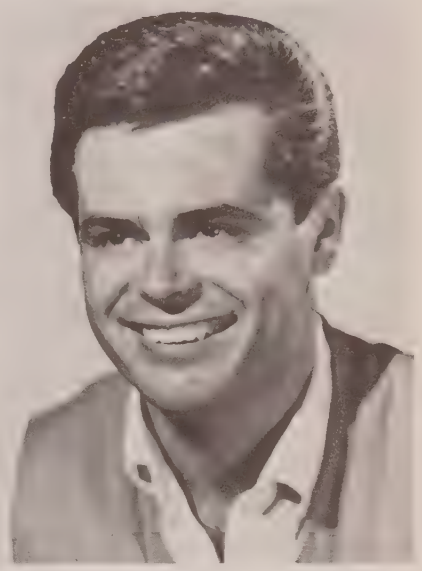
His ministry is directed as well to the large number of military personnel from all over Oahu who descend upon Waikiki for the weekends. And he has a special concern for the hundreds of men from Vietnam who are in the area on R&R at any given time.



VANESSA REDGRAVE watches in horror as the mailed knight, played by Bob Turnbull, slays a tatooed villain in "Camelot."



"PENTHOUSE" LOCATION of Prince of Peace Lutheran Church—on the 12th floor of a retirement home—is headquarters for Bob Turnbull's ministry to Waikiki youth.



ACTOR BOB TURNBULL is spending the next year working with youth at Waikiki Beach.

Every Wednesday night an average of 50 young adults gather in the "upper room" of the "Penthouse" church for in-depth Bible study which is directed by Turnbull. This group—the College and Career Club—during the past two years produced 19 young men who have indicated their intention to prepare for the ministry. It also sponsored the call which the congregation extended to the 6 ft. 1 in., 200-lb. Turnbull.

The Rev. Norman L. Hammer is pastor of the Waikiki congregation.

Turnbull's direct approach to the Christian faith is expressed in a brochure which he wrote:

". . . I was plain sick and tired of the phony and superficial living in Hollywood. It really wasn't Show Biz that was 'bugging' me. It was myself! We can't call the entertainment profession sinful. How can any business be sinful? If anything is sinful, it's the people. I was just that and very unhappy. I was ignoring the abundant life Christ promised us when He said, 'I am come that they might have life, and that they might have it more abundantly' (John 10:10). This I wanted."



COUNSELING WITH four Lutheran servicemen enrolled at the enlisted training division of the U.S. Army Chaplain School, Fort Hamilton, N.Y., is Chaplain John P. Ettershank, supervisor of the program. Seated from left are Sp4 Alvin K. Greer, Pilgrim Lutheran Church, Louisville, Ky.; PVT Arthur J. Meyer Jr., St. John Church, Saginaw, Mich.; PVT Mark S. Anderson, Valley of Peace Church, Minneapolis, Minn.; and PVT Dan Warschauer, St. Paul Church, Queens, N.Y.

THE CHAPLAIN'S ASSISTANT

A Job for Many Skills

He may be found arranging an altar of a church service, working his way through a knee-deep stack of paper work, applying some handy carpentry skills in constructing an office, operating a motion picture projector, leading a discussion group, directing a choir, or installing some needed plumbing.

Or a hundred and one other things.

This individual is the chaplain's assistant, a member of that valued corps of specialists which helps free the military chaplain for greater service to the men within his responsibility.

A chaplain's assistant doesn't just happen. He's the product of intensive training. For example, a recruit accepted for service as a chaplain's assistant in the Army completes basic training—and possibly also advanced training combat courses—before heading for four weeks of training in administrative skills and procedures—typing, filing, correspondence, accounting, etc.

Four-Week Course

Then he's assigned to the enlisted training division of the U.S. Army Chaplain School, Fort Hamilton, N.Y. The four-week course at Fort Hamilton includes subjects ranging from history and mission of the Army chaplaincy and fundamentals of leadership to combat operations and funerals.

He learns the requirements of various religious denominations, is acquainted with the administration of the chaplain funds, discovers skills in graphic arts, and receives intensive instruction in audio-visual equipment.

Competition is stiff for chaplain's assistant posts. A rigorous screening precedes acceptance of a volunteer for the training program.

Though a high school diploma is the only educational requirement, the average assistant in the Army has had some college training. For example, in a recent training group at Fort Hamilton six were college graduates, nine others had some college education, and the remaining three had the minimum requirement of a high school diploma.

May Serve Anywhere

Each assistant must be knowledgeable about all major religious faiths. He must be able to arrange an altar for a Jewish service as well as a Roman Catholic mass.

An assistant is not necessarily assigned to a chaplain of his own faith, although that may be the case. Therefore, he must be prepared to serve wherever he may be assigned.

Chaplains regard their assistants or specialists as their "right-hand men." But the assistants as well as the armed forces are quick to point out that the men are not intended to replace the chaplains.

However, he often plays a "middle-man" role, helping to bridge the gap between the serviceman who is reluctant to seek help and the chaplain. Though a chaplain's assistant does not become involved in counseling, he may have opportunity to encourage a hesitant serviceman to approach his chaplain.

Being a chaplain's assistant doesn't mean that a man can forget about being a soldier.

"We usually try to get the best sharpshooter of the group," commented Chaplain Theodore V. Koepke, a Lutheran who is commandant of the Fort Hamilton Chaplain School. "He may be the only defense standing between me and the enemy."

While chaplains are noncombatant under the Geneva Convention, the assistants are not among the "protected personnel." They must be prepared to defend themselves and their chaplains in a combat situation.

A Full Week

Being a chaplain's assistant can involve more than a five-day, 40-hour week. Weekends, of course, may be fully occupied with religious services. Then there may also be a morning service on a weekday, an evening service on another, one or more chapel-related gatherings, weddings, funerals, baptisms, and other unforeseen situations which consume more time. Still, hours must be found to accomplish the paper work that's part of the job.

But that doesn't seem to phase the highly motivated chaplain's assistant.

"I caution the men when they first enter the school that this experience may change their life goals," states Chaplain John P. Ettershank, supervisor of the enlisted training division at Fort Hamilton. "Some have been moved to enter the ministry."

The chaplain's assistant training program was inaugurated Sept. 11, 1967, at Fort Hamilton. Four classes are taught concurrently with about 25 men graduating each week. An extension program provides assistants with an opportunity to increase their military and professional knowledge on the job.

Chapel Chuckles



Another thing. Next Sunday we could use a better prelude than "Sleepy Time Gal."

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LUTHERAN CONTACT PASTORS, ACTIVE DUTY CHAPLAINS AND SERVICE CENTERS

JULY, 1968

Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS and SELC home church pastors should send the names and addresses directly to the Armed Forces Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Forces Commission.

Churches are indicated as follows:

ALC, American Lutheran Church;
LCA, Lutheran Church In America;
LCMS, The Lutheran Church-Missouri Synod;
SELC, Synod of Evangelical Church.

* Service Center † Inquire about Local Program

ALABAMA: BARIN FIELD NAVAL AUXILIARY AIR STATION; Rev. Herbert B. Wehmeier, LCMS, St. Mark, Elberta 36530. Tel: YU 6-6310.

BIRMINGHAM NAV. AIR RES. FAC.; Rev. William H. Faddis, LCA, Christ, 1409 N. 20th St., Birmingham 35200.

Rev. William T. Eddleman, LCMS, Pilgrim, 447 N. 1st St., Birmingham 35200.

BROOKLEY AFB; Rev. Robert Dittman, LCMS, 1356 Government St., Mobile 36600. Tel: 342-3361.

CRAIG AFB; Rev. Gordon A. Kloehn, LCMS, St. John, 2410 New Orville Rd., Selma 36701. Tel: 874-6994.

DAUPHIN ISLAND AFS; See Brookley AFB.

FORT McCLELLAN; LCA, Trinity, E. 10th & Isabel Ave., Anniston 36201.

Rev. Benjamin G. Rathgeber, LCMS, Trinity, 1885 Rainbow Dr., Gadsen 35901. Tel: 546-1712.

Chaplain Edward B. Rogers, LCMS, Center Chapel.

FORT RUCKER; Rev. David W. Callies, Christ The King, LCMS, 208 E. Watts Ave., Enterprise 36330. Tel: 347-6716.

GUNTER AFB; See Maxwell AFB.

MAXWELL AFB; Rev. Raymond E. Davis, Jr., LCA, Our Redeemer, 2810 Atlanta Hwy., Montgomery 36100.

Rev. Eldon Weisheit, LCMS, Southern Blvd. & Sussex Dr., Montgomery 36109. Tel: 265-1117.

Chaplain Norman G. Folkers, LCMS, Hq. Air University (AUCH-P).

Chaplain Oscar L. Sylwester, LCMS, USAF Chaplain School..

REDSTONE ARSENAL; Rev. Curtis E. Derrick, Jr., LCA, St. Mark's, 200 Longwood Dr., Huntsville 35801.

Rev. Richard E. Kuehnert Jr., LCMS, Grace, 3321 S. Memorial Parkway, Huntsville 35800.

Chaplain James D. Bayne, LCA, c/o Post Chapel, Bldg 3714, USA Missile Command.

THOMASVILLE RADAR STATION; See Craig AFB.

ALASKA: EIELSON AFB; Rev. Raymond Ernst, LCMS, Zion, 2141 Airport Rd., Fairbanks 99701. Tel: 452-2560.

ELMENDORF AFB; Rev. A. L. Abrahamson, ALC, Central, 1420 Cordova St., Anchorage 99501.

FORT GREELY; See Eielson AFB.

FORT JONATHAN WAINWRIGHT; See Eielson AFB.

FORT RICHARDSON; Rev. Ronald Laue, LCMS, Zion, 22nd & Boniface, Anchorage 99504.

NOME: Rev. James A. Almquist, ALC, Our Savior's, Box 55, Nome 99762.

PORT CLARENCE COAST GUARD BASE; Rev. Lee H. Luebke, ALC, Teller Luth. Teller 99778.

ARIZONA: DAVIS-MONTHAN AFB; Rev. Curtis E. Jorstad, ALC, Calvary, 5601 E. Broadway, Tucson 85711.

FORT HUACHUCA; Rev. James F. Schaefer, ALC, Sierra, 1501 Lenzner Ave., Sierra Vista 85635.

Chaplain John D. Roth, LCA, Hq. USASTRATCOM, Staff Chaplain.

Chaplain Donald E. Ude, LCMS, 1st Bde, CCS/TC, Fort Huachuca 85613.

Chaplain Ernest F. Wentzel, LCMS, Chaplain's Office, Combat Surveillance School.
See Davis Monthan AFB LCMS

LUKE AFB; Rev. Paul Halvorson, LCA, St. John's, 7205 N. 51st Ave., Glendale 85301.

Rev. Erhard J. Stelling, LCMS, St. Paul, 6301 W. Indian School Rd., Phoenix 85033.

Chaplain Warren A. Nelson, LCA, 4510 Cmbt Supp Gp.

WILLIAMS AFB; Rev. Thomas P. Klinkenberg, LCMS, Epiphany, Chandler 85224. (home address) 310 N. 58th St., Mesa 85201. Tel: 985-1693.

LCA, Holy Trinity, Sunset & West Erie Sts., Chandler 85224.

YUMA MCAAS; Faith, 8th Ave. at 22nd Place, Yuma 85364.

Rev. Joseph S. Hu, LCMS, Christ, 25th Place & Engler Ave., Box 4580, Yuma 85364. Tel: 783-7560.

ARKANSAS: BLYTHEVILLE AFB; Rev. Sidney Ponseti, LCMS, First, 2111 No. Circle Dr., Blytheville 72315.

FORT CHAFFEE: Rev. Wilbert E. Griesse, LCMS, First, 1110 North E. St., Fort Smith 72901.

Rev. Sherman Frederick, LCA, St. Luke, 2420 Rogers Ave., Fort Smith 72901.

LITTLE ROCK AFB; Rev. William C. Bachert, LCMS, Trinity, 3802 Olive St., North Little Rock 72116. Tel: SK 3-5611.

Chaplain Sigurd J. Nelson, LCA, 825 Cmbt Supp Gp.

CALIFORNIA: ALAMEDA NAVAL AIR STATION; Rev. Robert P. Martin, LCA, Trinity, 1323 Central Ave., Alameda 94501.

Rev. Carl A. Nahnsen, LCMS, Immanuel, Layafette & Santa Clara Sts., Alameda 94501. Tel: LA 3-0659.

BARSTOW MARINE CORPS SUPPLY CENTER; LCA, Shepherd of The Desert, 1301 Ada Dr., Barstow 92310.

Rev. Robin O. Fink, LCMS, Concordia, 420 S. "E" St., Barstow 92311. Tel: 256-1829.

BEALE AFB; LCMS, First, 850 Cooper, Yuba City 95991. Tel: 743-3452.

Rev. Walter L. Singer, ALC, Faith, 1000 D St., Marysville 95901.

CAMBRIA AF STATION; LCA, Calvary, First & "C" Sts., Morro Bay 93442.

Rev. Stanley Quebe, LCMS, Zion, 1010 Foothill St., San Luis Obispo 93401. Tel: 543-8327.

CAMP PENDLETON; Rev. Magnus B. Anderson, ALC, First 1410 Foothill Dr., Vista 92083.

LCA, King of Kings, 2390 Oceanside Blvd., Oceanside 92054.

Rev. Hugo M. Warnke, LCMS, Immanuel, 1900 S. Nevada St., Oceanside 92054. Tel: 729-5512.

Rev. Paul C. Oas, ALC, Our Savior, 200 E. San Pablo, San Clemente 92672.

Chaplain John T. Beck, ALC; Chaplain Robert S. Collins, ALC; Chaplain Richard S. Lippert, LCA, 5th MarDiv FMF (Rein); Chaplain Robert R. Freistedt, LCA; Chaplain Mires C. Stine, Jr., LCA; Chaplain Martin J. Doermann, ALC, US Marine Corps Base, Chaplain's Office; Chaplain Wallace B. Turner, LCMS, 3rd MarDiv (Rein) FMF.

CASTLE AFB; Rev. Robert J. Stout, LCA, Shepherd of The Valley, G St., and Olive Ave., Merced 95304.

Rev. James M. Proffitt, LCMS, St. Paul's, 23rd & P St., Merced 95340. Tel: 722-2620.

CHINA LAKE NAVAL ORDNANCE TEST STATION; Rev. Paul C. Neipp, LCMS, Our Savior, 731 North Sanders, Ridgecrest 93555. Tel: FR 8-3121.

CONCORD NAVAL AMMO. DEPOT; Rev. Frederick W. Behrmann, Jr., LCMS, First, 4000 Concord Blvd., Concord 94521.

Rev. E L. Valbracht, LCA, Good Shepherd, 3978 Clayton Rd., Concord 94520.

CORONADO USN AMPHIBIOUS BASE; LCMS, Resurrection, 1111 5th St., Coronado 92625.

Chaplain Carl W. Erickson, LCA.

EDWARDS AFB; Rev. Richard Rodning, ALC, Our Savior's 1821 W. Lancaster Blvd., Lancaster 93534.

LCMS, CHRIST, 13456 Fran St., N. Edwards 92523. Tel: SM 2-6273.

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ALC, Holy Trinity, 1706 Slide Rd., Lubback 79416.

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Rev. Victor T. Hellman, LCMS, St. Paul. 1417-11th St., Wichita Falls 76301. Tel: 322-6112.

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SWEETWATER AFS; See Dyess AFB.

TEXARKANA ORDNANCE TRAINING CENTER; Rev. Robert W. Helberg, LCMS, First, 4600 Loop Dr., Texarkana 75501. Tel: 793-3974.

WEBB AFB; Rev. Robert S. Knutson, LCA, Trinity, 1801 Virginia, Big Spring 79720. Tel: 263-2643.

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HILL AFB; Rev. Leonard E. Dalberg, LCA, Elim, 575 23rd St., Ogdon 84400.

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TOOELE ORDNANCE DEPOT; See Dugway Proving Grounds.

VIRGINIA: ARLINGTON HALL; See Fort Myer.

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CAMP A. P. HILL; Rev. C. Frederick Eichner, LCA, Christ, Augustine Ave. & Brent St., Fredericksburg 22402.

See Quantico Marine Base for LCMS.

CAMP PEARY & CHEATHAM ANNEX; Rev. John F. Byerly, Jr., LCA; St. Stephen, 612 Jamestown Rd., Williamsburg 23185. Tel: 229-6688.

CAPE CHARLES AFS; See Norfolk Naval Station.

DAHLGREN WEAPONS PLANT; See Camp A. P. Hill for LCA.

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Rev. Frank G. Koehler, LCMS, Nazareth, 1710 City Point Road, Hopewell 23860. Tel: 458-7994.

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FORT LEE AFS: 23801, Chaplain George M. Rushe, LCA, 4638 Supp SAGE Sq (ADC).

FORT MONROE; Rev. David G. Mennicke, LCMS, Immanuel, 3301 Kecoughtan Rd., Hampton 23369. Tel: 723-0810.

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FORT MYER; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington 22200.

Rev. George Wehmeyer, LCMS, Our Savior, 901 S. Taylor, Arlington 22204. Tel: 524-6299.

FORT STORY; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach 23450.

HENDERSON HALL; See Fort Myer.

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Chaplain Walter H. Huber, LCMS, Office of the Wing Chaplain, 4500 ABWg.

LITTLE CREEK AMPHIB. BASE; Rev. Kenreth R. Carbaugh, LCA, Our Savior, 4200 Shore Dr., Virginia Beach 23455.

MANASSAS AFS; Rev. Gerald E. Kuhn, LCMS, St. Paul, 7401 Leesburg Pike, Falls Church 22043. Tel: 534-5367.

NEWPORT NEWS SHIPYARD; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News. 23600.

NORFOLK NAVAL STATION; Rev. Carl E. Scaer LCMS, Christ, 6510 N. Military Hwy. Norflok 23518.

LCA, First, 1301 Colley Ave., Norfolk 23500.

NORFOLK NAVAL AIR STATION; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.

See Norfolk Naval Station for LCMS.

Chaplain Herbert C. W. Albrecht, LCMS, FMF Lant, Force Chaplain; Chaplain John F. Seibert, II, LCA, NAS.

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PORTSMOUTH NAVAL SHIPYARD; Rev. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth 23704. Tel: 397-0626.

QUANTICO MARINE BASE; See Fort Belvoir for ALC.

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YORKTOWN WEAPONS STATION; Rev. Robert L. Anderson, LCA, St. Mark, Grafton 23490. Tel: 596-0111.

WASHINGTON: BLAIN AFS; Rev. Carl O. Fischer LCMS, Peace, Blaine 98230. Tel: BE 734-7273.

Rev. Philip S. Ramstad, LCA, Blaine Church, G. & 7th Sts., Blaine 98230.

BREMERTON NAVAL SHIPYARD; Rev. Herbert A. Rast, LCMS, Memorial, 916 Veneta Ave. at 10th St., Bremerton 98310. Tel: 377-7422.

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COLVILLE AFS; See Fairchild AFB.

DEEP CREEK AFS; Rev. Theodore E. Dorpat, LCMS, 828 So. Jefferson St., Spokane 99204. Tel: 838-1375

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Rev. Robert J. Merz, LCMS, Grace, Nelson Rd. & Skyline Dr., Moses Lake 98837. Tel: 765-3131.

MAKAH AFS; Rev. LaVerne Nelson, ALC, Holy Trinity, 301 E. Lopez St., Port Angeles 98362.

McCHORD AFB; See Fort Lewis.

Chaplain Francis E. Jeffery, ALC, Hq. 325 Cmbt Supp Gp.

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PAINE AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett 98201.

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SEATTLE NAS; LCMS, Messiah, 7050 35th Ave, N.E., Seattle 98115. Tel: LA 3-6901.

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WISCONSIN: ANTIGO AFS; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo 54409.

Rev. Joseph A. Schultz, LCMS, Peace, 240 Lincoln St., Antigo 54409. Tel: 623-2200.

CAMP McCOY; Rev. Gerald L. Herman, LCMS, St. James, Necedah 54646. Tel: 565-2670.

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Rev. William F. Most, LCA, St. Paul, 19th & House Ave., Cheyenne 82001.

SUNDANCE AFS; Rev. Lloyd E. Ziebarth, ALC, Our Savior, 1040 State St., Spearfish, S. D. 57783.

OVERSEAS AGENCIES

ARGENTINA: BUENOS AIRES; Rev. Juan Cobrda, Lutheran Church in Argentina, Cuenca 3285.

AUSTRALIA: ADELAIDE; Rev. Gerhard E. Fischer, 49 7th Ave., St. Peters, Bethlehem Lutheran Church, Flinders St., Tel: 63-1407. Sunday 1000 and 2100.

BRISBANE; Rev. R. J. Burger, Bethlehem Lutheran Church, Warren St. off Barry Pde. Tel: 57-1325. Sunday 1100 and 1930.

CANBERRA; Rev. B. K. Adams, Holy Trinity Church, 22 Watson St., Turner, A.C.T. Tel: J 43493

MELBOURNE; Rev. J. A. Pietsch, St. John's, 50 City Road, Melbourne. Tel: 81 5866. Sun. 10:45 and 1900.

NORTH ADELAIDE; Rev. M. Lohe, Lutheran Church House, 58 O'Connell St.

PERTH; Rev. R. M. Graebner, 46 Clotilde St., Mt. Lawley, St. John's Lutheran Church, 16 Aberdeen. Tel: 71-2382. Sunday 1100.

SYDNEY; Rev. W. R. Paech, 21 Shepherd Rd., St. Paul's Church. Tel: 41 6586.

BAHAMAS: NASSAU; Rev. Otto Schultz, Box 4794, Nassau, New Providence Island. Services every Sunday 1100.

BELGIUM: ANTWERP; Rev. Henk Sijlstra, Tabakvest 59, The Lutheran Church. Tel: 33.62.50.

BRUSSELS 4; Rev. A. Hobus, Holy Trinity Parish, 46 Rue de la Loi.

CASTEAU-SHAPE; Rev. William H. Marwede, SHAPE Hqs Chapel.

BERMUDA: HAMILTON, PAGET; Rev. Dedric C. Every, ALC, P. O. Box 182.

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BRAZIL: RIO DE JANEIRO; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos, Sampaio 46A.

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EL SALVADOR: See Costa Rica.

ENGLAND: ALCONBURY AFB; See Cambridge.

BIRMINGHAM; Rev. Peter Belcher, 86 Cotton Lane, Moseley (12) Tel: SOUth 1602, Sunday 1600, Moseley Parish Church.

CAMBRIDGE; Rev. William Gittner, 3 Manners Way. Tel: Cambridge 46190. Abbey Church, Newmarket Rd., Sunday 1000.

CHICKSANDS AFB; See Cambridge.

CORBY; (Northamptonshire) Rev. H. Laaneots, St. Paul's, Stuart Rd., (Town Centre) Tel: Corby 3980, Sunday 1100 & 1800.

HARLOW: ESSEX; Rev. V. Hennig, 31 Sakins Croft, Harow Lutheran Church, Bush Fair. Sunday 1830.

HIGH WYCOMBE AFB; Rev. J. Stephen Bremer, 5, Kingscroft Rd., London N.W. 2. Tel: GLADstone 9363, 4th Sun. 1530 at Holy Trinity Congregational Church, London Rd., High Wycombe.

HOTHORPE HALL; Rev. Marlyn Sundheim, Holy Trinity, Theddingworth, near Bugby. Tel: Husbands Bosworth 257, Sunday 1030.

LAKENHEATH AFB; See Cambridge.

LEEDS; Rev. Jeno Weisz, 199 Roundhay Rd. (8), Tel: Leeds 42747, St. Luke's, Sundays 1100.

LEICESTER; Rev. J. Jurgis, Lutheran Church House, "Lynthorne" Ave. Rd., Tel: Leicester 76164. Sunday 1100.

LONDON; Rev. Robert Patkai, St. John's, Tel: ARNold 2849. Sunday 1100 at St. Anne & St. Agnes Church, Gresham St., 1830 at Lutheran Church House, 8 Collingham Gardens, SW5

Rev. Marvin Brammeier, 61 Walpole Rd., N.17. Tel: Bowes Park 0436, Holy Trinity Lutheran Church, Antil Road, Tottenham, N. 15. Sunday 1100 and 1830.

Rev. Floyd M. Bosch, 36 Leaside Ave., N.10, Luther-Tyndale Memorial Church, Leighton Crescent, Kentish Town, N.W.5. Sunday 1030 and 1830.

SERVICEMEN'S GUIDES; Rev. E. George Pearce, 117-123 Golden Lane, London ECL. Tel: CLErkenwell 4716.

Lutheran World Federation Representative; Rev. J. Stephen Bremer, 5 Kingscroft Rd., N.W.2.

PETTS WOOD, KENT; Rev. John Sims, Petts Wood Memorial Hall, Woodland Way, 1 Towncourt Crescent. Sunday 1100.

SOUTH RUISLIP; MIDDLESEX; St. Andrews Lutheran Church, Corner of Queens Walk & Whitby Rd. Ruislip.

WETHERSFIELD; See Cambridge.

WOODBRIDGE-BENTWATERS; See Cambridge.

ETHIOPIA: ADDIS ABABA; International Lutheran Church, Box 523.

FRANCE: PARIS; 178 Rue Jeanne d'Arc 13e Tel: Kel-02-59.

Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 32-41. Sunday 1100.

SAVERNE (BAS-RHIN); 25 Rue de Paris.

GERMANY: BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.

Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.

BREMERHAVEN; Rev. Detlef Lehmann, 28 Bremen 1, Alberstrasse 5.

FRANKFURT; Rev. William H. Marwede, Am Schwalbenschwanz 37, 6 Frankfurt/Main 50, Germany.

*KAISERSLAUTERN LUTHERAN SERVICE CENTER; P. O. Box 1152, 24 Fruchthallstrasse. Tel: KC 6-4897. Rev. Edwin W. Andrews, Service Pastor.

GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.

GUAM: *AGANA LUTHERAN SERVICE CENTER; Marine Drive (1½ miles from Agana-west on Marine Drive, Anigua). Tel: 726-891. The Rev. Warren L. Wolf, Service Pastor, P. O. Box 2383, Agana, Guam 96910. Tel: 778-595. Sunday 1115.

HONDURAS: Same as Costa Rica.

KOWLOON; Rev. George Winkler, Majestic House, Nathan & Cameron Rds., Tel: 823715, Sunday 1130.

Rev. Roy Karner, 25 Bisney Rd., Tel: 454-369. Truth Lutheran Church, 50 Waterloo Rd., (Opposite Chinese YMCA) Tel: 830817.

ICELAND: KEFLAVIK; Rev. Bragi Fredrikssen.

INDIA: GUNTUR; Rev. G. Devasshayam, Andhra Lutheran Church, P. O. Box 2, Guntur, Andhra Pradesh.

MADRAS; Lutheran Center, 3 Nungumbakkan High Rd. Tel: 88627, 5 Church Rd., Vepery.

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IRELAND: BELFAST; Lutheran Church, 137 University St.

DUBLIN; Rev. H. D. Mittorp, St. Finians, 21 Merlyn Park.

ITALY: GENOA; Via Marcello Durazzo 12A-10.

JAPAN: ITAZUKE AIR BASE; St. Peter's Ev. Lutheran Church, Nata, Japan. Rev. Daniel K. Breunsbach, 15-9, 1 Chome, Imagawa, Fukuoka, Japan. Tel: Fukuoka 74-0497.

*TACHIKAWA LUTHERAN SERVICE CENTER; 31-14, 1-Chome, Akebono-cho, Tachikawa, Japan. Tel: 0425-2-4642. Rev. Victor F. Pennekamp, Service Pastor. Tel: 0425-4-0584. Sunday 1100.

TOKYO; Rev. Richard V. Goeres, St. Paul, (Toshi Center near NHK Tower & Akasaka Prince Hotel). Tel: 0423-61-9586.

FUCHU; Rev. R. V. Goeres, St. Paul, (The American School in Japan.). Tel: 0423-61-9586. Sunday 0815.

HOKKAIDO; CHINTOSE; Services 1st Friday evening, 1900, Chintose "Kuma" Station, Rev. Elwood Fromm, Sapporo. Tel: 0122-63-9567.

YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

KOREA: *SEOUL LUTHERAN SERVICE CENTER, 8-43 Han Nam Dong, Yongsan, Seoul. Tel: Yongsan 3074. Rev. H. W. Reinke, Service Pastor. Mailing address: Ch, LtCol, H. W. Reinke, USAF, Ret., Dependent Mail Section, APO San Francisco 96301. Sunday 1045 & 1900.

Rev. Paul Bartling, Korea Lutheran Mission, IPO Box 1239, Seoul, Korea or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd., Tel: 2-4993.

LAOS: VIENTIANE; Lutheran Communion Service, 3rd Wednesday 2000, Protestant Church, Rev. Lenard Galster. 66-1 Soi 39, Sukumvit Rd., Bangkok.

LEBANON: BEIRUT; Rev. Dennis A. Hilgendorf, Yarid Bldg. 5th Floor, Ras Beirut, Abdul Aziz St., Sunday 1030. Res. Shemlan, Lebanon.

MALAYSIA: PENANG; Lutheran Service, Sunday 1630, Lutheran Church, Anson Road.

MEXICO: MEXICO CITY; Good Shepherd, Paseo de las Palmas 1910. Lomas de Chapultepec. Tel: 20-33-43.

NETHERLANDS: ZEIST; Rev. A. Duyvendak, Homeruslaan 41.

NEW ZEALAND: PANMURE, AUCKLAND; Rev. J. Fraser, Ev. Lutheran Church, 1 Harris Rd., Sunday 0900 & 1900. Church Center 6 Crummer Rd., Grey Linn. Sunday 1030. Tel: 65712.

CHRISTCHURCH; Rev. G. D. Noller, St. Paul's Lutheran Church, Worcester & Montreal Sts. Tel: 859-352. Sunday 1100.

WELLINGTON; Rev. Donald W. Heyne, St. Paul's Ev. Lutheran Church, King St., off Adelaide Rd. Tel: 89566. Sunday 1100 & 0700.

NICARAGUA: Same as Costa Rica.

NORWAY: OSLO; Rev. Arnold W. Nelson, American Church, Fritzners Gate 15.

OKINAWA: *KOZA LUTHERAN SERVICE CENTER; Highway 5 near Plaza Shopping Area (Awase Meadows). Tel: 077-3488. Rev. Roland K. Lemke, Service Pastor, CPO Box 107, Koza, Okinawa. Tel: 077-3462. Sunday 0830 & 1100.

PAKISTAN EAST: SYLHET DISTRICT; Rev. Tobias Iveland, Mission House, P. O. Moulvi Bazar.

PAKISTAN WEST: PRESHAWAR; Rev. William I. Kane, 2-C University Town. Tel: 2238.

PANAMA CANAL ZONE: BALBOA (Pacific Side) Rev. Carl W. Bretscher, Redeemer Lutheran Church, Balboa Rd. at Wight St. (opposite YMCA-USO). Tel: 2-3418. Sunday 0745 & 1015.

MARGARITA; (Atlantic Side) Redeemer Lutheran Chapel, Bolivar Hwy & Espave Ave., Sunday 1015.

PERU: LIMA-SAN ISIDRO; Rev. H. D. Hammer, Sunday 0845, Las Magnolias 495 (San Isidro). Tel: 2-4452.

PHILIPPINES: BAGIUO CITY; Rev. Richard Faerber, St. Stephen's Church, General Lvna Rd., Sunday 1000.

MACTAN AB; Rev. James J. Johnson, Ascension, 891 D. Jackosalem, Cebu City. Tel: 9-14-42 or 80-51.

*OLONGAPO LUTHERAN SERVICE CENTER; 1644 Rizal Ave., Zambales, Olongapo. Tel: 1411. Rev. George R. Brosius, Service Pastor. Sunday 1100.

PASAY CITY; (Suburb of Manila) Rev. Arnold Strohschein, Grace Chapel, 307 Buendia St., Sunday 0900. (Mailing address) P. O. Box 182, Makati, Rizal.

PUERTO RICO: SANTURCE; US NAVAL BASE; Rev. G. W. Bergin, Grace English, Calle del Pargue 150. Tel: 723-3220. Sunday 1100. Home Tel: 791-1658.

SCOTLAND: GLASGOW; Rev. Arnold E. Rakow, 22 New Plymouth, Westwood East Kilbride. Tel: East Kilbride 23950. Sunday 1100.

SINGAPORE: Lutheran Service, Sunday 1030, Queensland Lutheran Church, Commonwealth Drive.

SOUTH AFRICA: JOHANNESBURG; Parkview; St. Peter's by the Lake, 43 Lower Park Dr.

SWEDEN: STOCKHOLM; Rev. Rudolph C. Burke, LCA, The American Congregation, Stortorget 5; Tel: 775-1974.

SWITZERLAND: GENEVA; Rev. Clarence T. Nelson, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)

TAIWAN: CHIA YI; LCMS, Concordia Seminary Chapel, 62 Shan Tzu Ting. Services 1st & 3rd Sunday 0815.

HSINCHU; Rev. Elliott C. Aandahl, 64 Kung Yuan Rd.

KAOHSIUNG; Rev. E. W. Savage, Taiwan Lutheran Church, 10-1 Tien Hsi Li. Tel: 2 2938.

KEELUNG; Taiwan Lutheran Church, 19-3 Yen Ping St.

TAINAN; Rev. Henry J. Hund, Lung Chan St., Lane 38. No. 3, Taipei Taiwan, Republic of China.

TAIPEI; Rev. Clifford Winter, 10 Sec. 2, Jen Ai Rd., Sunday 0830. Ambassador Hotel. Tel: 44046.

THAILAND: †BANGKOK; Lutheran Communion Service, Sunday 0900, Mater Dei Chapel, Ploenchit Rd, Rev. Lenard Galster, Service Pastor, 66-1 Soi 39, Sukumvit Rd., Bangkok. Tel: 914285.

UDORN; Lutheran Communion Service, 3rd Wednesday 1830, Camp Chapel, Rev. Lenard Galster, 66-1 Soi 39, Sukumvit Rd., Bangkok.

URUGUAY: MONTEVIDEO; Rev. Donald G. Ciesielski, Mones Roses 6219.

VENEZUELA: CARACAS; Rev. Hansruedi Peplinski, Apartado 4559. Service 4th Sunday 11:30.

Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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TALENT AND BEAUTY combine with an active faith to make a truly outstanding young woman in the person of Miss Karen Nan Anderson. Her special qualities were duly recognized when she was chosen "Kansas Junior Miss 1966." Karen was one of 10 finalists selected from among 40,000 contestants to participate in the national Junior Miss pageant at Mobile, Ala., and was a winner of the "Youth Fitness" contest there.

A scholarship student and 1968 Yearbook Queen at Kansas State College, Fort Hays, Miss Anderson sings with the College Jazz Band, has organized an all-girl performing unit called the "Tiger Debs," is a member of the Alpha Gamma Delta sorority, and still finds time to maintain a "B" average in all her studies.

Described by her pastor, the Rev. Warren Schmidt, as an "active and faithful member" of Messiah Lutheran Church, Hays, Karen dedicates her musical ability and teaching skills to its work. She has taught Sunday school and vacation Bible school and sings in church services as both choir member and soloist.

San Antonio Churches Add Witness to Fair

San Antonio Lutheran congregations are cooperating to bring a Christian witness into activities of HemisFair '68 in the Texas city. Through an Inter-Lutheran Impact Committee, the congregations are sponsoring several projects.

One, the "Ox-Cart Project," consists of short dramatic or musical presentations performed 14 times per day at two ox-carts located at strategic areas of the fairgrounds.

Another part of the cooperative program is a series of dramas, concerts, and lectures held at St. John Lutheran Church near the main gate of HemisFair.

The world's fair continues through Oct. 6 in downtown San Antonio. Approximately 35 countries are participating in the event which carries through the theme "The Confluence of Civilization in the Americas."

Military personnel and their dependents enjoy reduced rates for admission and for paid attractions at HemisFair.

UNDER ORDERS

President Presents Medal of Honor to Lutheran Medic

A 21-year-old Nebraskan has become the first Lutheran and the second U.S. Army medic to receive the country's highest military award for heroism in the Vietnam war.

Presented the Congressional Medal of Honor in Washington, D.C., was Sp5 Charles C. Hagemeister, a member of Calvary Lutheran Church, Lincoln.

The young medic and three other servicemen, each from different branches of the armed forces, received the medal from President Johnson during dedication ceremonies of a "Hall of Heroes" at the Pentagon.

The commendation accompanying the Congressional medal award to Hagemeister related the following story of gallantry:

On March 20, 1967, while serving as a medical aid man with Company A, 1st Battalion, 5th U.S. Cavalry, his platoon suddenly came under heavy attack. Hagemeister raced through "a hail of fire" to two seriously wounded comrades and, after learning that the platoon leader and several other soldiers had been wounded, crawled forward to administer aid to them as well.

When he attempted to evacuate the seriously wounded, an enemy sniper opened fire from close range. The medic seized a rifle from a fallen American soldier, killed the sniper and three other enemy soldiers attempting to encircle his position, and then silenced an enemy machine gun that was spraying the area with deadly fire.

Still unable to remove the wounded to a less exposed location and noting enemy attempts to isolate his unit, he dashed through "a fusillade of fire" to secure help from a nearby platoon. With their assistance he was able to evacuate the wounded.

Hagemeister is the son of Mrs. Alvina E. Hagemeister of Lincoln. He had attended the University of Nebraska prior to entering the Army May 19, 1966. After graduation from the Army Medical Training Center, Fort Sam Houston, Tex., he was assigned to Vietnam in November. He was transferred early this year to McDonald Army Hospital at Fort Eustis, Va.



PRESIDENT JOHNSON congratulates Sp5 Charles Chris Hagemeister upon his decoration with the Congressional Medal of Honor. Hagemeister is a member of Calvary Lutheran Church, Lincoln, Neb.

Its Members Are Up in the Air

EDITOR'S NOTE: This article is reprinted with permission from "The Lutheran Standard."

By DELORES E. MOORE

All congregations are unusual, but how would you feel if the membership of your church changed almost 100 per cent each year, in an area that is 80 per cent unchurched?

This is the situation in which Ascension Lutheran Church, Emerado, N.D., finds itself. The church is strategically located across the road from Grand Forks Air Force Base, which has an on-base population equal to the fifth largest city in the state of North Dakota. More than 90 per cent of the congregation are military families.

This leads to some unusual problems. For instance, at an ALCW meeting the Bible study was just beginning when an alert was called. Most of the women had to leave for home immediately because husbands who were caring for children had to report for duty as soon as possible. . . .

Our membership is unusually young; the average age of all baptized members is less than 23 years. Even so, there is an average winter attendance rate of 65 per cent of the membership each Sunday. This is about the maximum possible because many of the military work regular eight and 12-hour shifts on Sunday.

Pastor Lloyd A. Nelson can draw on his experience as an enlisted man and an Air Force officer as he ministers to this almost all-military congregation. . . .

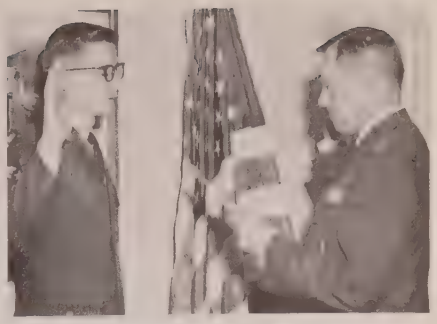
The cry, "I got orders today!" is a common refrain in the congregation. In just over four years, 776 members of Ascension were transferred to other bases. . . . Where else could you lose (as we did) the council and ALCW presidents plus the leader of Junior Lutherans and the Luther League advisers in one month?

Even though the people move often, many are reached by Ascension's ministry. They join the adult information class, are baptized or confirmed, take an active part in church activities—and then receive orders to another base. The average tour of a military family here is less than 2½ years.

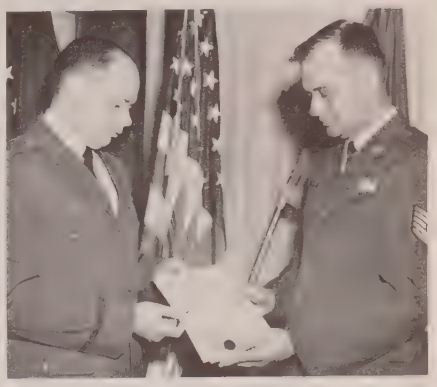
This is discouraging, of course, but the people leave our midst eager to become established in a new church. Therefore, Ascension actually has become a training center for churches world-wide. We have friends and helpers around the world. New arrivals at the base are beginning to come to our church, saying that someone previously stationed at GFAFB told them about Ascension Lutheran.

A 220-lot trailer park across the street from the church provides another mission field. Approximately 300 children live in the court. The majority have never been inside a church, but this is gradually changing as the church-sponsored Cub Scout Pack and Boy Scout Troop make contact with some of the families.

In the future, who knows what an impact could be made on the unchurched 80 per cent in this court and on the base?



COL JACK LANDER, right, a member of Ascension, is vice commander of the 321st Strategic Missile Wing at Grand Forks Air Force Base.



ASCENSION TREASURER, TSgt Jack L. Rorman, right, receives Pride Award for March 1968.



319TH BOMBARDMENT WING Crew S-02, rated Highly Qualified in a recent Combat Evaluation Group visit, includes three Ascension members: MSgt Bill Dlouhy, right, a gunner who is a council member; Capt Fred Bergmann, second from right, electronics warfare officer who is on the Stewardship committee; and Capt Ted Hagen, center, radar navigator who is on the property management committee.

July 1968

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

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JOYCE MEIBOHM likes secluded mountains, clear air, fresh spring water, and "sunny, warm Arizona"—appropriate tastes for a summertime Lutheran Girl of the Month. Essentially an outdoor girl, she enjoys swimming, horseback riding, and the excitement of Rodeos. At school she is a member of the Pep Club, Gymastics Club, cheerleading, and the girls' Varsity gymnastics team for '68. She's been saving money from babysitting and piano lessons to help finance a trip to Los Angeles this summer to compete in the Olympic gymnastic tryouts.

Miss Meibohm is well acquainted with personnel in the armed services. At Fountain of Life Lutheran Church, Tucson, of which she is a member, one-third of the membership consists of service people, most of whom are stationed at Davis-Monthan Air Base. Joyce's two brothers-in-law, Dave Langille and Bill Brennan, are captains in the Air Force. Dave trains pilots at Williams Air Force Base and has flown 123 transport planes in Vietnam. Bill Brennan, stationed at San Diego, has also served in Vietnam.

At Fountain of Life Miss Meibohm directs the Junior Choir and teaches a sixth grade Sunday school class. In addition, she substitutes for the church organist.

This fall, Miss Meibohm will enter the University of Arizona.

$10,679 Received From AF Chapels

A gift of $10,679.00, from worldwide Easter offerings, was presented to the Luther- cil in the U.S.A. to be equally dis- among the seminaries of the partici- lurch bodies. The offerings were con- Air Force personnel and their in the words of Deputy Chief William L. Clark, Brigadier Gen- monstrated a deep sense of ng this contribution (for)



New York, N.Y., August 1968

First WAF Enlistee Now Service Center Director

On September 30, 1948, Miss Ray Ross of San Antonio, Tex., was sworn in as a member of Women in the Air Force (WAF), which was established on June 12, 1948, when Congress passed the Women's Armed Services Integration Act of 1948. There wasn't anything too unusual about Miss Ross joining WAF. She was just one of many women who had enlisted. However, the official day for swearing in of new WAFs was to have been October 15. So by an accident of an overly zealous WAF sergeant, Miss Ross became the first enlistee in the Air Force, having been sworn in two weeks before the others.

During June of this year, over 6,800 distaff members of the Air Force team celebrated the 20th anniversary of the WAF. Miss Ross, who served as a personnel interviewer, pla- ephe until her discharge in March 1951 today serves the Division of Service to Military Personnel of the Lutheran Council in the U.S.A. as director of the Lutheran Service Center in Jacksonville, Fla.

Enlisting in the WAF wasn't a particularly unusual idea to Ray Ross since she had a brother who had served in the Army and a brother-in-law serving in the Air Force. "Military life wasn't completely unfamiliar to me," said Miss Ross as she briefly recounted her Air Force career.

When talking with Miss Ross about the past, the conversation continues to switch to present events as she expresses her concern for today's servicemen and her work at the service center. "We not only minister to American servicemen but to seamen from other parts of the world when their ships dock here." Several years ago the service center was rocking when nearly 300 men of the Royal Swedish Navy arrived on the training ship ALVSNABBEN. A square dance was held at the center for the sailors and friends from the community.

As times have changed, so have the events at the Jacksonville Service Center. Recently a dance was held and everyone was invited to attend a psychedelic happening dressed as hippies. "We all had a lot of fun," Miss Ross said with a laugh as she described the strange costumes some of the people wore, the decorations and colored lights and the rock and roll-type music. "The most- that group made almost- [illegible]

Shortly after the psychedelic party, Ray Ross received someone important. "We've been seeing an increase at the service center. We- [illegible] ...ology, so it's very active and it's a person I look for. Ross, who is convinced that the church can and must do all it can to keep in touch with the young people



In 1948 these four members of the first group to be trained by the Air Force were photographed at Randolph Air Base after completing their WAF basic training at Lackland. Pvt. Ray Ross is standing second from the left.



Miss Ross, now the director of the Lutheran Service Center in Jacksonville, Fla., is shown with RAdm. (retired) I. Floyd Orcutt during a visit to the center when he was Director of the Chaplains Division of the Bureau of Naval Personnel.

'Mr. Protestant': Dr. Franklin Clark Fry

Dr. Franklin Clark Fry, described by Time Magazine in a cover story a few years ago as "perhaps the most influential leader of world Protestantism," died June 6, 1968, at the age of 67. Death was attributed to cancer.

His death occurred a week after he had offered his resignation as president of the 3,288,000-member Lutheran Church in America, the largest of the nation's three major Lutheran church bodies. At that time he had confided to close associates that he was "gravely ill."

Dr. Fry was elected head of the LCA at its constituting convention six years ago. Prior to that, he served as president of one of its four predecessor bodies, the former United Lutheran Church in America, for 18 years. As a staunch advocate of confessional, ecumenical and interdenominational unity, he was a prime mover in the formation of the Lutheran World Federation in 1947, the World Council of Churches in 1948, the National Council of Churches in 1950, and the Lutheran Council in the U.S.A. in 1967. Without doubt, Dr. Fry was at his superlative best as a presiding officer, a view shared by reporters who ranked Dr. Fry as the foremost of church parliamentarians. He came into a meeting saturated with knowledge of every matter due for consideration, its past, present and possible future.

Out of an awesome combination of attributes, he forged an unrivaled record of leadership in church activity at home and abroad for a quarter century. Since his work over the years included nearly all areas of non-Roman Christendom, he became known as "Mr. Protestant."

Dr. Fry was eulogized at funeral services in New York City as "the ecumenical colossus of our age. Attending the services were Protestant, Roman Catholic and Orthodox leaders, clergy and laymen. Also in attendance were Secretary of Agriculture Orville Freeman and Mrs. Freeman who are members of a Lutheran church in Maryland. Secretary Freeman, representing President Johnson, gave Dr. Fry's widow a note of condolence from the President which praised the clergyman as an "outstanding leader of his church . . . who won the respect and affection of members of all creeds."



Preaching the sermon was Dr. Robert W. Stackel, pastor of the Evangelical Lutheran Church of the Holy Trinity in Akron, O., a congregation which Dr. Fry served for 15 years during the early part of his ministry. During the sermon Dr. Stackel referred to Dr. Fry's administrative skills by observing that the "parliamentarian par excellence has not been gaveled down by death. Rather, the Presiding Officer of eternity has moved, seconded, and carried him to everlasting life."

"The long shadow of his influence will reach into the 21st century with no effort at all," Dr. Stackel concluded, "but his significance will span eternity."

A Young Voice—A New Sound

By HERB KENT



John Ylvisaker—musicologist, troubadour, song composer and editor—is a teacher and choir director at United Theological Seminary, St. Paul, Minn. He has recorded "Mass for the Secular City," his own composition performed at Carnegie Hall, and "$900,000 Debt," both for Avant Garde Inc.

To spend an afternoon or even part of an afternoon with John Ylvisaker is an exciting experience. His quiet voice and almost withdrawn manner are overcome by a genuine enthusiasm for music and the church. And the experience of an interview can be repeated many times, for John is an ever changing, ever moving, always thinking individual who constantly looks for the new vista, the new break through, for worship in song.

When I first met John some time ago, he considered himself just a song leader. He was known basically for individual performances before youth groups, where his music was a kind of folk commentary on the life of the church. His partners during this era, all of whom have become well known performers, often joined him in the composing of many of the songs they performed. But John was not satisfied. He talks now of his music during this period as "cute." While the message was sharp, he was troubled that the music did not reach the standard he felt should be maintained in the church.

This standard of music does not depend upon any single type of music, such as that usually found in the church, but it requires that whatever the style, it should be good.

John's musical background helped him to improve his music constantly. His training includes a degree in music from Concordia College, Moorhead, Minn., as well as graduate study at the University of Minnesota in musicology. At one time he had a record collection of every work of J. S. Bach. He has successfully conducted church choirs and also one of Minneapolis' best known boys' choirs. Out of his constant concern for integrity and his sound musical background has evolved in the past few years a new sound.

While still basically a vocal presentation, it now has solid instrumental backing. John's wife Mandy plays the organ, flute, or recorder, and a drummer and another guitarist usually round out the group. The attempt, usually highly successful, is to present the best of the many styles of modern music, from folk to psychedelic, as background for the message which the vocal still carries. Music becomes as bright and fresh as the ever new message of the Word. It is this freshness and vitality that John wants to return to the life of the church.

A performance by John alone is also an exciting experience. Though he is considered more than just a song leader, his appearances before audiences continue to evoke great response and participation. These performances have been held throughout the country, including one at Carnegie Hall, and are available on records.

It is John's contention that congregational singing is a pretty pitiful thing. Most of us would agree. He believes that the major responsibility for this is the hymnal. These

(Continued on Page 4)

UNDER ORDERS

Lutherans in the Service



SP/4 DOUGLAS L. GUM, known to her friends as "Dukie," is currently serving in the WAC Detachment, 4th U.S. Army, Fort Sam Houston, Tex. She recently was selected as Headquarters Special Troops Outstanding Soldier of the Quarter and will represent the Fort Sam Houston installation in the 4th U.S. Army Soldier of the Quarter competition. Her beautiful soprano voice and ability to lead the first and second grade children in the Sunday church school are missed by the members of her home church, Grace Evangelical Lutheran in Waynesboro, Va.



During the past Lenten season, CHAPLAIN DAVID W. HOH took 30 members of his chapel congregation in Mainz, Germany, on a nine day pilgrimage to Israel. The photo right shows them congregated in the Garden of Gethsemane. Chaplain Hoh is a member of Mount Calvary, St. Paul, Minn.







SP/4 JERRY R. MENSINGER (photo left), who served one year in Vietnam at Long Bien with the engineer battalion, is shown with one of his machines on Highway 1. He is currently stationed at Fort Riley, Kan. After his discharge in October, Jerry will return to his home in Commanche, Ia., where he is a member of Immanuel Lutheran Church. CAPT. ROBERT F. HERMANSON (center), is shown stepping from his F-100 Super Sabre after completing his 320th and last combat mission over Vietnam. His mission total was one of the highest in the history of his unit, the 31st Tactical Fighter Wing at Tuy Hoa AB, Vietnam. He is scheduled for reassignment to Vance AFB, Okla., where he will be a flying training instructor pilot. Captain Hermanson is a member of American Lutheran Church, Enid, Okla. LCPL WILLIAM R. PEARSON (photo right), 2nd Battalion, 9th Marines, has returned to combat in Vietnam after being wounded last fall. Bill was an active member of A Mighty Fortress Evangelical Lutheran Church in Charlotte, N.C., before joining the Marines.







AIR FORCE SGT. DONALD ENGLIN (photo left), a member of Bethlehem Lutheran Church, Darfur, Minn., is currently stationed at March AFB, Calif., where he is employing his special training in electronic principles that he received at Chanute AFB, Ill. Before entering the service he attended the California Lutheran Bible School in Los Angeles. Marine CAPT ROBERT R. RENIER (center photo) has been awarded the Distinguished Flying Cross for heroism in air action over South Vietnam. Cited for his role in a ground support mission near Da Nang, he led a flight of F4 Phantom jets in an attack on Viet Cong forces. Capt. Renier is a veteran of over 200 Vietnam missions and has been stationed at Da Nang since September of last year. Capt. and Mrs. Renier are members of Trinity Lutheran Church, Appleton, Wis. MAJOR ALAN R. IVERSON (photo right) is shown being decorated with the Distinguished Flying Cross at Takhli Royal Thai AFB, Thailand. He received the DFC for his participation in a combat mission over North Vietnam as an F-105 Thunderchief pilot. When his wingman encountered serious flight control problems and left the main force, the major escorted the disabled aircraft, which was at a dangerously low altitude, effected a rendezvous with aerial tankers, then escorted his wingman to a safe landing. Major Iverson and his wife Suzanne are members of St. John's Lutheran Church, Selma, Ala. Mrs. Iverson is the daughter of retired U.S. Army Colonel Walter F. Kelso.

The New Sound: "Instant Worship"

(Continued from Page 2)

ontain, naturally, only hymns. This that from the start they are limited to static form for both words and music. take years to produce, so that any to be contemporary is lost in the time lag between conception and printing. Because they are expensive and hard to produce, they are made to last for a long period of time and this means they cannot blaze too many new trails.

John has an answer for this dilemma of the church- "Instant Worship." His proposal is to bring out the liturgy in magazine form for a specific period of the church year—it could be a month, week, or an entire church season. Such a publication would include appropriate liturgical settings inside the covers, as well as the necessary scripture lessons, collects, prayers, etc. It might also contain news of new developments in church music and liturgy to keep the congregation aware of the possibilities for change. The back would contain some simple melody lines. Usually these would be like a refrain. Words of various hymns would also be printed, as well as appropriate songs of the day. While some songs would be sung by the whole congregation, much more use could be made of a person having a role like that of the Jewish Cantor. Our first Lutherans' churches in Europe also made use of this type of person. He would usually sing the verse with the response or refrain sung by the congregation. At times the choir could sing the verse, with congregational response. The psalm settings of the French priest Gelineau directly employ much of this responsive technique and have proved to be very popular in congregations where they have been used. In Gelineau's concept, and in John's thinking, the emphasis is on simple, singable tunes that really give everyone a chance to sing and participate.

Being produced quickly and cheaply, this new type of congregational music manual could be kept current and alive. It could respond to new developments in music and in the world about us. We could literally sing of our concerns and our missions. While "Instant Worship" may seem out of reach to some, it does not have to be the case that such a revival in the liturgical life of the church

[illegible] that express [illegible] love and concern for the church and you have a man who loves to sing and be creative thinking, can contribute mightily to worship by all of us.

Editor's note: The Lutheran Church in America, largest of the four Lutheran church bodies, held its biennial convention in Atlanta, Ga., June 19-[illegible]. It is interesting to note that the convention heard a report that the Inter-Lutheran Commission on Worship hopes within the coming year to complete preparation of two softcover paperbacks, one containing 20 new hymns, and one containing various contemporary liturgical rites.

Norway's King Greets Lutherans

When the King of Norway, Olav V, visited the Norwegian Lutheran community in Minneapolis recently, he received a grand welcome. At a Sunday service at Norwegian Lutheran Memorial church, small Norwegian and American flags decorated the ends of the pews and many women attended wearing native Norwegian dress. Dr. Fredrik A. Schiotz, president of The American Lutheran Church, presented King Olav with a silver replica of the first house of worship erected by Norwegian immigrants in the U.S.

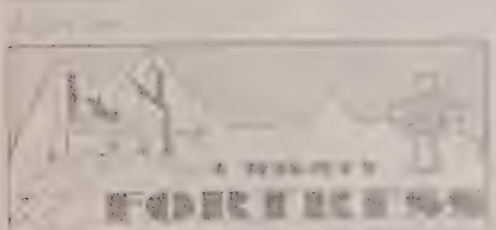
Most of the service was in the Norse language, as is their custom. But a Sunday school song, "This little light of mine, let it shine [illegible]," sung in English by a group of toddlers, seemed to be especially enjoyed by the king.

At a later visit to St. Olaf College, the king was presented with the St. Olaf College Centennial Medal. During a visit in 1939, the school bestowed an honorary degree on the then crown prince. Perhaps the biggest change the king observed in the college in the 29 years since his last visit was to find a Negro as president of the largely Nordic student body. The student president, Leavy Oliver of Alabama, and Dr. Marie Mahmin Meyer, retiring professor of English, invested the king with the medal.



King Olav V of Norway greets Dr. Herman Jorgensen, 90, on his visit to the Ebenezer Home in Minneapolis. Dr. Jorgensen, a native of Oslo, is former editor of the Norwegian-Language paper, The Lutheraneran. He received awards from the Norwegian government in 1945 and 1950. Both presentations were made by King Olav's father, King Haakon. (RNS photo)

A MIGHTY FORTRESS is published [illegible] by the [illegible] Lutheran Council in the U.S.A. by the Division of Service to Mission Personnel, 2900 17th St., N.W., Washington, D.C. [illegible]
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A MIGHTY FORTRESS

Vol. XVIII New York, N.Y., October 1968 No. 6

Some servicemen haven't completed high school. Others are returning to civilian life without the education necessary to meet job requirements. This is the story of how two men found an answer to the big question—

After This



What Will I Do?

Alan found a refuge from a lot of problems when he joined the Army.

He was restless and unhappy with no one to give him any attention or guidance. The symptoms were not uncommon—high school was a bad scene and his grades were poor, he didn't get along with his parents, and he couldn't visualize any real goals for the future.

"I knew I would have to serve my two years eventually, so joining the Army seemed the best way of getting away from home," Alan said, shifting nervously in his chair. "Mom did a lot of yelling . . . but Dad had run away from home when he was 16, so I guess he sort of understood why I wanted to join up."

Now Alan is at the end of his two years of Army life and he finds himself right back where he started. He's a high school drop-out who is once more faced with the prospect of trying to make it in civilian life.

Jack is another serviceman with two years of the Army quickly coming to an end. When Jack graduated from high school in 1965 he wanted to go on to college. But his grades were too poor for a full scholarship, and his family couldn't help him financially.

"I thought I would work for a year and save my money for a year of college," Jack explained. "First I couldn't even find a job. At least not one that paid enough so that I could start a savings account. And most people who interviewed me didn't want to hire a guy who would get caught up in the draft. The only solution was to join the Army, get it out of the way, and then take advantage of the GI Bill to help me with my college education."

Alan and Jack share this concern about the future with many servicemen who have not completed their education.

Under the current GI Bill (The Veterans Readjustment Benefits Act of 1966), veterans who are honorably discharged are eligible for education and training assistance allowances. This financial assistance includes the areas of high school training, college, farm cooperative training, apprenticeship or other on-job training, and flight training.

Educational assistance is computed at one month for each month of service on active duty, not to exceed 36 months. Eligibility ends eight years after the date of release from active duty.

Allowances are paid monthly to veterans enrolled in qualified courses. When Jack begins college, he will receive $130. This amount increases for men who are married and continues to climb for each additional dependent.

The monthly allowance is lower, of course, for those men who are attending school on a part-time basis.

Alan will be able to receive an educational assistance allowance while completing his high school training *without* a charge against his basic entitlement. This means that after he receives a high school diploma (or an equivalency certificate), he will still be entitled to an assistance allowance for the full 24 months of higher education that he earned while in the Army for 24 months.

Now that Alan and Jack understand the educational benefits to which they are entitled under the GI Bill, they must select a school and course of study.

Alan is probably more confused than Jack, who has always wanted to take an engineering course.

Alan admitted that after being in the Army for almost two years, he still wasn't sure what kind of work he is best suited for.

"I really like a lot of things, I guess. I used to spend a lot of time keeping my dad's car in good working order. And in school my favorite subject was math. My dad was a salesman and I always thought I might be good at that. But I've never really decided on a specific kind of work."

Again Alan discovered that as a veteran he would be able to obtain educational and vocational counseling through the Veterans Administration. They will help him evaluate his interests, experience, and abilities and direct them toward an occupation.

Meanwhile, Jack has to decide which college to attend. There will be many factors to consider in making a choice. He will want to locate a school that offers a good program in engineering as well as a school that he can afford.

"The public library has a wealth of information about colleges," said Jack. "I've written to six schools so far, but it will probably take a little time before I decide which one I want to attend and then am accepted."

Neither Jack nor Alan are faced with the bleak future that they once thought was their fate. They have served their country well, and now their country will help them to achieve their goals.

Why Wait?

In the preceding article, two servicemen waited until they were discharged to continue their education. They could have continued their schooling while on active duty.

The Armed Forces are spending over $10 million a year on their General Education Development Program.

Whatever your background, wherever your assignment, you can continue your education by attending night classes and taking correspondence courses.

From the Army comes this information on how you can continue your education while in the service:

(Continued on Page 3)

DEAD END? or NEW LIFE?



The author, Chaplain Theodore J. Kleinhans (Lt. Col.), is now serving as base chaplain at Stewart AFB, New York. Prior to this assignment he was in Vietnam.

The hardest day King David ever lived was the one on which his son died. Absalom. Though he had long feared for the youth's life, David still was not ready. When the news came, he broke down and cried, even though he was a lifetime warrior and a longtime companion of death. The Scriptures picture his grief: "Would God I had died for thee, O Absalom, my son, my son."

Whether on the hills of Judea or anywhere else, death still comes hard. Why Absalom? Why John? Why Tom? Why Fred? Why not someone else? Why a new husband? Why a father of three? Why such a swell guy instead of a bad one? Why him? Why not me?

Staring death in the face when a friend dies is often harder than facing it yourself. In either case it's not easy. Death is man's worst and oldest enemy. Without God, death is the end of things. There's no way out. Dreams, friends, hopes, school, career, parents, wife, children—that's all over.

God really wasn't trying to destroy us when He let death come into our world as a result of our sin. Because of our shortcomings, we all have to face up to it. We only die once, but we all die—once. From the human standpoint there is no escape. No way out. Only honorable death.

But in God's eyes man does not die. Man is far more than a handful of elements—iron, potassium, oxygen. He has a soul, a spirit. He is the very image of God.

When he does what God expects, he is a credit to his Maker. When he does not, he is a disappointment. But that does not mean that God disowns him and treats him like an outcast. God still loves him.

Death is what makes life meaningful, what gives it purpose. That is why our thinking about the death of one who was close to us is not altogether sad. God even chose to send His only Son through the valley of the shadow of death.

For us, as for Christ, death is no dead end street—no final ringing down of the curtain. It is a gateway. Even as Christ led the way, all who believe in Him have a future beyond that gateway—a joyous, new life with God in life everlasting.

Why Paul Bush?



Soon after graduating from Thiel College in 1966, Paul Bush entered the Marine Corps. He and Patricia Ann Dissen were married April 15, 1967. Paul was active in his church, Holy Trinity Lutheran Church in Greenville, Pa., and everyone who knew him thought of him as "a fine Christian man."

On March 22, 1968, 1st Lt. Paul W. Bush, 23, died from wounds suffered during battle in the vicinity of Quang Tri, Vietnam. For several weeks before his death, Lt. Bush had been commander of a company that guarded part of the Khe Sanh perimeter.

A Greenville businessman and Thiel College trustee, Luther J. Kuder, was so moved by the death of Lt. Bush that he established the Paul W. Bush Memorial Scholarship to be awarded annually to a deserving student at Thiel College.

Paul Bush was special—special in the sense that each of us is special. Special because every man is the object of God's creation and redemption. Special because man is made to love and to be loved—by wife, parents, friends, buddies.

Paul Bush—a good Marine, a great guy, a loving husband, a faithful Christian. Just like other men who fall in battle every day.

In remembering Paul Bush, we pay tribute to all who place their lives on the line in a cause that they believe just. No matter where it comes, death comes hard.

But even in death the Christian's focus is always on life—the new life that is our hope in Christ. And it is in that light—the light of God's new life—that we *see* Paul Bush and his comrades.

LUTHERAN CONTACT PASTORS, ACTIVE DUTY CHAPLAINS AND SERVICE CENTERS

OCTOBER, 1968

Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS and SELC home church pastors should send the names and addresses directly to the Armed Forces Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Forces Commission.

Churches are indicated as follows:
ALC, American Lutheran Church;
LCA, Lutheran Church In America;
LCMS, The Lutheran Church-Missouri Synod;
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FORT IRWIN; See Barstow.

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PERTH; Rev. R. M. Graebner, 46 Clotilde St., Mt. Lawley, St. John's Lutheran Church, 16 Aberdeen. Tel: 71-2382. Sunday 1100.
SYDNEY; Rev. W. R. Paech, 21 Shepherd Rd., St. Paul's Church. Tel: 41 6586.

BAHAMAS: NASSAU; Rev. Otto Schultz, Box 4794, Nassau, New Providence Island. Services every Sunday 1100.

BELGIUM: ANTWERP; Rev. Henk Sijlstra, Tabakvest 59, The Lutheran Church. Tel: 33.62.50.
BRUSSELS 4; Rev. A. Hobus, Holy Trinity Parish, 46 Rue de la Loi.
CASTEAU-SHAPE; Rev. William H. Marwede, SHAPE Hqs Chapel.

BERMUDA: HAMILTON, PAGET; Rev. Dedric C. Every, ALC, P. O. Box 182.

BOLIVIA: LA PAZ; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana), Casilla 266, Avenida Busch #1676.

BRAZIL: RIO DE JANEIRO; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos, Sampaio 46A.

CANADA: †ARGENTINA NAVAL STATION; Trinity, 4 Logy Bay Rd., St. Johns, Newfoundland.
FORT OSBORNE; Chaplain A. Frederick Otke, Area Chaplain (P) Hqs. Man. area, Winnipeg, Manitoba.
NOVA SCOTIA; HALIFAX; Chaplain Gerald N. Schaus, HMCS Bonaventure, FMO, Halifax, Nova Scotia, Canada.
RAMORE AFB; Rev. Ludwik Rucki, Christ, 8th & Spruce Sts., Timmins, Ont.
WINNIPEG; Rev. Maynard F. Pollex, Church of the Redeemer, 61 Academy Road.

CHILE: SANTIAGO; Rev. Walter Hitchcock, Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: BOGOTA; Rev. Walter P. Ludwigsen, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

COSTA RICA: SAN JOSE; Rev. Joachim Kobelius, La Iglesia Luterana de America Central, Apartado 2159.

DENMARK: COPENHAGEN; Rev. Adolph Kloth, The American Lutheran Congregation of Copenhagen, Seaman's Church, Nyhavn 22. Tel: HE 4785.

ECUADOR: GUAYAQUIL; Rev. Bjorn Willoch, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: See Costa Rica.

ENGLAND: ALCONBURY AFB; See Cambridge.
BIRMINGHAM; Rev. Peter Belcher, 86 Cotton Lane, Moseley (12). Tel: SOUth 1602. Sunday 1600, Moseley Parish Church.
BOREHAM WOOD; Rev. W. P. Borgas, 18 Cranes Way Boreham Wood, Herts. Tel: 01-953 3308. St. Pauls, Furzehill Rd. & Cranes Way, Sunday 1000 and 1830.
CAMBRIDGE; Rev. William Gittner, 3 Manners Way. Tel: 0223-46190. Abbey Church, Newmarket Rd., Sunday 1000.
CHICKSANDS AFB; See Cambridge.
CORBY; (Northamptonshire) Rev. H. Laaneots, St. Paul's, Stuart Rd., (Town Centre). Tel: Corby 3890. Sunday 1100.
COVENTRY; Rev. R. E. Winger, 25 Tilewood Ave., Broad Lane. Tel: 0203-64273. Lutheran Mission, Eastern Green Rd. and Alspath Lane. Sunday 1830.
HARLOW; ESSEX; Rev. V. H. Hennig, Redeemer Lutheran Church, Bush Fair, Tye Green Harlow, Essex. Tel: 02796-23870.
HIGH WYCOMBE AFB; Rev. J. Stephen Bremer, 5 Kingscroft Rd., London N. W. 2. Tel: GLADstone 9363, 4th Sunday 1530 at Holy Trinity Congregational Church, London Rd., High Wycombe.
HOTHORPE HALL; Rev. Marlyn Sundeheim, Holy Trinity, Theddingworth, (near Bugby). Tel: Husbands Bosworth 257. Sunday 1030.
LAKENHEATH AFB; See Cambridge.
LEEDS; Rev. Jeno Weisz, 199 Roundhay Rd. (8). Tel: Leeds 42747. St. Luke's Sunday 1100.
LEICESTER; Rev. J. Jurgis, Lutheran Church House, "Lynthorne" Ave. Rd., Tel: Leicester 76164. Sunday 1100.
LIVERPOOL; Rev. J. L. B. Cremer, 3 Hathaway Close, Gateacre, Liverpool. Tel: 051-4285420. Lutheran Mission, Rockbourne Ave. & Quickwood Drive, Gateacre, Liverpool 25. Sunday 1830.
LONDON; Rev. Robert Patkai, St. John's, Tel: ARNold 2849. Sunday 1100 at St. Anne and St. Agnes Church, Gresham St., 1830 at Lutheran Church House, 8 Collingham Gardens, SW5.
Rev. Marvin Brammeier, 61 Walpole Rd., N. 17. Tel: 01-888 0436, Holy Trinity Lutheran Church, Antil Road, Tottenham, N. 15. Sunday 1100 and 1830.
Rev. Floyd M. Bosch, 36 Leaside Ave., Muswell Hill, London, N. 10. Tel: 01-883 1752. Luther-Tyndale Church, Leighton Crescent, Kentish Town, London N. W. 5, Sunday 1030 and 1830.
LUTHERAN WORLD FEDERATION REPRESENTATIVE; Rev. J. Stephen Bremer, 5 Kingscroft Rd. N. W. 2.
PETTS WOOD; Kent: Rev. Barry Foerster, 219 Poverest Road, Petts Wood, Orpington, Kent. Tel: Orpington 22340. Christ Church, Poverest Rd., Petts Wood. Sunday 1100.
PLYMOUTH; Rev. Robert Bruer, 32 The Dell, Plympton, Plymouth. Tel: 0752-36240. St. Peters Church, Larkham Lane and The Dell, Plympton, Plymouth, Sunday 1830.
SERVICEMEN'S GUIDES; Rev. E. George Pearce, 117-123 Golden Lane, London EC1. Tel: 01-253 4716.
SHEFFIELD; Rev. N. H. Heintz, 4 Holdings Road, Sheffield 2, Yorks. Tel: 0742-29373. Lutheran Mission, St. Aidans Avenue, Norfolk Park, Sheffield 2.
SOUTH RUISLIP; Rev. Frank Eberhart, 394 Victoria Rd., South Ruislip, Middlesex. Tel: 01-845 4242. St. Andrews, Corner of Queens Walk and Whitby Rd., Ruislip. Sunday 1100 and 1830.
SUNDERLAND; Rev. Warren Fanning, 6 Nursery Close, Sunderland, Co. Durham. Tel: 0783-67405. St. Timothys, Queen Alexandra Road, Sunderland. Sunday 1830.
WETHERSFIELD; See Cambridge.
WOODBRIDGE-BENTWATERS; See Cambridge.

ETHIOPIA: ADDIS ABABA; International Lutheran Church, Box 1899.

FRANCE: PARIS; 178 Rue Jeanne d'Arc 13e Tel: Kel-02-59.
Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 32-41. Sunday 1100.
SAVERNE (BAS-RHIN); 25 Rue de Paris.

GERMANY: BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.
Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.
BREMERHAVEN; Rev. Detlef Lehmann, 28 Bremen 1, Alberstrasse 5.
FRANKFURT; Rev. William H. Marwede, Am, Schwalbenschwanz 37, 6 Frankfurt/Main 50, Germany. Tel: 512552. Trinity Lutheran Church, Theobald-Christ, 23 (near Frankfurt Zoo). Sunday 1130.
*KAISERSLAUTERN LUTHERAN SERVICE CENTER; P. O. Box 1152, 24 Fruchthallstrasse. Tel: KC 6-4897. Rev. Edwin W. Andrews, Service Pastor.

GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.

GUAM: *AGANA LUTHERAN SERVICE CENTER; Marine Drive (1½ miles from Agana-west on Marine Drive, Anigua). Tel: 726-891. The Rev. Warren L. Wolf, Service Pastor, P. O. Box 2383, Agana, Guam 96910. Tel: 778-595. Sunday 1115.

HONDURAS: Same as Costa Rica.

HONG KONG: KOWLOON; Rev. George Winkler, Majestic House, Nathan & Cameron Rds., Sunday 1130. Tel: 823715.
Rev. Roy Karner, 25 Bisney Rd., Ground Floor, Hong Kong. Tel: 45-4369.
Rev. David A. Lee, Truth Lutheran Church, 50 Waterloo Road. Sunday 0930. Tel: K-84656.

ICELAND: KEFLAVIK; Rev. Bragi Fredriksen.

INDIA: GUNTUR; Rev. G. Devasshayam, Andhra Lutheran Church, P. O. Box 2, Guntur, Andhra Pradesh.
MADRAS; Lutheran Center, 3 Nungumbakkan High Rd. Tel: 88627, 5 Church Rd., Vepery.

INDONESIA: TAPANULI SUMATRA; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: BELFAST; Lutheran Church, 137 University St.
DUBLIN; Rev. H. D. Mittorp, St. Finians, 21 Merlyn Park.

ITALY: GENOA; Via Marcello Durazzo 12A-10.

JAPAN: ITAZUKE AIR BASE; St. Peter's Ev. Lutheran Church, Nata, Japan. Rev. Daniel K. Breunsbach, 15-9, 1 Chome, Imagawa, Fukuoka, Japan. Tel: Fukuoka 74-0497.
*TACHIKAWA LUTHERAN SERVICE CENTER; 31-14, 1-Chome, Akebono-cho, Tachikawa, Japan. Tel: 0425-22-4642. Rev. Victor F. Pennekamp, Service Pastor. Tel: 0425-41-0584. Sunday 0830 and 1100.
TOKYO; Rev. George L. Olson, St. Paul, (Toshi Center near NHK Tower & Akasaka Prince Hotel). Tel: 0423-61-9586.
HOKKAIDO; CHINTOSE; Services 1st Friday evening, 1900, Chintose "Kuma" Station, Rev. Elwood Fromm, Sapporo. Tel: 0122-63-9567.
YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

KOREA: *SEOUL LUTHERAN SERVICE CENTER, 8-43 Han Nam Dong, Yongsan, Seoul. Tel: Yongsan 3074. Rev. H. W. Reinke, Service Pastor. Mailing address: Ch, LtCol, H. W. Reinke, USAF, Ret., Dependent Mail Section, APO San Francisco 96301. Sunday 1045 & 1900.
Rev. Paul Bartling, Korea Lutheran Mission, IPO Box 1239, Seoul, Korea or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd., Tel: 2-4993.

LAOS: VIENTIANE; Lutheran Communion Service, 3rd Wednesday 2000, Protestant Church, Rev. Lenard Galster. 66-1 Soi 39, Sukumvit Rd., Bangkok.

LEBANON: BEIRUT; Rev. Dennis A. Hilgendorf, Yarid Bldg. 5th Floor, Ras Beirut, Abdul Aziz St., Sunday 1030. Res. Shemlan, Lebanon.

MALAYSIA: PENANG; Lutheran Service, Sunday 1630, Lutheran Church, Anson Road.

MEXICO: MEXICO CITY; Good Shepherd, Paseo de las Palmas 1910. Lomas de Chapultepec. Tel: 20-33-43.

NETHERLANDS: ZEIST; Rev. A. Duyvendak, Homeruslaan 41.

NEW ZEALAND: PANMURE, AUCKLAND; Rev. J. Fraser, Ev. Lutheran Church, 1 Harris Rd., Sunday 0900 & 1900. Church Center 6 Crummer Rd., Grey Linn. Sunday 1030. Tel: 65712.
CHRISTCHURCH; Rev. G. D. Noller, St. Paul's Lutheran Church, Worcester & Montreal Sts. Tel: 859-352. Sunday 1100.
WELLINGTON; Rev. Donald W. Heyne, St. Paul's Ev. Lutheran Church, King St., off Adelaide Rd. Tel: 89566. Sunday 1100 & 0700.

NICARAGUA: Same as Costa Rica.

NORWAY: OSLO; Rev. Arnold W. Nelson, American Church, Fritzners Gate 15.

OKINAWA: *KOZA LUTHERAN SERVICE CENTER; Highway 5 near Plaza Shopping Area (Awase Meadows). Tel: 077-3488. Rev. Roland K. Lemke, Service Pastor, CPO Box 107, Koza, Okinawa. Tel: 077-3462. Sunday 0830 & 1100.

PAKISTAN EAST: SYLHET DISTRICT; Rev. Tobias Iveland, Mission House, P. O. Moulvi Bazar.

PAKISTAN WEST: PRESHAWAR; Rev. William I. Kane, 2-C University Town. Tel: 2238.

PANAMA CANAL ZONE: BALBOA (Pacific Side) Rev. Carl W. Bretscher, Redeemer Lutheran Church, Balboa Rd. at Wight St. (opposite YMCA-USO). Tel: 2-3418. Sunday 0745 & 1015.
MARGARITA; (Atlantic Side) Redeemer Lutheran Chapel, Bolivar Hwy & Espave Ave., Sunday 1015.

PERU: LIMA-SAN ISIDRO; Rev. H. D. Hammer, Sunday 0845, Las Magnolias 495 (San Isidro). Tel: 2-4452.

PHILIPPINES: BAGIUO CITY; Rev. Richard Faerber, St. Stephen's Church, General Lvna Rd., Sunday 1000.
MACTAN AB; Rev. James J. Johnson, Ascension, 891 D. Jackosalem, Cebu City. Tel: 9-14-42 or 80-51.
*OLONGAPO LUTHERAN SERVICE CENTER; 1644 Rizal Ave., Zambales, Olongapo. Tel: 1411. Rev. George R. Brosius, Service Pastor. Sunday 1100.
PASAY CITY; (Suburb of Manila) Rev. Arnold Strohschein, Grace Chapel, 307 Buendia St., Sunday 0900. (Mailing address) P. O. Box 182, Makati, Rizal.

PUERTO RICO: SANTURCE; US NAVAL BASE; Rev. G. W. Bergin, Grace English, Calle del Pargue 150. Tel: 723-3220. Sunday 1000. Home Tel: 791-1658.

SCOTLAND: GLASGOW; Rev. Arnold E. Rakow, 22 New Plymouth, Westwood East Kilbride. Tel: East Kilbride 23950. Sunday 1100.

SINGAPORE: Lutheran Service, Sunday 1030, Queensland Lutheran Church, Commonwealth Drive.

SOUTH AFRICA: JOHANNESBURG; Parkview; St. Peter's by the Lake, 43 Lower Park Dr.

SWEDEN: STOCKHOLM; Rev. Rudolph C. Burke, LCA, The American Congregation, Stortorget 5; Tel: 775-1974.

SWITZERLAND: GENEVA; Rev. Clarence T. Nelson, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)

TAIWAN: CHIA YI; LCMS, Concordia Seminary Chapel, 62 Shan Tzu Ting. Services 1st & 3rd Sunday 0815.
HSINCHU; Rev. Elliott C. Aandahl, 64 Kung Yuan Rd.
KAOHSIUNG; Rev. E. W. Savage, Taiwan Lutheran Church, 10-1 Tien Hsi Li. Tel: 2 2938.
KEELUNG; Taiwan Lutheran Church, 19-3 Yen Ping St.
TAINAN; Rev. Henry J. Hund, Lung Chan St., Lane 38. No. 3, Taipei Taiwan, Republic of China.
TAIPEI; Rev. Clifford Winter, 10 Sec. 2, Jen Ai Rd., Sunday 0830. Ambassador Hotel. Tel: 44046.

THAILAND: BANGKOK; Lutheran Communion Service, Sunday 1000, Mater Dei Chapel, Ploenchit Rd., Rev. Lenard Galster, Service Pastor, 66-1 Soi 39, Sukumvit Rd., Bangkok. Tel: 914285.
UDORN; Lutheran Communion Service, 1st Wednesday 1430 and 1830, Camp Chapel, Rev. Lenard Galster, 66-1 Soi 39, Sukumvit Rd., Bangkok.

URUGUAY: MONTEVIDEO; Rev. Donald G. Ciesielski, Mones Roses 6219.

VENEZUELA: CARACAS; Rev. Hansruedi Peplinski, Apartado 4559. Service 4th Sunday 11:30.
Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

VIRGIN ISLANDS: ST. THOMAS; Charlotte Amalie; Rev. Paul W. Schubert, Box 58.

WAKE ISLAND: Rev. Douglas R. Olson, F. F. A. Box 127.

WALES: FAIRWATER, Cardiff; Rev. Ronald R. Feuerhahn, 67 Doyle Ave.

ARMY AND AIR FORCE POST OFFICES, NEW YORK,
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APO N.Y. 09223, 7206 Supp Sq, Chaplain Frederick W. Reinke, LCA.
APO N.Y. 09224, TUSLOG DET #118-1, Box 2885, Chaplain Theodore M. Schoewe, LCMS.
APO N.Y. 09227, Hq. Palatinate District, Chaplain's Office, Chaplain Luther A. Gruver, LCA; HHC, 1st Sig Bn, Chaplain Donald E. White, LCA.
APO N.Y. 09254, TUSLOG DET #30, Chaplain Albert D. Owens, LCA.
APO N.Y. 09283, 401st Cmbt Supp Gp, Box 238, Chaplain Paul R. Kilde, ALC.
APO N.Y. 09332, 7101 ABWg, Chaplain Edmund A. Puseman, LCMS; Chaplain Eugene E. Hannemann, ALC, Box 1109.
APO N.Y. 09403, Hq. USAREUR, Deputy USAREUR Chaplain, Chaplain Donald W. Helm, LCA.
APO N.Y. 09406, 1605 ABGp, Chaplain Thomas W. Klewin, LCMS.
APO N.Y. 09409, 615 AC & W Sq (USAFE), Chaplain Richard G. Eisemann, LCA.
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APO N.Y. 09851, Rodriguez U.S. Army Hospital, Fort Brooke, Chaplain Herminio Diaz, LCA.
APO, N.Y. 09856, 1604 ABGp, Chaplain Charles T. Goetz, LCA.

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FPO, N.Y. 09525, USN Communication Station, Chaplain Walter A. Hiskett, LCA.
FPO, N.Y. 09571, COMICEDEFOR, USNS, Chaplain Norman E. Winterhoff, ALC.

ARMY AND AIR FORCE POST OFFICES, SAN FRANCISCO,

APO S.F. 96207, Hovey Chapel, HHC, 3/32 Inf., Chaplain Hubert A. Rausch, LCMS.
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APO S.F. 96211, 6170 ABSq, PACAF, Chaplain Victor J. Hoops, ALC.
APO S.F. 96217, HHC, 3rd Bn, 1st Inf, 11th Inf Bde, Chaplain Richard C. Radde, LCMS.
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APO S.F. 96237, 432 Cmbt Supp Gp (BCH) Chaplain Daryl G. Meyer, LCMS.
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APO S.F. 96256, HHC 2/1, 196th Lt Inf Bde, Chaplain Ronald R. Siebert, LCA.
APO S.F. 96262, HHC 2nd Bde, 4th Inf Div, Chaplain Carl E. L. Lucky, Jr., ALC.
APO S.F. 96268, 1st Bn (Mech) 5th Inf, 25th Inf Div, Chaplain Donald R. Just, LCMS.
APO S.F. 96270, 6986 Security Group (USAFSS) Chaplain Charles W. Reider, LCA.
APO S.F. 96288, 388th Cmbt Supp Gp, Chaplain Vernon L. Bahr, LCMS.
APO S.F. 96289, HHD, 11th Avn Bn, Chaplain Robert A. Orling, LCMS.
APO S.F. 96291, 39th Sig Bn (USASTRATCOM) Chaplain Edward H. Peppler, LCA; Office of Group Chaplain, 34th Eng Gp (Const), Chaplain Norris L. Einertson, ALC.
APO S.F. 96301, Hq. Eighth U.S. Army, Chaplain's Section, Chaplain Gordon O. Gabram, LCMS; Detachment "L" (Provisional) U.S. Army Advisory Gp, Chaplain Delbert L. Daire, LCA.
APO S.F. 96303, 631 Cmbt Supp Gp (BCH) Chaplain Ray H. Saathoff, ALC.
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APO S.F. 96307, USARV Tran Det, Chaplain David E. Lee, ALC; 125 Tran Comd (Tm1-A) Chaplain Spencer M. Nygaard, LCMS.
APO S.F. 96310, 56th Cmbt Supp Gp, Chaplain James C. Scherf, LCA.
APO S.F. 96312, HHD, 69 Maint Bn, Chaplain Kenneth D. Kuhlman, LCMS; Cam ranh Subarea Command, Chaplain David M. Johansson, LCA.
APO S.F. 96316, 24th Trans Bn, Chaplain Loren G. Speicher, ALC.
APO S.F. 96318, Advisory Team #21, Chaplain John O. Blom, ALC.
APO S.F. 96319, 6217 Cmbt Supp Gp, Box 3389, Chaplain Harold G. Geiss, LCA.
APO S.F. 96325, 14th Aviation Bn (16th Avn Bde) Chaplain Thomas M. Warme, LCA.
APO S.F. 96331, HHC 196th Ord Bn, Chaplain Waldron A. Rosheim, ALC.
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APO S.F. 96334, 3960 Strat Wg (SAC) Chaplain Martin F. Foutz, Jr., LCA.
APO S.F. 96343, USAG, Japan (5901) Chaplain Gordon B. Hanson, ALC.
APO S.F. 96345, HHC 1st Eng Bn, 1st Inf Div, Chaplain Richard W. Selle, ALC.
APO S.F. 96346, US Army Section USMACTHAI/ JUSMAG, Chaplain James R. Hayes, LCA.
APO S.F. 96349, Hq. USSUPCOM, DNG, Drawer 1, Chaplain Section, Chaplain Emil L. Dinkel, LCMS.
APO S.F. 96353, Hq. 554th Eng Bn (Const) Chaplain Charles S. Baldwin, LCMS.
APO S.F. 96355, HC 1/14 Inf, 3rd Bde, 4th Inf Div, Chaplain Sigmund W. Boegl, LCMS.
APO S.F. 96368, 41st Arty Gp, Chaplain Roger Schalm, LCMS.
APO S.F. 96370, HHC, 93rd Eng Bn, Chaplain Francis R. Smidt, LCMS.
APO S.F. 96371, HHC 4/39 Inf, Chaplain Herbert A. Schulze, LCMS.
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APO S.F. 96375, US Army, Vietnam, Chaplain Martin W. Heinicke, LCMS; USARV Tran Det, Chaplain Richard A. Brandt, ALC, Chaplain Paul O. Forsberg, ALC, Chaplain Richard E. Halvorsen, LCA, Chaplain Carlton R. Howells, LCA, Chaplain John D. Logan, LCA, Chaplain Lloyd D. Powers, LCMS, Chaplain Edward B. Rogers, LCMS, Chaplain James L. Shiell, ALC.
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APO S.F. 96490, 2nd Bn, 8th Cav, 1st Air Cav Div, Chaplain G. Leon Gogl, LCMS; 2nd Bn, 12th Cav Div. 1 Air Cav Div, Chaplain George K. Kausch, LCMS; HHT 1st of the 9th, First Cav Division, (AM) Chaplain James R. Roberson, LCMS.
APO S.F. 96491, 50th Medical Company (Clearing) Chaplain James D. Bayne, LCA; 46th Eng Bn (Const) Chaplain Charles E. Brinkmeyer, ALC; 79th Engineer Group, Chaplain Jerome J. Vavrin, LCA.
APO S.F. 96503, 106th General Hospital, Chaplain Richard V. Goeres, LCMS.
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APO S.F. 96553, 6486 Air Base Wing, Chaplain Richard D. Trapp, ALC.
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FPO, Seattle 98791, U.S. Naval Station, Box 15, Chaplain Richard A. Boyer, LCMS.
IN TRANSIT: Chaplain B. Beal, LCA.

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Washingon, D. C. 20009

New Center at Olongapo

The Lutheran Service Center in Olongapo, Philippine Islands, will move into new quarters late this year.

Work is now progressing on the new facility, which will serve military personnel and their families from the nearby United States Navy installations at Subic Bay. Completion is expected sometime in December.

The new center will be less than a half block from the present site on Olongapo's main street, Rizal Avenue. But it will have a more favorable location: right across the street from the city park.

The first floor will include a chapel, music and library room, game room, lounge, office, and kitchen. The second floor will provide living quarters for the service center pastor and his family. To cope with the weather conditions of the Philippines, the center will be air-conditioned and built to resist typhoons.

The center at Olongapo is one of six overseas facilities sponsored by the Washington-based Division of Service to Military Personnel of the Lutheran Council in the U.S.A.

Others are located at Seoul, Korea; Awase Meadows, Okinawa; Tachikawa, Japan; Agana, Guam; and Kaiserlautern, Germany. In addition, a service pastor has been assigned to Bangkok to provide a similar ministry in Thailand.

Back to School

(Continued from Page 1)

High schools and colleges near Army installations generally offer night courses for soldiers. Classes may even be held right on post in places where the military enrollment is high. College training is offered overseas by branches of stateside institutions. If you take a college night course, the Army may foot the bill for 75 per cent of your tuition. In addition, 46 colleges offer courses at reduced rates for military personnel.

Army Education Centers conduct organized group study at 283 installations throughout the world, offering courses in academic, vocational and technical subjects.

The Enlisted Civil Schooling Program offers you a chance to attend the college of your choice as a full-time student. If you are selected for the program, your tuition will be paid in full by the Army and you will enjoy full duty and pay status while you are going to school. For each year you go to school, in the program, you agree to remain in the military service for two years.

The Degree Completion Program gives enlisted men and officers a chance to get their college diplomas if they can finish their requirements in a year.

Correspondence courses in 200 subjects are offered by the United States Armed Forces Institute (USAFI). The courses, now taken by more than 100,000 Army servicemen, offer subjects normally taught in high schools, trade schools and junior colleges. An initial fee of $5 will cover all USAFI courses you ever take.

Civilian college correspondence courses are also offered in cooperation with USAFI. You pay only for your textbooks, while the Army picks up the tab for the lesson costs.

All these programs are offered for your benefit, at a fraction of the cost you would pay as a civilian.

70 Lutheran Colleges Offer Varied Programs

A discussion of education would be incomplete without mentioning the opportunities available at the 70 Lutheran colleges, universities and seminaries located throughout the United States and Canada.

Following are brief descriptions of five Lutheran schools that offer a variety of programs. Other listings will be included in future issues of *A Mighty Fortress* as space permits.

Information about these schools can be obtained by addressing your letters to the Director of Admissions.

CAPITAL UNIVERSITY, Columbus, O. 43209. College of Arts and Sciences grants B.A., B.S. in Education, B.S. in Business Admin. Conservatory of Music grants the Bachelor of Music and Bachelor of Music Education degrees.

LUTHER COLLEGE, Decorah, Ia. 52101. Liberal arts program prepares students in various fields, including languages and literature, fine arts, natural sciences, social studies, philosophy and religion, psychology, education.

WAGNER COLLEGE, Staten Island, N.Y. 10301. Liberal arts program. Foreign campus at Bregenz, Austria, offers program in the humanities and social sciences.

WATERLOO LUTHERAN UNIVERSITY, Waterloo, Ontario, Canada. Only Lutheran degree-granting institution in Canada. Undergraduate program includes liberal arts, science, business administration, and pre-theology.

VALPARAISO UNIVERSITY, Valparaiso, Ind. 46383. Only Lutheran college of engineering. College of arts and sciences. College of business administration. School of law.

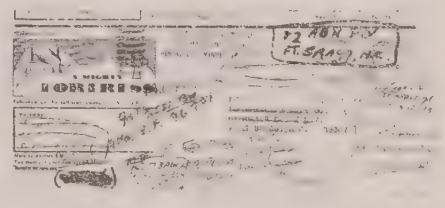
Lutheran

GIRL OF THE MONTH



This month's Lutheran Girl comes to us from the Air Force Academy in Colorado, and we were certain the men there would want to know something about a girl who's at the Academy. We can't give you her phone number, but on Sunday morning you will probably find SUSAN BULLOCK at the chapel where she and her family participate regularly in the activities, including the choirs. Susan's father is on the staff of the Air Force Academy, which explains why she's there.

Susan is President of the Senior High School Protestant Youth of the Chapel organization and is a senior in the Air Academy High School this year. Chaplain Dean C. Hofstad, Protestant Chaplain at the Air Force Academy and a pastor from The American Lutheran Church, in nominating Miss Bullock said, "She is in my estimation, one of the finest young people in our community."



The First Lutheran Messenger from Albert Lea, Minn., described the long route taken by this issue of *A Mighty Fortress* as "a tribute to the government whose postal workers so persistently try to deliver mail to every serviceman no matter how many changes of address are involved." If your address has changed, notify your congregation so that your mail will not be delayed.

A MIGHTY FORTRESS is published monthly for men and women in the U.S. Armed Forces in behalf of the 17,750 Lutheran congregations participating in the Lutheran Council in the U.S.A. by the Division of Service to Military Personnel, 2633 16th St., N.W., Washington, D.C. 20009. Address all correspondence to A MIGHTY FORTRESS, 315 Park Ave., S., New York, N.Y. 10010. Herb W. David, Editor. Carolyn M. Wittack, Associate Editor. Printed in U.S.A.



UNDER ORDERS

Lutherans In the Service





Since most servicemen spend much of their time griping about the bad chow, we thought you would like to know that a fellow Lutheran, SP/4 PRESTON H. KEPHART, is working hard at improving the meals at Camp Young, Korea, where he is assigned as a cook and baker. Kephart, a member of St. John's Lutheran Church, Sinking Valley, Pa., is shown (left) with some of the good hot rolls that he bakes. • A1C LARRY ROTH, right, saws lumber being used in remodeling the home of Mr. George Hafner, left, a blind member of Faith American Lutheran Church, Marysville, Calif. Roth has been attending the church while stationed at nearby Beale AFB. When he heard about the remodeling job, a project sponsored by the men's group at Faith Church, Roth volunteered his services. Mrs. Hafner helps hold the wood as the airman saws. • MAJ. FRED W. EISELE (right), a recipient of the Bronze Star, was selected as the first Army officer to attend the Air Force senior officers' communication course at Keesler AFB, Miss. Maj. Eisele was assigned to Vietnam in June 1967 and served as commanding officer of the 267th Signal Company, Bien Hoa, and later as S-4 officer, 36th Signal Battalion. He is a member of Lutheran Church of the Redeemer, Philadelphia, Pa., and attended Pennsylvania State University. Maj. Eisele said that while in Vietnam, he used part of his time doing something he always wanted to do—reading the Bible all the way through. This was accomplished by reading a couple of chapters each evening.







Air Force SGT. WESLEY C. WOODS (left) of Severn, Md., is shown comforting a 2-year-old South Vietnamese girl. Her medical treatment is part of the Nha Trang Air Base civic action program. Woods, who has been in Vietnam for nearly two years, has traveled throughout Khanh Hoa Province working with medical action teams, food distribution missions, and refugee housing projects. He is supervisor of civic action programs at Nha Trang. • In Vietnam it often takes ingenuity on the part of a chaplain to make arrangements for worship services. The photo above (center) was taken near Nha Trang as CHAPLAIN ROGER B. SCHALM held a field service during which he baptized PFC ROGER PHILBRICK. The baptismal water was contained in a helmet. • MAJ. RUSSELL A. STARKMAN (right), a member of Grace Lutheran Church, Ely, Minn., has been decorated with the Silver Star and his third Distinguished Flying Cross for heroism in Southeast Asia military operations. Maj. Starkman was awarded the Silver Star for gallantry as an F-105 Thunderchief pilot flying against an enemy-surface-to-air missile (SAM) position in North Vietnam. A 14-year Air Force veteran, Maj. Starkman is now an operations staff officer with the Aerospace Defense Command at Ent AFB, Colo.

October 1968

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

Mailed by:

Note to pastors:
You must put your address here!

Address Correction Requested

'A funny thing happened on my way home from the war . . .'

A MIGHTY FORTRESS

Vol. XVIII New York, N.Y., November 1968 No. 7

"I was in Vietnam for a whole year fighting for something I thought was pretty important. And when I got home I found this Catholic priest, Father Groppi, marching with the Black people in Milwaukee trying to get them open housing. I guess you could say there's a battle being fought here *and* overseas to get people their freedom."

"Just because I never got sent to Vietnam, folks at home act like I didn't do anything during those many long months in the Army. Everyone expects you to be a big hero!"

"The first week I was home from the service, I met this guy at a church dinner who was a conscientious objector. Right away he starts telling me why he's a CO and how it would hurt his conscience to kill somebody. That really bugged me. Here we go to the same church and he acts like I thought killing was some kind of great pastime just because I was in the service."

Counting the days until discharge, thinking about returning home, making plans for civilian living are common practice in the service. Going home is a great feeling. You think you know what you will find and what you can expect when you get there. But like the fellows who just spoke, going home isn't always what you think it will be.

These years called "Vietnam" have made a lot of changes in your life. By the time you go home you'll be a different person than when you left. How different?

For instance, do you still want to go back to your old job when you get out? Or do you feel the courage to try something else? Perhaps your military training can be used as a stepping stone to a more satisfying job.

Did you drop out of school and join up? Better do some serious considering if you think drop-outs can get good jobs just because they have some military experience. The facts of civilian life haven't changed; to get a good job you still need a good education.

How do you think you will respond to civilian living and to the thoughts and actions of the folks back home? A good place to start is understanding your own feelings about your past experience.



"BEEN AWHILE SINCE I CUT IT!.... EXPECTED YOU HOME A LITTLE SOONER."

This article was developed with the help of Dr. Luther E. Olmon, retired Navy chaplain now serving as campus pastor in Los Angeles.

Do you feel like a hero? A martyr? Or a loyal citizen? Feel cheated out of some of your life? Do you believe war is necessary to stop communism and promote democracy? Do you resent demands that have been made of you? Feel guilty about your part in the war?

Better spend some time sorting out your feelings because you will be confronted with a variety of feelings and opinions at home. Some people feel that Vietnam is not of primary importance in the face of our domestic needs. Others feel that the war is wrong, others believe it is just. Not everyone will agree with you or listen to you. Hostile remarks against the war and its participants shouldn't be taken personally—no matter how personal they may sound.

And if discovering what the folks back home think about the war isn't enough to give you an Excedrin headache, here are a few more changes you will have to get accustomed to:

While you were gone—girls' skirts went up another inch or two; acid rock hit the music world; the local river is so polluted that swimming is no longer allowed; the air is polluted, too; Black Power is very real now and no longer just a phrase; college students are rebelling against their school administration; and everytime you turn around you see a picket line. So how's a guy who just spent some important time of his life in the service supposed to react to all this? There are different ways you could react. There's the way you would have reacted if you were a few years younger—like you were when you went into the service. You were just a kid then and not too interested in the problems of your community or country. But that was a long time ago.

How are you going to react to problems now? You've had time and experience to do a lot of growing up and maturing. You could react by giving everyone a fair chance to be heard before you finalize your opinions. Listen carefully to ideas, even the ones that appear to threaten your goals. Understand what people are saying.

The relationship you have with your family and your community will depend a great deal on how well you understand people and are able to communicate with them. Openness, willingness to participate, and accepting the challenge and risk are personality traits that are needed in our society. You are needed by your community to participate and to act as a responsible citizen.

Accepting yourself as the person whom God accepts in Christ is the basic relationship that will facilitate the re-establishment of old relationships and the developing of new ones. You may have to unlearn some of the ways of military life and be open for learning new ways in civilian living.

Going home isn't really such a hard job. There are lots of people waiting for you: family, friends, employer, church, community. They will also be waiting to help you. But one thing you can count on, nothing back home will seem exciting or worthwhile without Christ at the center of your life. He was with you throughout the service and brought you home safely. Don't forget Him.



Lee Brumback leans on a pole as he talks with some Vietnamese. Both he and the author, Aase Dybing, are Lutherans serving Vietnam Christian Service

A Tractor In Every Village

Fresh air, green fields and mountains, no barbed wire, no green uniforms or visible artillery: it is as if the Montagnard inhabitants of Di Linh have stopped the war for a moment.

Di Linh is one of eight places outside Saigon where Vietnam Christian Service is working. Before the Tet offensive there were four VNCS workers here. After the offensive the administration suggested that the Americans leave Di Linh, but Lee Brumback, a Lutheran from Virginia, who had worked here a year, who speaks the language and likes the area and its people, insisted on staying. Fred Gregory, a Quaker from Oregon, moved from a unit in Quang Ngai to join him.

Brumback, an agriculturist, takes care of rice growing projects, vegetable gardens and rabbits. Gregory, who speaks Vietnamese, works with handicraft projects and a loan program. With two Montagnard assistants, they make an efficient team which operates in about fifteen Montagnard villages near Di Linh.

They make arrangements for bringing more tractors for the rice fields, transporting Montagnard handicrafts to Saigon for sale, finding Montagnard teachers for children and adults.

A successful project is a small loan program which extends loans over two years at two per cent interest. "The Montagnards," Gregory explains, "use the money to rent land, buy animals and farm equipment. So far every single borrower has paid back. Let me add that only very few of these people can sign their names."

Another success is the sale of handicrafts. Montagnard blankets, crossbows, skirt material, musical instruments, bracelets, knives and baskets are sold at a shop in the USO in Saigon. Gregory adds that the Montagnards are making a good profit from the sale, but "of course we realize that this is a temporary business which will stop when the Americans leave. When the war is over most of these people will go back to their farming, which the war now prevents."

One tractor is now at work in the rice fields of Di Linh. It is owned by VNCS which rents it, along with a driver. Brumback would like to have a tractor in each village. The farmers are eager for it too, since water buffaloes are increasingly rare.

A remarkable strain of rice from the Philippines was used in the recent planting. Brumback will watch for its outcome in the November harvest. He has been promoting vegetable gardening, but Montagnards were not interested at first. He hopes for results, however, since the local school teacher has begun to stress the importance of vitamins to her students. So far, a fish pond has drawn more attention than the demonstration garden.

Brumback also brought rabbits to the Montagnard villages, starting the project by teaching school boys to build cages and giving them rabbits. Soon each village had ten rabbits; and gradually the Montagnards learned to like rabbit stew.

Much of their work was disrupted by the Tet offensive, but Brumback and Gregory look to the future. They would like to increase their staff, improve the dispensary which is run by their two Montagnard assistants, and concentrate on schools. "The Montagnards have got to get a better education," Lee Brumback urged, adding a plea for "more tractors, a hardware store, an irrigation pump, more pigs, to mention a few things . . . but first and last, schools."

A Typical Man In Vietnam

The following appeared in the newspaper of the USS Isle Royale and was sent to us by the Royale Courier's *advisor, Chaplain Edwin E. Sandvig.*

Most of the guys over here are 18 and fighting to make it to 19. The average age of the combat soldier in many units here is 18½. And what a man he is—a pink-cheeked, tousled haired, tight muscles fellow who under normal circumstances would be considered by society as half-man, half-boy, not yet dry behind the ears and a pain in the unemployment chart.

But here and now he is the beardless hope of free men. He is, for the most part, unmarried and without material possessions except possibly for an old car at home and a transistor radio here. He listens to rock 'n roll and 105 millimeter howitzers.

He just got out of high school, received so-so grades, played a little football, and had a girl who promised to be true.

He has learned to drink beer because it is cold and "is the thing to do." He is a private first class, a one-year military veteran with one or possibly three years to go.

He never cared for work, preferred waxing his own car to washing his dad's, but he is now working or fighting from dawn to dark, often longer.

He still has trouble spelling, and writing letters home is a painful process. But he can break down his rifle in 30 seconds and put it back together in 29. He can describe the nomenclature of a fragmentation grenade, explain how a machine gun operates, and use either if the need arises.

He can dig a fox hole, apply first aid to a wounded companion, march until he is told to stop, or stop until he is told to march. He has seen more suffering than he should have in his short life. He has stood among hills of bodies, and he has helped to build those hills. He has wept in private and in public and has not been ashamed at doing either because his pals have fallen in battle, and he has come close to joining them.

He has become self-sufficient. He has two pair of fatigues, washes one and wears the other. He sometimes forgets to brush his teeth, but not his rifle. He keeps his socks dry and his canteen full.

He can cook his own meals, fix his own hurts and mend his own rips—material or mental. He will share his water with you if you thirst, break his rations in half if you hunger, and split his ammunition if you are fighting for your life.

He can do the work of two civilians, draw half the pay of one and find ironic humor in it all. He has learned to use his hands as a weapon and his weapon as his hands.

He is now 19, a veteran, and fighting to make 20. . . .

A MIGHTY FORTRESS is published monthly for men and women in the U.S. Armed Forces in behalf of the 17,750 Lutheran congregations participating in the Lutheran Council in the U.S.A. by the Division of Service to Military Personnel, 2633 16th St., N.W., Washington, D.C. 20009. Address all correspondence to A MIGHTY FORTRESS, 315 Park Ave., S., New York, N.Y. 10010. Herb W. David, Editor. Carolyn M. Wittack, Associate Editor. Printed in U.S.A.

Lutheran

GIRL OF THE MONTH



"Valerie Engkjer always has a pleasing smile which springs from a radiant Christian personality," declares her pastor, the Rev. Lyle A. Rich. "She brings a ray of Christ's light wherever she goes."

Valarie was graduated last spring from Truman High School, Truman, Minnesota, where she was a member of the drama club and sang in the school choir and in a folk singing group. She was also a member of the 1967 Minnesota All-State Choir.

Trinity Lutheran Church in Truman has made good use of Valerie's musical ability; here she sings in the senior choir and directs the children's choir.

Valerie's talent and beauty have been recognized by qualified connoisseurs. She was chosen "Miss Truman" in 1967 and in 1968 was runner-up in the Minnesota Junior Miss Pagent.

At Thanksgiving

God, it's hard to be thankful, truly thankful, even in the best of situations. Harder still when you're some place that you don't want to be.

I thank "my lucky stars" when things go right. And curse "my fate" when they don't. All the while I keep forgetting that this is Your world, God, that You are in charge.

God, I want to rely on You. I want to feel that You're here with me—right now. Help me.

And help me to see all that I have for which to be thankful—Your continuing acceptance through Christ, family and friends, a church that cares, the privilege of serving You and my country.

Make me an instrument of Your peace that others may know Your presence. In Jesus' name. Amen.

Flightline Chaplain A Welcome Sight

By SGT. Edward K. Miller

Story and photos courtesy of U.S. Air Force.

When a man is hard at work on the flightline under the broiling Vietnam sun, repairing an aircraft engine or loading cargo, and a guy comes out there to greet him with a friendly word and a grin, well, they appreciate a man like that.

Chaplain (Capt.) Charles E. Seastrunk Jr., Columbia S.C., Protestant chaplain at Nha Trang AB, performs so much of his ministry on the flightline that the men jokingly consider building a revetment for him.

"I believe in getting out there and getting to know the men, their jobs and their problems," said Chaplain Seastrunk. "It's easier to establish communication with the men when you're dealing with them in their own environment, on their jobs."

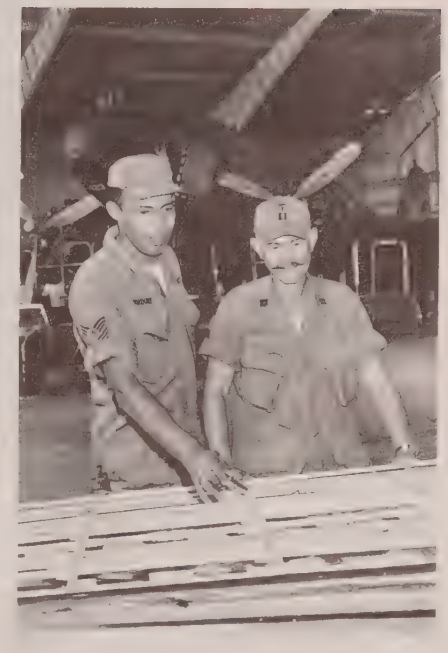
The chaplain, a former Army enlisted man during the Korean War, is a familiar sight to air crews, maintenance men and mechanics as he roams the flightline day and night, counseling, discussing problems and scaling them down to their proper perspective with his humor and insight.

He is a hard man to keep up with, and his spirit and vigor are contagious. Men working on top of aircraft spot him as he hikes down the flightline, and yell out the number of days they have left before they go home, especially if they are "shorter" than Chaplain Seastrunk.

"The morale here is much higher than it usually is on a remote base," he commented, "because these men see the job that is being done by the Air Force everyday and realize the importance of their jobs in this war."

The Chaplain has flown in every type of aircraft in use by the 14th Air Commando Wing at Nha Trang.

"I believe my church attendance has increased because the men know that I am personally concerned about their physical and spiritual welfare, their morals and their morale.



Chaplain Charles E. Seastrunk, right, gets some advice on wing repair from Master Sergeant James L. Oxendine, Pembroke, N.C., noncommissioned officer in charge of structural repair. Seastrunk, who has made a special effort to know the men and their jobs around the flightline at Nha Trang AB, is a pastor of the Lutheran Church in America.

I don't bug the men too much about church attendance. They know what I'm for, why I'm here and what I expect from them. Sometimes I invite a man to attend my Sunday morning 'preventive maintenance' meeting for a spiritual tune up. They get the idea," commented the chaplain.



Chaplain Seastrunk goes where the action is, and that includes a word with members of the 14th Security Police Squadron as they patrol the flightline.

UNDER ORDERS

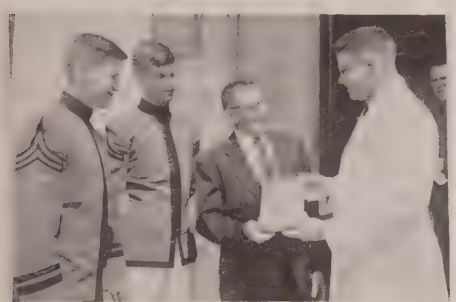


U.S. Air Force Capt. Donald W. Neal and SSgt. Clifford D. Weiser, who were classmates at Burbank (Ohio) High School, and are also fellow Lutherans, recently met half way around the world at Da Nang AB, Vietnam. Capt Neal, left, an AC-47 Dragonship navigator with the 4th Air Commando Squadron, Phu Cat AB, Vietnam, stopped off at Da Nang and immediately looked up his old basketball teammate, Sgt. Weiser. The sergeant is a heavy equipment operator with the 820th Civil Engineering Squadron at Da Nang.

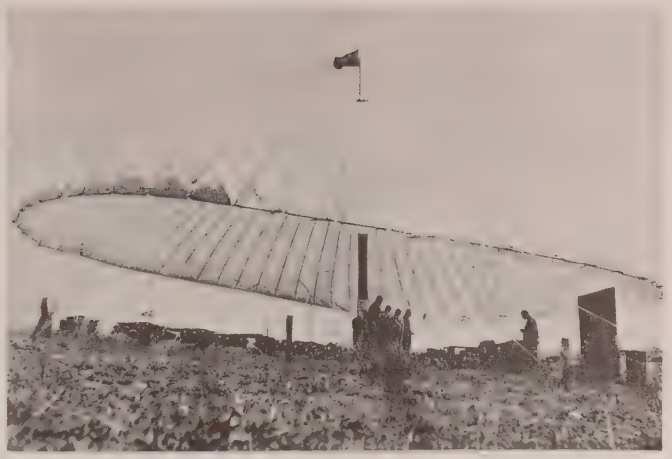
"We lived on adjoining farms just outside Burbank," said Capt. Neal. "In fact I lived with the Weiser family for six months during my senior year of high school when my family moved to another part of the country."

"The last time we met," stated Sgt. Weiser, "was in 1955 when I was returning from a tour of duty in Guam. I was being assigned to Stewart AFB, Tenn., so I decided to stop in Columbus, Ohio, where the captain was attending Ohio State. I didn't know at the time that we would have to go half way around the world to meet again."

Sgt. Weiser's home congregation is Salem Lutheran Church, Wooster, Ohio. Capt. Neal and his family are now members of First Lutheran Church, Waco, Tex.



Sgt. First Class William Harvey was presented a plaque in appreciation of his work in the Lutheran program at West Point. Sgt. Harvey, who retired from the Army after more than 35 years active duty, has served the Lutheran group for over 15 years. Looking on as Maj. Darrold Brickson presents the plaque are graduated cadets Louis J. Hansen (left) of Glendale, Mo., and John Frinak, Stanley, Wis., who also received plaques for their work with the Lutheran group.



Chaplains serving in South Vietnam have reported a shortage of chapels for worship services, but troops of the 101st Airborne Division have not let the lack of a building deprive them of services. They used this huge parachute as an outdoor chapel. They call it a "Prayerchute" and it is used in all religious services. (RNS Photo)



Men of DEEPFREEZE 68 who are wintering over at McMurdo Station, Antarctica, take communion at the Chapel of the Snows. Chaplain Jesse W. Essinger, a member of the American Luheran Church, administers the sacrament to (left to right) LT W. A. Schaefer, Jr., CES2 T. E. Plumb, SN D.D. Leseberg, and LCDR A. D. Kohler, Jr.

November 1968

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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in search of Christmas

The search for a place for the Christ-child to be born, told in the Gospel of St. Luke, is depicted by New York artist Barton Lidice Benes. The original work is oil on canvas. The young artist studied religious art at the New York Theological Seminary. (RNS photo)

Vietnam is a lousy place to spend Christmas. So is Thailand. So is Korea. So is Germany. So is Alaska. So is California if you live in New York.

There's only one place to be at Christmas time. Home. Mom and Dad. Turkey and mincemeat pie. Decorating the Christmas tree that always starts out looking too tall or too scrawny but somehow manages to turn out looking quite spectacular on Christmas Eve.

> Harriet, every year it's the same thing. You send me out into that crowd at the shopping center to pick out a tree and then when I bring it home you tell me it's too sparse. I keep telling you to come with me and help pick out the tree so you'll be happy with it, but you're always too busy.

The day before Christmas. The ritual preparations. Smells of Christmas baking permeate the house. Mom in her crisp little apron applying the star, holly, camel and sheep-shaped cookie cutters to the rolled out dough.

> Joe, would you have time to go to the bakery for me and pick up a fruit cake and some fancy Christmas cookies? I just didn't have time to make any this year.

And the joy of buying gifts. Gifts that are carefully secreted in the back of a closet until Christmas morning.

> Every year I swear I won't get stuck in the Christmas rush. But here I am again with the same old problem of what to buy for Mom and Dad. I could get Dad a shirt, but I just got him one for his birthday. And Mom talks about wanting things that I can't afford. If only this store wasn't so darn crowded.

(Continued on Page 2)

Mystery Surrounds Christ in Jungle

Standing in front of the 4th Engineer Battalion Chapel at Camp Enari, the 4th Infantry Division base camp, is a statue of Joseph with his son, Jesus. Just how a beautiful statue found its way to an Army camp in the central highlands of Vietnam was related to us by Dr. Frederick H. Roever, an Army medical officer and member of the Lutheran Church of the Holy Communion, Philadelphia, Pa.

Some months ago, a 4th Division Infantry platoon was carrying out a reconnaissance mission. The platoon had tramped many miles through the vast, desolate, primitive forests of Vietnam's central highlands and having marched deep into the jungle, the soldiers were very tired. But they pushed on, expecting enemy contact at any moment. They were far from any villages; the only inhabitants of the jungle were wild animals and the enemy.

Just as darkness was setting in the men approached a small clearing. One of the soldiers thought he saw a human figure. They all stopped suddenly. Several soft clicks were heard as the M16's were adjusted for automatic fire. Cautiously and quietly they approached the clearing, not knowing what to expect.

The figure was not the enemy. It was a beautiful white stone statue of Joseph with the child, Jesus. The troops were astonished. Their discovery was almost unbelievable. Why would such a beautiful and delicately carved statue ever be placed in the midst of the jungle, deep in the mountains and very far from any roads, people or churches? How did the statue ever get there? It was very heavy and the terrain was extremely mountainous and covered by dense jungle.

Other questions arise from this strange incident, such as what was the purpose of



having a statue of Jesus with his father, Joseph? Was the statue sculpted by a Vietnamese artist or a western artist? Was the statue a result of work done in that area by Catholic priests during the French occupation of Vietnam?

The statue was taken back to Camp Enari where it now stands outside the chapel—a reminder of the incident in the jungle, and a source of questions that may never be answered.

The mystery of Christ in the jungle remains unsolved, but the message it conveys is important to us all, especially to those who are far from their homes and churches this Christmas. The Lord is with us always, even unto the ends of the earth—even into the depths of the Vietnam jungle.

Lutheran Chaplain To VN Top Post

Chaplain (Col.) Gerhardt W. Hyatt, a pastor of The Lutheran Church-Missouri Synod, has been named to the top military chaplaincy post in Vietnam. He assumed duties in mid-October as staff chaplain in the United States Military Assistance Command.

Assigned to the headquarters of General Creighton W. Abrams, this country's commander in Vietnam, Chaplain Hyatt will supervise the religious activities of all allied forces chaplains there.

Chaplain Hyatt has been director of personnel in the Army's Chief of Chaplains Office in Washington for the past two years. He was responsible for the personnel management of approximately 2,000 Army chaplains stationed around the world.

Chaplain Hyatt entered the chaplaincy in 1945 in response to the call for chaplains following the Battle of the Bulge. He served as



Chaplain (Col.) Gerhardt Hyatt

a troop transport chaplain in the Pacific until the end of World War II.

At the start of the Korean conflict, assigned to the 24th Infantry Division, he joined Task Force Smith, the first United States Army unit to confront the enemy.

Christmas 1968

(Continued from Page 1)

Christmas 1968. Are you spending it in a lousy out-of-the-way place with a funny name? Where the people don't even hang tinsel and big blinking plastic stars over the streets? Where there are no Santa Clauses on every corner and no television commercials to tell you what your favorite girl wants for Christmas?

Then you may have the chance of a lifetime to celebrate the birth of our Lord in an atmosphere devoid of the commercialism that plagues our civilian world. For once in your life you will be able to look at this annual festival through eyes not blurred by the glare of too much tinsel and plastic ornaments.

Imagine the busiest street in your home town during the Christmas season, full of decorations and advertisements geared for the holiday buyer. Now try to imagine that same street, those same stores and windows without any vestiges of Christmas—between Thanksgiving and December 25. "Impossible," you say. "That just wouldn't be Christmas," you also say.

Perhaps. Perhaps not. It is up to you to discover for yourself what the spirit of Christmas really is.

Depending on where you are stationed, you may find the responsibility for celebrating Christmas completely on your shoulders. You may not be in a society that reminds you every moment of the day how many shopping days are left. You may not find yourself in a situation where the church can take care of planning your Christmas celebration.

On your own, you will be able to decide just what the spirit of Christmas is—for you. You may discover that regardless of whether or not the world around you is celebrating the birth of our Savior, it is still a festival of our church, a time of joy when we celebrate the new life that became ours when God chose to leave the comfort of His heavenly home and come to earth to live as a man and to suffer the pain of man.

You may remember this some day as the time you spent Christmas alone with God, just the two of you celebrating new life. Or perhaps it will be a different kind of Christmas with a few buddies and God. Or it may turn out to be the time you spent Christmas with people who sang "Silent Night" in a language you didn't speak, but you knew the meaning of the words to the hymn.

Someday when you are out buying a Christmas tree at the local shopping center and wondering what to get your wife for Christmas and how you're going to pay for all the presents you bought for the kids, remember that once you were alone in a strange country and discovered that Christmas is truly in the heart of man.

Walther League Reshaped; LCA Holds Youth Convo

Restructuring of their organization into a youth-led and issue-oriented ministry of the church was voted by an overwhelming majority at the International Youth Gathering of the Walther League, youth auxiliary of The Lutheran Church-Missouri Synod, held at Purdue University August 19-23.

Some 2600 Lutheran teenagers representing 4500 youth societies throughout the U.S. and Canada gathered in Lafayette, Indiana to celebrate the 75th anniversary of the organization and rechart its structure.

The new youth-led program will be directed and administered by a youth council composed of six elected general representatives and six appointed regional staff members. Each of the staff members is assigned to a specific region of the United States or Canada to counsel and guide local league societies in developing their own structures and programs and in tackling the first issue chosen by the reorganized League.

The League's "Gathering" adopted as its first major special-issue project "The Hunger Chain"—involving the youth directly in hunger's "many links, including the causes, results, . . . and most especially ourselves personally with the PEOPLE who are the victims and attackers of hunger."

The resolution stated: "The Hunger Chain involves the linkage of several problems which are created by/or result in hunger—such as poverty, racism, apathy, selfishness, ignorance, over-population and other types of involvement which may grow out of local needs."

Letter to Pres. Johnson

A special letter calling for "priority" action "now" by Congress in confronting the problem of world hunger and bearing the signature of over 2000 Lutheran teenagers was sent to President Johnson.

Citing "hunger-induced" deaths daily of some 10,000 people and the severe malnourishment of two-thirds of the world's population, the letter said: "We do not see why 60 million acres in the United States should be earning money by NOT being farmed when statistics exist such as those quoted earlier. We are aware of the problems inherent in bringing the land back into use, but we think the United States is more than able to pay the price."

The letter concluded: "Hunger should not be a party issue. It goes beyond party lines. All Congress needs is to know that people ARE concerned. We hope our letter is a start in recognition of this fact."

Dr. Oliver Harms, president of The Lutheran Church-Missouri Synod, commended the assembled teenagers for their seriously informed approach to major world problems and urged them to "confidently do your very best to make whatever you decide here operate as effectively as possible in the years immediately ahead."

The new League will function as one special youth ministry program of several under general sponsorship and supervision of the Board for Young People's Work of The Lutheran Church-Missouri Synod and its various District Youth Boards, with whom it will also maintain close consultative and advisory relations. Newly appointed executive secretary of this Board is Mr. Ben W. Eggers, who will supervise the Synod's new "Office of Youth Ministries" at its headquarters building in St. Louis.

LCA Youth Discuss War, Poverty, Race

A statement critical of U.S. involvement in Vietnam but asking young people "to strive to obtain knowledge and understanding to contribute to the formation of a national will to find a just solution" in the Southeast Asian conflict was adopted by Lutheran Church in America teenagers at a Youth Convo held at Lenoir Rhyne College in Hickory, N.C.

The 211 persons attending the Youth Convo sponsored by the Commission on Youth Ministry of the Lutheran Church in America met Aug. 18-21 to discuss the issues of War, Poverty and Race.

Steve Corriher of Salisbury, N.C., said that the statement of war "certainly does speak for a majority, but a very simple majority." He added that it "overlooks the atrocities and immoralities of the other side." He also charged that Convo planners had provided the young people with one-sided materials on the war discussions.

Convo manager, the Rev. Clair Hoifjeld of Philadelphia, replied that although anti-war groups had responded with materials, government agencies requested to send materials had not done so.

The statement on Vietnam said in part that the United States "through international and domestic political mistakes, has created an ungodly and hideous condition in the Republic of Vietnam."

It charged that the U.S. had failed in Vietnam militarily "in its original intention as an advisor," and in its attempt to "unify" the Vietnamese through a pacification program.

The group reporting on race relations presented a statement entitled "A White Christian Pledge," which states: "We have a responsibility. We must realize that we are a nation divided by white racism. We caused this division between black and white.

"Yet, we must understand that there is only one race—the human race. Black is beautiful, white is beautiful, people are beautiful."

An "Open Letter to Those Who Love" adopted by the Youth Convo declared: "The church spends more money on stained glass windows than on the poor. . . . We have learned to cry this week for 40 million Americans who live in poverty and the 10 million who are starving."

Offer to help ACT

The group reporting on its discussion of poverty spoke of the $6.5 million urban appeal the LCA approved last June at its annual convention in Atlanta, and demanded that youth be a part of the appeal.

"We as concerned Christians voice our overwhelming support for the issues which underscore this goal, and we offer ourselves to the LCA to actively participate in the work involved in the raising of these funds from local congregations and in the approach of justice and social change in the church."

In response to this request, the Rev. Dr. Robert J. Marshall, president of the LCA, announced that Mr. G. Frederick Schott had been appointed youth chairman for the emergency needs appeal. Mr. Schott, 25, is in his senior year at Lutheran Theological Seminary at Columbia, S.C., and will be engaged primarily in rallying the youth of the church to support ACT—Act in Crisis Today, as the 15-month drive is called.



Participants of the "Youth Convo," sponsored by the LCA's Commission on Youth Ministry, chat against a background of the study materials prepared for the conference. (RNS photo)

Letters

I enjoyed reading the article, 'Can a Christian Participate in Killing?' (Sept. 1968). I have one question . . . The Bibles that are given to the soldiers here are very nice. But the commandment that says 'Thou shall not kill' is written differently. It says: 'Thou shall not murder.' Would you explain this (difference) to me.

PFC Darrel L. Gust
Good Hope Evangelical Luth. Church
Garden City, Michigan

You did not indicate what Bible you were given (there are various translations). However, the American Bible Society translation of the New Testament, entitled *Good News for Modern Man,* published in 1966, chooses to translate the Greek word *soneveuseis* with the word "murder." Older translations into English uniformly use the word "kill" as the translation of Matt. 19:18. The reason for so doing is probably that "murder" is more nearly the modern equivalent of what we believe the meaning of the original text was. The ancient Jews were not hesitant to kill animal life for food. In fact there are some who would argue that the prohibition applies only to a fellow-Israelite. In our time "murder" is a term restricted to the description of an act which takes the life of another human being. There are even degrees of murder distinguishing between those acts which were premeditated, spontaneous, or unavoidable. But all meanings of this term involve the destruction of a fellow human being.

A Mighty Fortress invites you to write to us if you have a question or comment about a point that is made in an article. Letters should be sent to: Editor, *A Mighty Fortress,* 315 Park Avenue South, New York, New York, 10010.

We would appreciate receiving the name of your home congregation. Letters must be signed; names will be withheld upon request.

UNDER ORDERS

CAPT. STEPHEN D. GULBRANDSON received the Distinguished Flying Cross, Purple Heart, and Air Medal with Oak Leaf Clusters at ceremonies in Thailand for his valor in action in Southeast Asia. Capt. Gulbrandson, in spite of a crippling hit to his own aircraft, brought crippled wingmen to safety in air action over Vietnam. A member of Zion Lutheran Church in Glendive, Montana, Capt. Gulbrandson is now stationed at Hill Field, Ogden, Utah. While serving in Vietnam, he was credited with 148 combat missions with 100 missions over North Vietnam.



Gulbrandson

CW-2 FRANKIE BALLARD, a member of St. John Lutheran Church, Hubbles Corner, Sunman, Indiana, was awarded the Army Commendation Medal with "V" device for heroism in connection with military operations against hostile forces in Vietnam. Chief Warrant Officer Ballard took three of his men through a hail of incoming mortar rounds to assist in evacuation procedures of wounded comrades. Ballard will return to the U.S. in January 1969 to be reunited with his wife, Joan, and their three sons.



Ballard

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Lutheran Beauties Adorned '68 Pageant



These four lovely girls, who were contestants in the Miss America pageant in Atlantic City, N.J., on Sept. 7, are members of Lutheran Church-Missouri Synod congregations. From left, Leslyn Hiple, member of Our Savior Lutheran Church, Canton, Ohio; Carol Ross, member of Immanuel Lutheran Church, Burns, Wyo.; Marilyn Kay Brahmsteadt, member of Immanuel Lutheran Church, Wisconsin Rapids (Miss Wisconsin); and Patricia Joy Burmeister, a member of St. John's Lutheran Church, Wilmette, Ill. Miss New York was one of the 10 who participated in the finals. A student at Eastman School of Music, Rochester, N.Y., she sang an operatic aria in the talent competition. Miss Wyoming was given an award for the "most talented nonsinging" performance. Miss Illinois, Judith Ford of Belvidere, was named Miss America. All 50 girls in the contest were college students.

(Lutheran Witness Reporter photo)

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Caution: Cigarette Smoking May Be Hazardous To Your Health

By DAVID BARKER

Reprinted by permission from The Lutheran, December 4, 1968.

I'm the kind of person who needs to belong. When a pack of cigarettes is passed, I take one and light up because it gives me the comfortable feeling that I'm part of the group. A cigarette is a sort of common denominator.

For me, a cigarette is a way of talking without words—communing I think they call it. It's a way of declaring, "Sure, I'm one of you. We like to do the same things." The blue haze that rises wherever we get together is a part of every smoker's vocabulary. We say it with smoke.

So much for one cigarette. But I'm not sure this explains the forty or so I inhale every day. I have my first one before I dress in the morning. (After twenty-five years who should have to prove to his wife he belongs?) And one after coffee and one driving to work and one before I punch the clock and one when I get to my lathe. Forty a day.

I didn't intend it that way when I started. I just took an occasional one to be sociable—to keep from explaining all the time. But soon I was carrying my own and it wasn't long before I was smoking by reflex.

Programmed for Smoking

Right hand to left shirt pocket, two raps on the pack, left hand to left jacket pocket, a couple of flicks of my thumb on the lighter, a cheek-hollowing suck to get the smoke into my innards and a fumble to put the pack back into my shirt pocket. My hands got trained to the motions. Forty times a day really sets the habit. You're programmed.

But I think it's worth it for my friends' sake. Or I thought it was until two weeks ago. That's when they came to get my neighbor, Leonard, three doors up the street. The black station wagon sitting there with its back door gaping open gave me the creeps. It looked like a tomb. The whole neighborhood was quiet that day.

Len was forty-six. He had a lobe removed from his left lung seven months ago. It seemed like no time before he was walking around the yard, and went back at his job. What a whiz these modern doctors are! But then he went back to the hospital. They hadn't got it all. He started on cobalt treatment, and was he sick!

I saw him in the hospital. He was courageous. We both were. He talked about what he was going to do when he got out and I cheered him on. But when our eyes met, I knew what he was thinking and he knew what I was thinking. I didn't offer him a cigarette for fellowship. I didn't even smoke in his room.

We communed all right—there were no words—but I didn't like what we were saying to one another. I remembered the time he was raking leaves and I went over and we stopped for a smoke together. One of my forty for the day. One of his fifty. Neither of us wanted to talk about old times.

Dad Was a Smoker

I think I'm different from Len, though. I'm a stronger man, more athletic, with a good health record. I get plenty of exercise and don't notice any shortness of breath. I tell my wife this when she worries that I'm smoking too much, but she asks me why I cough like I do when I first get up. Sometimes I explode and wheeze and strangle till I think I'm going to turn inside out.

My father used to cough like that when I was a boy growing up in Kansas. He'd start the day with a cigarette and then while he was fixing the furnace I'd hear these awful hacking, heaving, strangling sounds as he coughed and gasped his lungs into working order for the day. He died when he was 57.

I'll have to admit that when I found Len in a ward with three other men trying to recover after lung surgery, I felt fluttery in my stomach. Maybe he isn't such an exception as I thought. Quite frankly, I'd just as soon not think about the way I felt when I left the hospital that day. Four fellows in one big room!

To make matters worse, the American Cancer Society keeps saying these sly little things to me on radio and television: "If you think you're dying for a smoke, you may be." A long pause. And the other day while I was driving home from work a commentator referred to some study showing that eighty out of eighty-one people operated on for lung cancer were smokers. Maybe I'm not such an exception either.

I'll admit, as brave as I act, I'm a smoker who's nervous. When my buddies and I make our little jokes—some of them pretty raw—

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I laugh as hard as any of them. When my wife pleads with me about our two little boys, four and seven, I turn her off with a blue-fringed word or two. So far as others know, nothing gets to me. I keep rapping the pack and flicking the lighter. Forty times a day.

But inside, I'm not as tough as I pretend. It's not the cost or smell or inconvenience that bother me. I can handle those arguments. If I feel a bit cornered, I just hurl a few hard words against "the Puritan ethic" and turn my mind elsewhere.

What really gets to me is something deep and mysterious I know about myself. It's out of style to talk about it, so I never do. But that doesn't keep me from thinking about it. Whenever someone else mentions it, I shut him up fast, especially if anyone is around. But I do this because I'm sensitive. I know that what the other fellow is saying is true.

A Lack of Respect

The deepest truth I know about myself is that somebody made me. I don't mean my mother. I heard a scientist talk about the processes of life—biochemistry he called it—and it was pretty sharp. But while he was talking the thought struck me—who made him so he could learn all this stuff and talk as he does?

This is going to sound funny but I'll tell you anyhow. The cashier in our front office quit smoking recently. He used to fire them up one after another. I asked him how come the change. He told me kindly but bluntly that religion had a lot to do with it, something about learning who he was and why he was alive.

I won't go into all the specifics, but what he said makes lots of sense. The truth for me is, I smoke because I don't respect my body. And I don't respect my body because I don't respect my Maker. But I'm getting closer to being serious about this. Any day now, in fact, I'm going back to that cashier and say—"tell me how."

The U.S. Wallet as Viewed in Saigon

By THOMAS W. KLEWIN

Reprinted by permission from the October 29, 1968 issue of The Lutheran Standard.

"You Americans can afford the luxury of talking about God, heaven, and the soul. You have everything you need to take care of all your wants. How would you feel, though, if you didn't have enough to eat or never possessed enough money?"

The words poured from the lips of an angry, frustrated young man—angry at the world, his country, and most of all at his lot in life. He was a Vietnamese student and an innocent victim of the warfare now bitterly raging throughout South Vietnam.

His home had been in a small country village in the heart of the delta region. The Viet Cong have periodically overrun his village and exacted their tribute from his people. Since he was a college student, conversant in both French and English, he was suspected by his own people and considered a potential menace to the Communists. He had no place to go but to Saigon. His future was uncertain and clouded. Whatever his dreams might be, they would have to wait until the Viet Cong are defeated, if they are.

I met him in the famous marketplace of Saigon. He had volunteered to act as my guide and interpreter in the hopes of earning a few of the precious American dollars I was carrying in my wallet.

He didn't know I was a military chaplain. For him I was the symbol of the promised land about which he dreamed. He knew Americans were well fed, well clothed, well housed, and owned every conceivable luxury. His vision of the perfect life encompassed a material-filled world where all his needs, wants, and even whims could be filled.

Envy and Bitterness

There was no deep resentment against me or even against the United States—only envy at my seeming good fortune and bitterness at the slow progress his own country was making toward that day when he too could have a world overflowing with material possessions.

Whenever I traveled in Asia this young man's hopes were reechoed by those I met. Each person seemed to say: "Someday I'll have that kind of life, and the good things will also be mine."

The words of that young Vietnamese student come back to haunt me. They point a finger at us in America and say: "You've taught us to want material things. Your life tells us happiness can come from possessing things. If your material possessions give you a deep sense of security, then we want that same kind of security."

Why do our Christian convictions about the primacy of God and the hope of eternal life fail to shine through the trappings of our day-to-day living? The young man in Vietnam had seen and carefully observed thousands of Americans as they traveled through his land. Few, if any, left an impression that faith in Christ can and must have priority in the life of an individual.

The young man was frankly surprised at my interest in the state of the church both in Saigon and through South Vietnam. He automatically assumed that I'd ask to see the shops where my American dollars could buy something uniquely oriental. He could not grasp that I needed no material things stuffed in my suitcase to make my trip a success.

From those few days spent in the capital of a war-torn nation I discovered the inherent danger confronting every child of God who lives in our Great Society. It doesn't require any consuming passion for money, a single-mindedness in acquiring material things, nor even any extra expended energy to live a material-centered existence. Everything in our modern American way of life is automatically geared toward a total involvement in things we can see, hear, smell, taste, sense, and touch.

Learning Who to Trust

An angry young Asiatic made me realize how relatively easy it is to relegate God to the fringe areas of life and transfer basic trust from him to the by-products of our modern, highly sophisticated, and productive economy—excellent medical care, good living, social security, insurance, and a bank account which allows me to buy whatever I feel I really need or want.

As I rode home in our giant Air Force cargo plane I couldn't help but recall the words of a man of God who wrote: "Lord give me neither poverty nor riches . . . lest I become full and deny thee and say, 'Who is the Lord?' "

I learned a second lesson from that young man. He dreamed of a life hedged by material security. Yet he was wandering the streets of Saigon earning a few dollars from his work as a guide and interpreter because there is no real security in material things. The Viet Cong had taken his village from him, denied him the opportunity of putting his education to use in a well-paying position, and they threatened his very existence as an educated student.

Sitting in the security and safety of my plane high over the jungles of that war-torn country, I took a long hard look at my wallet. It offered me so much, or at least it seemed to offer so much to that young Vietnamese. Yet what would it have profited me if I were taken captive by the Viet Cong, or if it deluded me for a few more years until I stood on the edge of eternity?

The last time I saw that Vietnamese student, I held out my hand and said: "I could give you the few dollars I've left in my wallet, and there aren't many, and you could feel some American was being kind to you. But I'd rather leave you with the memory of one American who asked you to visit a few churches with him. For that is where ultimate security and hope are—in that cross shining from a handful of steeples in your city."

DSMP Launches New Program Of 'Field Service Ministry'

The Lutheran Council in the USA has launched a new program through its Division of Service to Military Personnel to widen and intensify a spiritual ministry to more than 125,000 Lutherans serving in the United States armed forces.

The new program calls for closing five stateside and three overseas Service Centers and the establishment of "A field service pastor ministry" in fifteen areas in this country and abroad.

In each area, a field service pastor will both conduct and coordinate the Lutheran ministry and para-military personnel, working with chaplains, civilian pastors, congregations, and isolated groups of Lutherans.

Overseas centers to be phased out include those in Tachikawa, Japan; Koza, Okinawa, and Kaiserslautern, Germany. Centers at Seoul, Korea, and Olongapo, the Philippines, will be maintained. Spiritual ministries in centers at Agana, Guam, and Bangkok, Thailand, will be enlarged but recreational activities terminated.

Stateside centers will be closed in San Francisco and San Diego, Calif.; San Antonio and El Paso, Tex., and Jacksonville, Fla.

Facilities in Killeen, Tex., and Jacksonville, N.C., will be maintained, but Lutherans in those areas will be encouraged to assume increasing responsibility for their operation.

The center in Charleston, S.C. it is hoped can be transferred to area Lutherans who have expressed interest in supporting the ministry there.

Reasons for the changes in the program were expressed by Dr. William J. Reiss, executive secretary of the DSMP, who observed that "as new situations arise in the military, and in theaters in which U.S. armed forces are stationed, the churches must adopt new approaches if their ministry to men and women in uniform is to have maximum effectiveness."

During the past ten years, he noted, recreational and snack facilities of the finest order have been made available at practically all military installations. "Consequently," he added, "the need for the church to provide such facilities by means of service centers is becoming less and less . . . It is also a matter of record that the bulk of casual visitors to Lutheran Service Centers are neither Lutheran nor potential members of the Lutheran church."

"The need as well as the opportunity to place a greater emphasis on a spiritual ministry . . . is everywhere evident," he said.

Boxing, Football Standout Tackles Army Chaplaincy

By SP ROBERT MAST

High on a hill at Fort Benning, Ga., commanding the runways of Lawson Field, stands a white chapel. Known as the Airborne Chapel, its location suggests all the power of the Airborne, and the strong role faith plays in the military.

Chaplain (Major) Conrad Walker is one of two chaplains who share this chapel and its responsibilities to Airborne trainees in the 4th Student Battalion, The Student Brigade.

Chaplain Walker, through his own experiences, is able to set an admirable example to persons undergoing the rugged Airborne course. The 36-year old chaplain was once faced with a choice between professional football and the life of a Lutheran pastor. Chaplain Walker has since helped many of our nation's servicemen keep courage and faith during the trying circumstances of war and military training.

He was born in Herrick, Ill., the son of Mr. and Mrs. Don D. Walker, and was brought up in Illinois.

While in high school, he lettered in boxing, track and field, baseball, football and basketball. He also participated in boxing tournaments throughout the mid-west. Fighting as a representative of Rockland, Ill., he became Mid-West Golden Gloves Champion from 1949 through 1952.



Conrad Walker was a hard charging guard on the University of Washington's football team. Later he had a choice to try out for the Green Bay Packers or attend a seminary. He chose the latter.

After high school he attended the University of Washington in Seattle and held the West Coast Golden Gloves Championship from 1952 through 1954. He spent over nine years in the amateur ring, winning 71 out of 76 fights. He fought in an amateur standing so he could remain eligible for college football, which he played well as a guard for Washington.

As academically inclined as he is athletic, Walker studied history, psychology, philosophy and physical education. He received a Bachelor of Arts degree in 1954. As a student he pledged Sigma Nu social fraternity.

There was no professional football draft in those days, but Walker was offered a chance to try out for the Green Bay Packers. He turned down the offer and enrolled at Luther Theological Seminary, St. Paul, Minn., where, after four years of study, he received a Bachelor of Theology degree and was ordained a Lutheran pastor.

Originally commissioned March 28, 1957, in the Minnesota National Guard, he attended Chaplain School at Fort Slocum, N.Y., following his graduation from the seminary. Remaining in the Guard, he served as parish pastor at Shiloh Lutheran Church, Elmore, Minn., from 1959 until 1962, when he entered active service.

After coming on active duty, Chaplain Walker served at Fort Campbell, Ky., until 1966, when he went to Vietnam with the 173rd Airborne Brigade (Separate). While at Fort Campbell, he coached boxers in the 2nd Battalion, 101st Airborne Division and the 502nd Airborne Battle Group.

While in Vietnam, Chaplain Walker served with the 2nd Battalion, 503rd Airborne Battle Group and with the staff of the 173rd. He also participated in the one combat parachute jump the United States made in Vietnam, near the Cambodian Border, Feb. 22, 1967.

For his actions in Vietnam, Chaplain Walker was awarded the Silver Star, Legion of Merit, Bronze Star Medal with "V" device for valor, Purple Heart and Army Commendation Medal.

He arrived at Fort Benning following his tour in Vietnam, and is now the senior chaplain in the Student Brigade.

At Fort Benning, as in Vietnam, Chaplain Walker sets an example of courage and pride for the Airborne trainees. He is a master parachutist, having made over 200 jumps, including the combat jump. He jumps regularly with trainees during their final week of airborne instruction when they must jump five times from an aircraft, in flight, to qualify for their wings.

If a trainee has qualms about jumping, it is not uncommon to hear Chaplain Walker yelling "Geronimo" with the trainee on the way out of the aircraft door.



Ex-pugilist and ex-football player, Chaplain Walker is seen here in working clothes. It is not uncommon to see him "hitting the silk" along with a group of trainees.

Lt. Col. Clifton M. Tatum, 4th Student Battalion commander and the chaplain's commanding officer, has this to say:

". . . Having worked with Chaplain Walker for several months, I have found him to be an outstanding chaplain and an outstanding soldier as well. This is emphasized by the fact that he was recently chosen from the secondary zone for promotion to lieutenant colonel. This, in itself, is an exceptional accomplishment.

"Chaplain Walker is a firm believer in getting to the heart of any problem which is presented to him. His manner of dealing with 'young troopers,' as he calls them, has gained him respect and confidence.

"He does not speak of his own accomplishments but rather of those which the students can achieve."

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UNDER ORDERS



CAPT JOHN F. MIKO was presented the Silver Star for "gallantry in action as an F-100 pilot while serving against an opposing force near Loc Ninh, Vietnam." He has also received the DFC. Capt. Miko, a member of Lutheran Church of the Advent, Glendale, is now an F-100 instrument instructor at Luke Air Force Base, Arizona. Miko is a 1962 graduate of the United States Air Force Academy. After pilot training he served a tour of duty in England before going to Vietnam.



A1C LYNN A. CARLSON, a member of Trinity Lutheran Church, Truman, Minn., has just started an 18-month tour of duty at Anderson Air Force Base, Guam. He is working on C-97 planes, familiar to the men on Guam as the planes that take them out of Guam for R&R trips.

Lutheran College Directory

AUGSBURG COLLEGE, Minneapolis, Minn. 55404. Bachelor of Arts degree offered in 29 major areas of study. Students may spend part of their time studying at European institutions and receive full credit. Write Director of Admissions.

BETHANY COLLEGE, Lindsborg, Kan. 67456. Bachelor degrees in Arts, Music and Fine Arts; also cooperative degree program in engineering with University of Kansas, Kansas State College, Wichita, State University and New York University. Write Director of Admissions.

CONCORDIA TEACHERS COLLEGE, River Forest, Ill. 60305. 40-acre campus in the western Chicago suburb. Degrees: B.A.; M.A. Ed. Prepares men and women for teaching. Graduates serve particularly as elementary and high school teachers in The Lutheran Church-Missouri Synod. Write: Director of Field Services, 7400 Augusta Street.

GETTYSBURG COLLEGE, Gettysburg, Pa., 17325. Degrees: B.A.; B.S. Mus. Ed. Founded in 1832, has the distinction of being the oldest Lutheran College in America. Located at the site of an historic shrine, quiet rural setting, yet accessible to Washington and metropolitan areas of the East Coast. Write: Director of Admissions.

PACIFIC LUTHERAN UNIVERSITY, Tacoma, Washington, 98447. Degrees: B.A.; B.S.; B.Bus. Ad.; B.A. Ed.; B.F.A.; B.S. Med. Tech.; B. Mus.; B.S. Nur.; M.B.A.; M.N.S.; M.A. in fields of Ed., Humanities, Soc. Sc. Write: Director of Admissions.

THIEL COLLEGE, Greenville, Pa. 16125. Bachelor of Arts degree in 20 major areas of study. Optional guaranteed cost plan helps students forecast their four-year educational expenses. Write: Director of Admissions.

Lutheran

GIRL OF THE MONTH



Our February choice for Lutheran Girl of the Month is a lovely Valentine from Spartanburg, S.C., Nan Neumeyer.

Nan entered Winthrop College, Rock Hill, S.C., this past fall where she plans to major in Home Economics.

As a member of Saint John's Lutheran Church, Spartanburg, Nan was active in all phases of her congregational life. Her special interests were the Luther League and the youth choir.

When Pastor Everette Lineberger nominated Nan, he not only pointed out her activities at church, but emphasized her friendliness and charming disposition. "Everyone who knows her loves her," he said. We think that makes her an idea choice for our Valentine!

February 1969

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

Mailed by:

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That's funny, it sure doesn't look like a church

By BERNIECE ROER NEAL

When you were a child, you probably placed your hands back-to-back, locked your fingers, then closed your hands and recited:

"Here's the church house
Here's the steeple,
Open the doors,
And see all the people."

How simple life used to be . . .

Recently, as I drove up to visit the new St. Martin de Porres Catholic Church in Hazelwood, Mo., I found myself muttering, "That's funny, it sure doesn't *look* like a church."

For this church, along with most of the newer ones, looks like anything but a house with a steeple . . .

There is no doubt that many modern churches are causing some very emotional outbursts from many people. Not only because of style, but also because of size, function, and cost. I decided to perform a one-woman survey of some of these new fangled trends.

Why don't you come along?

First question: WHICH STYLE? TRAD OR MOD?

So it doesn't look like a church. Does it matter?

I asked a cab driver in St. Louis, Missouri.

"Yes," he said. "It should *look* like a church. Not like a night club. Years ago, from blocks away, you could tell a church was a church. But not anymore. And I think a church should have a symbol—like a cross."

I asked a professional architect, Mr. Verner I. Burks, of Burks and Landberg, St. Louis, if a cross were necessary on a church building.

"No," he replied. "I think it's a kind of crutch."

But shouldn't a church *look* like a church?



"Years ago, from blocks away, you could tell a church was a church."

"Yes," he said, "it should look like a church. Not like a library, for instance. A building should transmit, somehow, a feeling. *Its* feeling. For example: a bank: permanence, security. A ski lodge: playful intent of its users. A church: the attitude of parishioners."

Would that mean the grandest building of all—precious materials and a futuristic design?

"Not at all. A spartan ghetto church is not likely to be made of marble. However, a meticulous laying of brickwork, for instance, can give the suggestion of great dignity and beauty."

Sounds simple. But is it? Even where money is no problem, and the congregation rightfully anticipates a church of great dignity and beauty, the finished building can evoke serious dissatisfaction.

The new National Presbyterian Church and Center in Washington, D.C., cost $8.5 million and seats 1,250 in its sanctuary. Wolf Von Eckardt, a critic for the Washington POST says it's "ugly." Its architect terms it "exemplifying the church of today." The critic terms its style, "Mod-Gothicist." He adds that it is difficult to find the entrance.

Another architect, Gyo Obata, whose designs have brought him many major citations, including the Church Architectural Guild of America Award, has said, "Generally speaking, I think many modern churches are meaningless. These bad churches say, 'I really don't care.' On the other hand, if anyone asked me to do a purely Gothic—or Middle Ages—church, I'd ask him to go elsewhere. I stress this, not because I design contemporary buildings, but because an architect just doesn't go backwards."

In fact, it is difficult to find an architect speaking out for the purely traditional style church. Yet, when setting eyes upon lovely old St. Bride's in Fleet Street of London, for instance, one wonders how we can ever forsake the style completely. That smallish Anglican Church is as lovely inside as out. Christopher Wren must have been eyeing a wedding cake when he designed the exquisite four-tiered steeple.

It looks like a church.

Is that important? Or, as with each parishioner, is it what goes on *inside* that's important?

Second Question: ARE SOME CHURCHES GETTING TOO BIG FOR THEIR BENCHES?

Tulsa, Okla., has a skyscraper church. . . . It was completed in 1929, and its present value is over $5 million. Its adult membership is over 6,000 and the church school over 4,000.

I visited this 14-story Boston Avenue Methodist Church, and as I studied the long directory in the lobby before taking the elevator to the 12th floor to see the minister, a wild picture ran through my mind.

Having been a mother collecting her children after Sunday school in an average-sized church, I visualized the bedlam which might occur here to a family of, say six children. Infant Mary is collected on the second floor south, 2-year-old Peter on the first floor east, 5-year-old Michael is captured on the fourth floor west, 9-year-old Robert on the third floor north, and it is assumed that 18-year-old David can make it down from the eighth on his own and meet the others on the 450-car parking lot—if he can find the car. . . .

Is the heaven-scraper church an improvement? Does it look like a church? Feel like a church? Function as a church should? Is a church building containing lobby directories and elevators and harried ministers a sanctuary for weary and frustrated businessmen? Or is there too much of the Empire State Building in it?

Willoughby Marshall, a Cambridge, Mass. architect, predicts that we'll build smaller churches and more of them. And that many persons feel that any church seating more than 500 people is probably too big.

Do you agree?

Third Question: SHOULD A CHURCH BE BUILT FOR WORSHIP ONLY?

One architect told me that church leaders today want a building to express a God who is involved in *human affairs*.

The award-winning and much publicized church designed by the Burks and Landberg firm, the Hope Presbyterian Church in Creve Coeur, Mo., is a powerful expression of that idea.

Its 50-by-80-foot main room dimensions were

(More on Page 2)



Is the heaven-scraper church an improvement? Or is there too much of the Empire State Building in it?

A MIGHTY FORTRESS

Vol. XVIII New York, N.Y. March 1969 No. 11

Churches Without Visible Members

The work and ministry of Lutheran chaplains is not deterred by combat, rotation of troops, or their own unpredictable situation and schedule.

Each year many men and women are baptized and/or confirmed into the Lutheran faith. But what congregation do they join—particularly if they are in the jungles of Vietnam?

In Washington, D.C., there is a church that never sees most of the members. Luther Place Memorial Lutheran Church actually has two congregations: one group that shows up on Sunday morning and another group that can't attend because they are scattered all over the world. That second group, the invisible members, are servicemen and their families who comprise the 1,000 children and 600 adult members of the Military Congregation of Luther Place.

This special military congregation was established by the Lutheran Church in America. Mrs. Margaret Pfanstiehl has volunteered time to maintain the records and to correspond with chaplains and members and to prepare the monthly mailings.

Many will leave the military and transfer their memberships to congregations in their home towns. Others will remain members of Luther Place for a long time.

The Lutheran Church-Missouri Synod has established a similar program of ministry to the military. Christ Lutheran Church in Washington, D.C., is the home of Christ Lutheran Church Military, which maintains contact with approximately 1,500 persons—almost 600 communicant members, 283 prospective members, 318 on the cradle roll, and 308 on the Sunday school roll.

A member of Christ Church Military receives tracts and spiritual publications, a communion record card, and Sunday church bulletins bearing a special message to the member overseas from the pastor, the Rev. Edgar J. Mundinger. Where families are stationed at military bases abroad, Sunday school materials are sent to the children, from cradle roll to confirmation class, plus a quarterly letter to the parents; birthday cards and special magazines are sent to the children, depending on the age of the child. Members also receive the regular monthly mailings from Synod's Armed Forces Commission.



During services on the Landing Zone at Vandergrift Combat Base, South Vietnam, CHAPLAIN WALLACE B. TURNER, Lutheran Church-Missouri Synod, baptized CPL ANTONY GLEATON, whose home is in South Los Angeles, Calif. CPL Gleaton is now a member of Christ Lutheran Church Military in Washington, D.C., until his return to the States.

Servicemen and their families who are baptized and confirmed into The American Lutheran Church participate in a different type of church program. Each chaplain submits a report of "pastoral acts" to the Evangelism Commission of The American Lutheran Church. Reports of adult baptisms and confirmations are forwarded to an ALC congregation in the serviceman's home town and the pastor of the church follows up with correspondence.

Regardless of the military situation—be it war or peace—the chaplain's ministry yields new members to the Lutheran faith, and the church is prepared to welcome them into the community of faith.



This nuclear age church structure (shown by cutaway) would allow worshippers to attend services safely in the underground portion during atomic attacks. At other times the subterranean part could be used for Sunday school classes, while services are held above ground. The church was conceived by Cornell University's College of Architecture. RNS

That's funny . . .

(Continued from Page 1)

set by the requirements of a basketball court!

This 300-member multipurpose church has ceiling hooks from which hang 12-by-4½-foot felt banners made by the church women. The idea of the red, blue, green, black, and yellow hangings came from European cathedrals. But instead of remaining stationary, these banners are moved about to suggest different atmospheres, or feelings. For a church wedding the banners chosen might include one with a marriage symbol plus one depicting the occupation of the bride or groom. The banners take the place of costly stained glass, and they, along with the roll-up carpet, help to control the acoustics of the room.

These multipurpose churches reflect the thoughts of a growing number of persons who believe that congregations should not put extra money into churches, per se, as long as urban problems are critical.

Some say this trend means that worship is no longer so much a matter of personal devotion as it is an expression of Christian community by the whole congregation.

On the other hand, we're told that the desire of many people for smaller churches implies a longing for a more intimate worship experience.

How do *you* feel about that?

Fourth Question: SHOULD WE BUILD TO REBUILD IN 20 YEARS?

I asked Mr. Arthur Stauder, of A. F. & Arthur Stauder, Architects, what he thought of the newest idea of building a church to last perhaps 20 years at the most and then tearing it down and rebuilding to fit the newer generation.

"The time of building a cathedral on every neighborhood corner is a thing of the past," he said. "A church structure *can* be too permanent. . . .

"It is becoming more difficult to get the money necessary to construct the marbled and gilded churches of the past."

Perhaps one answer lies in the instant—as in coffee—church. Don't laugh. A division of the Firestone Tire and Rubber Company recently sold an inflatable plastic fabric church to an Assemblies of God group. This huge bag is inflated and ventilated by three squirrel-cage blowers, and it takes 30 minutes for the huge bag to deflate. It is made of nylon-reinforced vinyl equipped with gold and white plastic panels designed like stained glass windows. It costs $40,000 and seats 3,500 persons.

Would it bother *you* to worship in an instant church?

I'm told that the architecture of a church *can* affect its users. Mr. Burks feels that the interior design is especially important.

"Unless the worshipper feels the worshipful attitude," he said, "the church is a failure. . . ."

Tomorrow, if you are asked for your opinion on a proposed church building, what would you say? . . .

Now is the time to think on these trends. Or, someday, you might find yourself driving up to your own new church and muttering, "It looks funny, it's the wrong size, it doesn't function well, and it cost too much money."

Lutheran News Briefs

The Board of Trustees of Hartwick College, Oneonta, N.Y., voted unanimously to officially disassociate the college from all formal connection with the Lutheran Church in America.

While expressing its gratitude for the moral and financial support provided in the past by the Lutheran Church, Hartwick's board of trustees noted that to exist as a small private college today requires the kind of excellence of facilities and faculty demanding large sums of money only available to it from New York state sources.

The Upper New York and Metropolitan New York Synods of the LCA have provided $72,000 per year in support for Hartwick, while state help of over $900,000 annually is available to the school as a non-sectarian institution. The college has an enrollment of more than 1,550 students.

• Some of the damage being done by warfare in South Vietnam can be repaired if the idealistic youth who object to fighting there will volunteer their services in rehabilitation work.

This proposal was offered by Abner B. Batalden, a layman of The American Lutheran Church, who returned here recently after serving two years as director of business administration for Vietnam Christian Service.

What is needed, according to Mr. Batalden, is person to person service "which our youth should be challenged to offer." Mechanics, drivers, farmers, builders, teachers—all abilities which countless American youth possess—are needed.

Numerous volunteer agencies are engaged in rehabilitation work in Vietnam. Among them is Lutheran World Relief, which is expected to provide $135,000 toward an $800,000 budget of work being undertaken by Vietnam Christian Service in 1969.

• Lutheran World Relief has allocated $200,000 for emergency programs among victims of the Nigeria-Biafra conflict. Directors of the LWR acted on the Nigeria-Biafra allocation after reviewing the responses of supporting churches to a resolution adopted at their last meeting. The resolution called upon the churches for "substantial amounts" to begin a two-year program of relief and rehabilitation in that region.

Part of the $200,000 grant will be used toward a medical-relief team composed of a doctor, three nurses, an administrator for material aid, and a mechanic-maintenance man. The team will serve under the International Committee of the Red Cross.

• Admission of children to their first communion at the age of 9 or 10, followed by confirmation five years later, is recommended to Lutheran churches in the United States in a proposal radically changing practices which have been followed for centuries.

Formal findings of a four-year study by a 15-member Joint Commission on the Theology and Practice of Confirmation, representing the nation's three major Lutheran bodies, were mailed to 17,000 local congregations for study and discussion among their members.

A new rite is proposed that would admit children at the fifth grade level, age 9 or 10, to participation in the Sacrament of Holy Communion.

Confirmation, it is further suggested, would take place in the 10th grade, age 15 or 16, preceded by three years of weekly instruction in Christian education in the previous three grades, seventh, eighth and ninth.

• Of ten Lutherans serving in the U.S. House of Representatives, nine were returned to office in the nation-wide elections on November 5. All are Republicans. The lone Democrat did not seek re-election.

Two Lutherans were among the comparative handful of newcomers elected to the House.

In the Senate, only two of the three seats held by Lutherans were at stake, with the incumbents winning both. All three Lutheran Senators are Democrats.

• Israeli military authorities have started to build, what is said to be temporary headquarters for the military government, on land in Jerusalem that is owned by the Lutheran World Federation. The structure would rise on a site in front of the Augusta Victoria Hospital on the Mount of Olives. The hospital is owned by the LWF and has been used to care for Arab refugees by special arrangements with the United Nations since the end of the Palestine conflict in 1948.

During the brief Arab-Israeli war in May 1967, the 177-bed hospital was severely damaged by Israeli artillery fire. Damages were estimated at $250,000 to $400,000. Token reimbursement of $25,000 was offered by the Mayor of Jerusalem.

The site served as a British camp from the 1930s until the Palestine mandate ended in 1948, and was a Jordanian encampment after that, the Israelis say. They do not contest the fact that the land is Lutheran-owned, but they say they have the right to use it because it had been used by the Jordanian Army.

• The Lutheran Human Relations Association of America expressed regret that the Kerner Report has been "virtually ignored" by the President and the Congress and asked President Nixon to "revive" it.

An editorial in the association's publication, *Vanguard*, declared that government leaders' lack of responsiveness to the report indicates that citizens must show government that they care.

The report, officially called The Report of the National Advisory Commission on Civil Disorders, made extensive proposals in the areas of housing, job opportunity, education and civil rights.

William Ellis, a New York attorney who is president of the Lutheran human relations agency, said, "There is so much in that report that comes to grips with the root factors of our nation's racial crisis that it deserves a careful and responsible hearing.

"Christians who care about their neighbors and who care about their nation have an opportunity here to help their government to faithful and just performance."

Vanguard urged citizens to indicate their concern by writing to Mr. Nixon about reviving government attention to the report.

Lutheran

GIRL OF THE MONTH



Linda Emde, our Lutheran Girl of the Month for March, quite obviously possesses great beauty. And her beauty is more than skin deep. These rare personal qualities were responsible for making her a unique choice for this column as well as the honor her fellow students bestowed on her last fall when she was crowned Homecoming Queen at Concordia Teachers College, River Forest, Ill. What makes her so unique? Linda Emde is Mrs. Edward Emde. (Sorry, fellas.)

It was the first time in the history of Concordia Teachers College that a married student was chosen for this honor.

Linda is a senior at Concordia, a college owned and operated by The Lutheran Church-Missouri Synod for the preparation of teachers for its elementary and secondary schools throughout the United States. The Missouri Synod maintains the largest Protestant parochial school system in the country.

Last spring Linda served as a student teacher at St. Paul Lutheran School in Aurora, Ill., her home town.

At Concordia Linda will receive her degree in education with an interest sequence in sociology.

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UNDER ORDERS



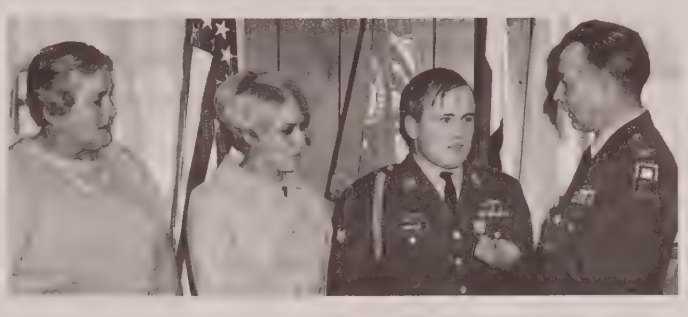
CHAPLAIN RICHARD C. RADDE sent this snapshot of two Lutherans who have been serving in the Duc Pho area: SP4 ALFRED W. WOBIG, St. Stephen's Church, Granada Hills, Calif., and SP4 PEKKA SALO, Zion Lutheran Church, Astoria, Ore.



CHAPLAIN DONALD R. JUST, shown holding a canteen, continues his work during action near Dau Tieng, Vietnam.



A group of worshippers gathered for this photo following a Lutheran Communion Service at MACV Annex Chapel at Tan Son Nhut AFB, Vietnam. Identified in the photo are CHAPLAIN GERHARDT HYATT (extreme left, first row), CHAPLAIN SPENCER M. NYGAARD (third from left, first row), who conducted the service, and 1LT JANE E. HELMS of the Air Force.



When the Vietcong ambushed the platoon, the men were ordered to withdraw. SP4 WILLIAM G. CARPENTER decided otherwise and returned to help the survivors of the ambush who lay ahead of him in jungle about 50 feet away. He had dragged back a critically wounded sergeant when seven slugs from automatic rifles hit him. That was over two years ago. On December 1968, Carpenter, a member of Holy Trinity Church, Lebanon, Pa., was awarded the Silver Star for bravery during that action. Present at the ceremonies were his wife, Denyse, and his mother, Mrs. Arthur Carpenter. Col. Bernie D. Johnson, garrison commander at Indiantown Gap Military Reservation, presented the award.

SP5 RICK HAMILTON recently left Vietnam where he was stationed at Long Binh, working in Professional Services Division, Office of the Surgeon. Hamilton is a member of Our Savior, Miami, Fla.



"Peanuts" conveys the Gospel, says Robert Short in "The Parables of Peanuts" (Harper & Row). The need for understandable theological language is shown in this cartoon. (Copyrighted 1962 by United Feature Syndicate, Inc.) RNS

PEANUTS By SCHULZ



March 1969

A MIGHTY FORTRESS

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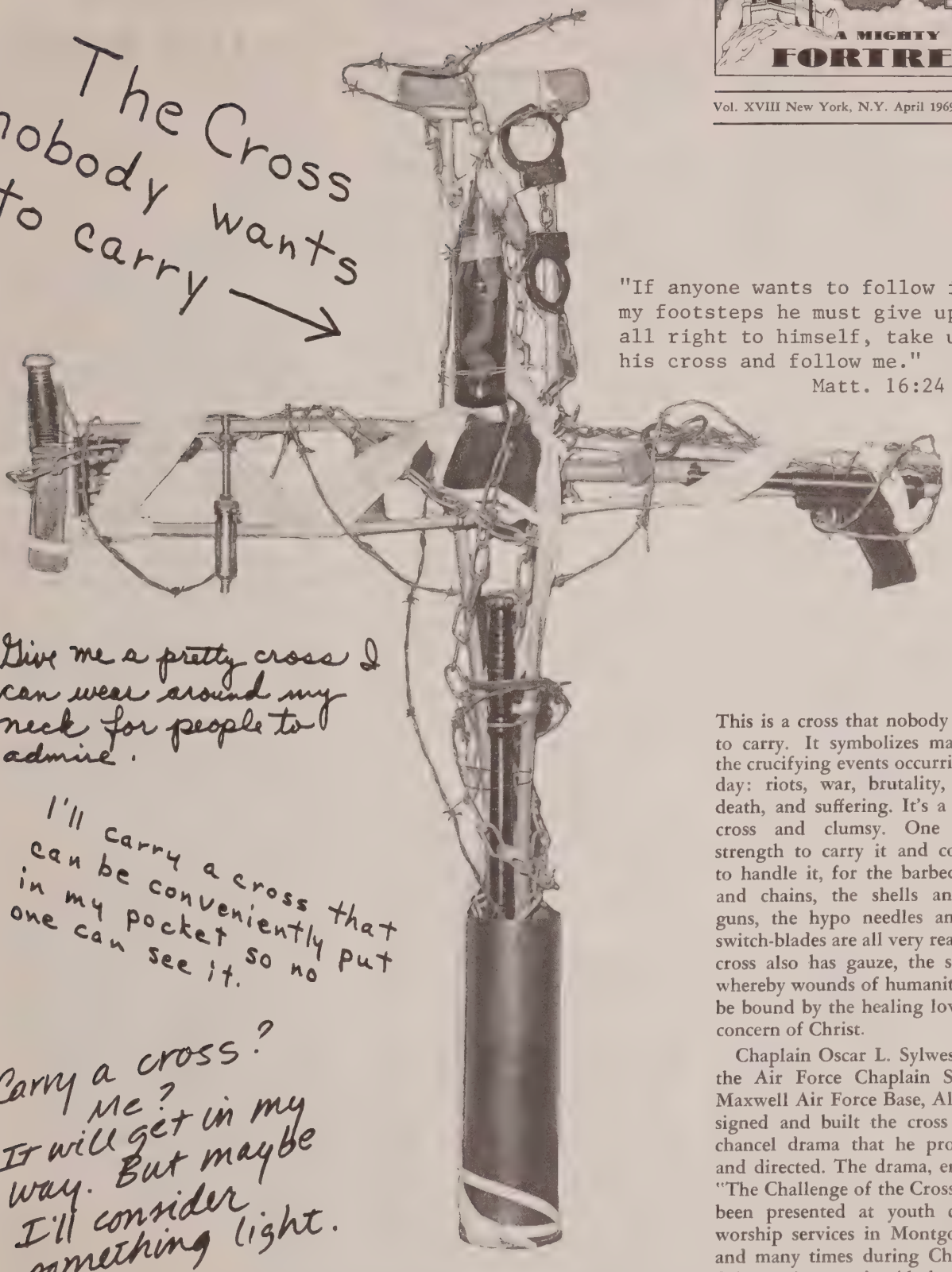
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A MIGHTY FORTRESS

Vol. XVIII New York, N.Y. April 1969 No. 12

The Cross nobody wants to carry →



"If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me."
Matt. 16:24

Give me a pretty cross I can wear around my neck for people to admire.

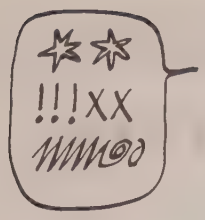
I'll carry a cross that can be conveniently put in my pocket so no one can see it.

Carry a cross? Me? It will get in my way. But maybe I'll consider something light.

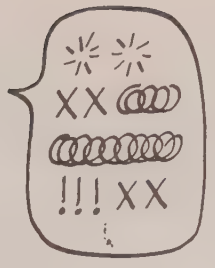
This is a cross that nobody wants to carry. It symbolizes many of the crucifying events occurring today: riots, war, brutality, dope, death, and suffering. It's a heavy cross and clumsy. One needs strength to carry it and courage to handle it, for the barbed wire and chains, the shells and the guns, the hypo needles and the switch-blades are all very real. The cross also has gauze, the symbol whereby wounds of humanity may be bound by the healing love and concern of Christ.

Chaplain Oscar L. Sylwester of the Air Force Chaplain School, Maxwell Air Force Base, Ala., designed and built the cross for a chancel drama that he produced and directed. The drama, entitled "The Challenge of the Cross," has been presented at youth camps, worship services in Montgomery, and many times during Chaplain Sylwester's tour in Alaska.

(Continued on Page 4)



What Did You Say?



An entertainment celebrity recently was arrested while going through British customs. The well-known star—a woman, incidentally—was charged with using obscene language during an argument with customs agents.

Many people in today's sophisticated world probably were amazed to learn that someone could still be arrested for mouthing profanity. A few choice blue words are a way of life—and not only in the barracks.

The television viewer who watches the late evening talk shows is familiar with the short spasms of silence on the soundtrack during a conversation—the "blips" where a censor has taken out unacceptable words. Johnny Carson delights in poking fun at the "little old lady with the scissors" who censors his show.

Meanwhile there has been a noticeable increase in the number of swear words sprinkled through motion pictures. Advertising, too, has been making use of the *double entendre,* to the discomfort of the publishers and television networks who bring these appeals into American homes. Perhaps the most sensational use of four (and more)-letter words comes in underground newspapers—and aboveground novels.

Standards appear to be shifting, both in personal conduct and public communication.

Chances are you were well aware of that fact before you donned a uniform. Off-color language is common on the campus, along the assembly line, and at the business luncheon.

However, you may find your vocabulary expanded by a lusty-throated sergeant. The quantity and quality of these expressions stored by some individuals are surprising. There are those guys who can't speak a simple sentence without a couple of words that Johnny Carson's "little old lady" would "blip" out.

It's an easy habit to acquire. No conscious effort. After awhile the words just roll off your tongue naturally. Suddenly you're a veteran.

And it's true. The language is used quite indiscriminately with friend and foe alike. You have to read the intonation to get the real meaning. The words may say, "Hey, you dirty - - - - !" But what they mean is, "Hi, buddy!"

Still is that sufficient reason to slip into a habit that really accomplishes no end other than to type the user?

About this time you're ready to say, "Okay, I know. This is just another way of getting around to telling me that the church says cursing is a 'no-no.' "

But there are enough no-no's in life. Let's try a yes-yes.

Like, "Love the Lord your God with all your heart and your neighbor as yourself." Isn't that what Christianity is all about? And, consequently, isn't that what life is all about?

If you're willing to buy that premise, it says something about language. It calls for words that honor God and don't drag Him to the gutter.

It calls for conversation that respects others as persons whom God has created and redeemed—people just like you.

It calls for a style of talking and doing that reflects a man who really is a man—a man who dares to be different when he's right.

It's a way of saying yes to the new life in Christ.

And not just a no-no.

God Is Not Dead

The Rev. Robert E. Grochau of Baltimore, Md., received some theological information from one of his members, stationed in Europe. "God is *not* dead. He got drafted," wrote the G.I. The source of his information? "My chaplain told me that," he concluded.

2 Lutherans On USS Pueblo

Two Lutherans were among the captured crew of the USS Pueblo, according to information received by the Division of Service to Military Personnel of the Lutheran Council in the USA.

Signalman 1st Class Wendell Gene Leach of Houston, Tex., and Communications Technician David Lee Ritter, of Union City, Calif., were interviewed recently in Coronado, Calif., by Navy Chaplain Carl W. Erickson.

Chaplain Erickson is currently assigned to the Navy Amphibious Base at Coronado where the crew of the Pueblo is billeted.

He reported to the Council's Washington based DSMP executives that CT Ritter joined St. Paul's Lutheran Church, Northridge, Calif., so that he could help establish this new mission congregation and attends there whenever his ship is berthed nearby. Ritter also serves occasionally as a lector at St. Paul's.

SM Leach is a graduate of Bethany Lutheran Parochial school in Houston. In February he was called to testify before the Naval court of inquiry into the capture of the USS Pueblo by North Koreans.

In their talks with Chaplain Erickson, Leach said that in general he was treated fairly well by the North Koreans during his 11-month imprisonment.

CT Ritter, however, related an incident in which both he and his cell mate were beaten by their prison guards. They had found a stone and had carved the Cross on it. The guard discovered it and gave the two prisoners a rough going over.

Ritter told Chaplain Erickson that a North Korean officer later came to apologize for the beatings. But he also warned them that carving a stone Cross was a silly thing for them to do and ordered them not to do it again.

In his report, Chaplain Erickson also related that both Lutheran members of the Pueblo crew seemed to be in good health at the time of his interview with them.

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Chaplain Arnold G. Johnson, ALC, Office of the Chaplain.
REESE AFB; Rev. Arthur A. Preisinger, LCMS, Texas Tech. Lutheran Student Center, 2615 19th St., Lubbock 79410.
ALC, Holy Trinity, 1706 Slide Rd., Lubbock 79416.
*SAN ANTONIO LUTHERAN SERVICE CENTER; Mrs. Harriette E. Enstad, 211½ Broadway, San Antonio 78205. Tel: 223-7464; Rev. Percival C. Lovseth, Field Service Pastor. Tel: 696-2150.
SHEPPARD AFB; Rev. Dean R. Busboom ALC, Trinity, 3505 Kemp Blvd., Wichita Falls 76308.
Rev. Victor T. Hellman, LCMS, St. Paul. 1417-11th St., Wichita Falls 76301. Tel: 322-6112.
Chaplain Voigt M. Sink, LCA, Chaplain's Office, Sheppard Technical Training Center.
SWEETWATER AFS; See Dyess AFB.
TEXARKANA ORDNANCE TRAINING CENTER; Rev. Robert W. Helberg, LCMS, First, 4600 Loop Dr., Texarkana 75501. Tel: 793-3974.
WEBB AFB; Rev. Robert S. Knutson, LCA, Trinity, 1801 Virginia, Big Spring 79720. Tel: 263-2643.

UTAH: DUGWAY PROVING GROUNDS; Rev. John M. Kempff, LCMS, First, 7th St. & Birch Ave., Tooele 84074. Tel: 882-3832.
HILL AFB; LCA, Elim, 575 23rd St., Ogden 84400.
Rev. Donald A. Kuhn, LCMS, Trinity, 385 W. Golden Ave., Layton 84041. Tel: 801-376-8449.
Chaplain James W. Kinney, LCA, Office of the Chaplain.
OGDEN NAVAL SUPPLY DEPOT; LCMS, St. Paul's 3329 Harrison Blvd., Ogden 84403.
TOOELE ORDNANCE DEPOT; See Dugway Proving Grounds.

VIRGINIA: ARLINGTON HALL; See Fort Myer.
BEDFORD RADAR STATION; Rev. John W. Bremer, LCMS, Our Savior, 2490 Link Rd., Lynchburg 24503.
CAMERON STATION; Rev. Paul L. Himmelman, LCA, Peace, 6362 Lincolnia Rd., Alexandria 22312.
CAMP A. P. HILL; Rev. C. Frederick Eichner, LCA, Christ, Augustine Ave. & Brent St., Fredericksburg 22402.
CAMP PEARY & CHEATHAM ANNEX; Rev. John F. Byerly, Jr., LCA; St. Stephen, 612 Jamestown Rd., Williamsburg 23185. Tel: 229-6688.
CAPE CHARLES AFS; See Norfolk Naval Station.
DAHLGREN WEAPONS PLANT; See Camp A. P. Hill for LCA and ALC.
Rev. Ronald E. Jackson, LCMS, Grace, 610 Longview Dr., Woodbridge 22191. Tel: 494-9977.
DAM NECK FAAWTC; Rev. Kenneth A. Price, LCA, Emmanuel, 301 Lynn Shores Dr. at Virginia Beach Blvd., Virginia Beach 23452.
FORT BELVOIR; LCA, Nativity, 8238 Chancery Court, Alexandria 22308.
Chaplain Walter M. Schneider, LCMS, U.S. Army Engineer Center & Fort Belvoir; Chaplain John O'Connor, LCMS.
FORT EUSTIS; Rev. Gerhardt Bluhm, LCMS, Resurrection, 765 Clyde Morris Ave. (Hwy 17), Newport News 23606. Tel: 596-5808.
Chaplain Charles R. Savely, LCA, USATC & Fort Eustis (1A-2123); Chaplain Ronald R. Rodeck, LCMS.
FORT LEE; Rev. Neil R. Cline, LCA, Our Redeemer, 1757 Sycamore St., Petersburg 23801.
Rev. Frank G. Koehler, LCMS, Nazareth, 1710 City Point Road, Hopewell 23860. Tel: 458-7994.
Chaplain Frank E. Helsel, LCA, Hq. 4th Log Comd; Chaplain William E. Paul, LCA, 22nd FASCOM.
FORT LEE AFS: 23801, Chaplain George M. Rushe, LCA, 4638 Supp SAGE Sq (ADC).
FORT MONROE; Rev. David G. Mennicke, LCMS, Immanuel, 3301 Kecoughtan Rd., Hampton 23360. Tel: 723-0810.
Chaplain Paul E. Klett, LCA, U.S. Continental Army Command, Asst. Chaplain for Training & Reserve Components.
FORT MYER; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington 22200.
Rev. George Wehmeyer, LCMS, Our Savior, 901 S. Taylor, Arlington 22204. Tel: 524-6299.
FORT STORY; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach 23450.
HENDERSON HALL; See Fort Myer.
LANGLEY AFB; Rev. Edward Counts, LCA, Gloria Dei, 100 Beach Rd., Hampton 23364. Tel: 851-2838.
Chaplain Melvin E. Witt, LCMS, Hq. TAC (CH).
Chaplain Walter H. Huber, LCMS, Office of the Wing Chaplain, 4500 ABWg.
LITTLE CREEK AMPHIB. BASE; Rev. Kenneth R. Carbaugh, LCA, Our Savior, 4200 Shore Dr., Virginia Beach 23455.
MANASSAS AFS; Rev. Gerald E. Kuhn, LCMS, St. Paul, 7401 Leesburg Pike, Falls Church 22043. Tel: 534-5367.
NEWPORT NEWS SHIPYARD; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News. 23600.
NORFOLK NAVAL STATION; Rev. Carl E. Scaer, LCMS, Christ, 6510 N. Military Hwy., Norfolk 23518.
LCA, First, 1301 Colley Ave., Norfolk 23500.
NORFOLK NAVAL AIR STATION; LCA, St. John, 8918 Tidewater Dr., Norfolk 23503.
Chaplain Herbert C. W. Albrecht, LCMS, FMF Lant, Force Chaplain; Chaplain John F. Seibert, II, LCA, NAS.
Chaplain Don M. Michael, LCA, Armed Forces Staff College, Class 44.
OCEANA NAVAL AIR STATION; Rev. John P. Weinback, LCMS, Prince of Peace, 424 Kings Grant Rd., Virginia Beach 23452.
PORTSMOUTH NAVAL HOSPITAL; Chaplain Melius E. Bollesen, ALC, Chaplain's Office.
PORTSMOUTH NAVAL SHIPYARD; Rev. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth 23704. Tel: 397-0626.
QUANTICO MARINE BASE; See Fort Belvoir for ALC and LCA.
Rev. James R. Knill, LCMS, Concordia, Fuller Heights Rd., Dumfries 22026. Tel: 875-1981.
Chaplain Donald I. Olson, ALC, U.S. Marine Corps Education & Development Command.
VINT HILLS FARM STATION; LCA, Our Savior, 494 Broadview Ave., Warrenton 22186.
WALLOPS ISLAND TESTING STATION; Rev. Donald E. Bauer, LCA, Faith, Ocean City Rd. & Fairfield Dr., Salisbury, Md. 21801.
Rev. Lawrence R. Lineberger, LCMS, Bethany, Camden & South Blvd., Salisbury, Md. 21801.
YORKTOWN WEAPONS STATION; Rev. Robert L. Anderson, LCA, St. Mark, Grafton 23490. Tel: 596-0111.

WASHINGTON: BLAIN AFS; Rev. G. F. Raedeke, LCMS, Peace, Vista Terr & H St. Rd., Blaine 98230. Tel: 332-6589.
Rev. George Beard, LCA, Blaine, 702 G St., Blaine 98230.
BREMERTON NAVAL SHIPYARD; Rev. Herbert A. Rast, LCMS, Memorial, 916 Veneta Ave. at 10th St., Bremerton 98310. Tel: 377-7422.
Rev. John M. Recher, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton 98310.
Chaplain George M. Hershberger, LCA.
COLVILLE AFS; See Fairchild AFB.
DEEP CREEK AFS; Rev. Theodore E. Dorpat, LCMS, 828 So. Jefferson St., Spokane 99204. Tel: 838-1375
FAIRCHILD AFB; Rev. Obert J. Landsverk, ALC, Emmanuel, S. 314 Spruce, Spokane 99204. Tel: RI 7-2238.
Rev. C. C. Eifert, LCMS, St. John, W. 2 Third Ave., Spokane 99204.
Chaplain Gilfred C. Newhouse, ALC, 92nd Cmbt Supp Gp.
FORT LAWTON; Rev. William G. Houser, LCMS, Mt. Olive, 7750 21st St., NW, Seattle 98107. Tel: 782-3133.
Rev. J. Benner Weaver, LCA, Gethsemane, 911 Stewart St., Seattle 98100.
Chaplain Donald P. Blucher, ALC, Hq. 49th Arty Gp (AD).
FORT LEWIS; Rev. John O. Feierabend, LCMS, Prince of Peace, 10333 Bridgeport Way, S.W., Tacoma 98499.
Rev. O. K. Davidson, ALC, Hope, 72nd & South Puget Sound. Tacoma 98409.
Chaplain Alton R. Kieschnick, LCMS, 1st BCT Bde; Chaplain Harold E. Nelson, ALC, USAG-(6A-6006); Chaplain Eugene S. Peterson, ALC, USA Reception Station; Chaplain Robert R. Johnson, LCA, Madigan General Hospital.
INDIAN ISLAND NAVAL AMMUNITION DEPOT; Rev. Harold D. Steinke, LCMS, Grace, 1120 Walker St., Port Townsend 98368. Tel: 385-1595.
LARSON AFB; Rev. Gordon L. Braun, ALC, Immanuel, 1014 A St., Moses Lake 98837.
Rev. Robert J. Merz, LCMS, Grace, Nelson Rd. & Skyline Dr., Moses Lake 98837. Tel: 765-3131.
MAKAH AFS; Rev. LaVerne Nelson, ALC, Holy Trinity, 301 E. Lopez St., Port Angeles 98362.
McCHORD AFB; See Fort Lewis.
Chaplain Francis E. Jeffery, ALC, Hq. 325 Cmbt Supp Gp.
OTHELLO AFS; Rev. Kenneth R. Torvik, ALC, Pilgrim. 640 E. Elm St., Othello 99344.
PAINE AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett 98201.
PORT ANGELES USCG AIR STATION; See Makah AFS.
PUGET SOUND NAVAL SHIPYARD; See Bremerton Shipyard.
PUGET SOUND NAVAL SUPPLY CENTER; Chaplain Vernon E. Awes, ALC, Seattle Division.
SEATTLE NAS; Rev. F. J. Huscher, LCMS, Messiah, 7050 35th Ave., N.E., Seattle 98115.
*TACOMA LUTHERAN SERVICE CENTER; Mrs. Olive Gill, 117½ S. Tenth St., Tacoma 98402. Tel: 272-9400.
WHIDBEY NAS; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Avenue E, Oak Harbor 98277. Rev. John F. Meyer, LCMS, Concordia, 900 Avenue W at 80th N.W. St., Oak Harbor 98277. Tel: 293-3370.

WISCONSIN: ANTIGO AFS; LCA, Calvary, 7th Ave. & Edison St., Antigo 54409.
Rev. Joseph A. Schultz, LCMS, Peace, 240 Lincoln St., Antigo 54409. Tel: 623-2200.
CAMP McCOY; Rev. Gerald L. Herman, LCMS, St. James, Necedah 54646. Tel: 565-2670.
KENOSHA U. S. COAST GUARD; Rev. Bernard W. Bruch, LCMS, Redeemer, 620 Grove Ave., Waukegan 60085. Tel: 623-6274.
OSCEOLA AFS; Rev. F. Alvin Dungan, ALC, Bethany Star Prairie 50426.
TRUAX FIELD; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison 53704.
Rev. M. H. Wegner, LCMS, Monona, 4410 Gordon Ave., Monona 53704. Tel: 222-7051.
WYOMING: FRANCIS E. WARREN AFB; Rev. William H. Bornemann, LCMS, Our Savior, Rt. 2, Box 851, Cheyenne 82001.
LCA, St. Paul, 19th & House Ave., Cheyenne 82001.
Chaplain Carl S. Mundinger, Jr., LCMS, 809th Cmbt Supp Gp.
SUNDANCE AFS; ALC, Our Savior, 1040 State St., Spearfish, S.D. 57783.

OVERSEAS WORSHIP SERVICES IN ENGLISH LANGUAGE

ARGENTINA: BUENOS AIRES; Rev. Juan Cobrda, Lutheran Church in Argentina, Cuenca 3285.
AUSTRALIA: ADELAIDE; Rev. G. E. Fischer, Bethlehem Lutheran Church, Flinders St., Tel: 63-1407, Sunday 1000 and 2100.
Rev. L. B. Grope, Wakefield St., Adelaide. Tel: 3-4078. Sunday 1000 and 2100.
BRISBANE; Rev. R. J. Burger, Bethlehem Lutheran Church, Warren St., off Barry Pde. Tel: 57-1325. Sunday 1100 and 1930.
Rev. Wendell C. Dahl, 12 Hawthorne St., Woolloongabba. Tel: 91-1223. Sunday 0800 and 1100.
Rev. J. Monz, Wickham Terrace. Tel: 2-6906.
CANBERRA; Rev. M. R. Stolz, St. Peter's Memorial, Boolee Street, Reid. Tel: 48-0064.
Rev. J. A. Grosse, Holy Trinity, 22 Watson Street, Turner. Tel: 4-3493.
DARWIN; Rev. W. E. Simpfendorfer, Bauhinia Street, Nightcliff, Tel: 5-1686.
MELBOURNE; Rev. J. A. Pietsch, St. John's, 50 City Road, South Melbourne. Tel: 81-5866.
Rev. J. T. P. Stolz, St. Mark's, 39-41 Hotham St., Tel: 49-4744.
PERTH; Rev. M. V. Jordan, St. John's, 16 Aberdeen Street, Tel: 71-1786.
SOUTHPORT; Rev. J. M. Janetzki, Trinity, Queen & Fox Streets, Tel: 2-3958.
SYDNEY; Rev. G. Venz, St. Paul's, 3 Stanley St., Tel: 41-6586.
Rev. C. W. Stolz, Trinity, 17-19 Valentine St., Tel: 55-1532.
BAHAMAS: NASSAU; Rev. Otto Schultz, Box 4794, Nassau, New Providence Island. Services every Sunday 1100.
BELGIUM: ANTWERP; Rev. Henk Zijlstra, Tabakvest 59, The Lutheran Church. Tel: 33.62.50.
BRUSSELS 4; Rev. C. J. Hobus, Holy Trinity Parish, 46 Rue de La Loi.
CASTEAU-SHAPE; Rev. William H. Marwede, SHAPE Hqs Chapel.
BERMUDA: HAMILTON, PAGET; Rev. Dedric C. Every, ALC, P. O. Box 182.
BOLIVIA: LA PAZ; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana), Casilla 266, Avenida Busch #1676.
BRAZIL: RIO DE JANEIRO; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos, Sampaio 46A.
CANADA: †ARGENTIA NAVAL STATION; Rev. Henry F. Nuhn, Trinity, 4 Logy Bay Rd., St. Johns, Newfoundland.
CFS HOLBERG, B.C. Chaplain Capt A. M. Flath, CFS Holberg San Josef, British Columbia.
AFB RIVERS, MAN. Chaplain Capt M. M. Holobow, CFB Rivers Obodo, Manitoba.
CFB WINNIPEG, MAN. Chaplain Capt J. Klingbeil, CFB Winnipeg Ft. Osborn Barracks, Winnipeg 9 Manitoba.
CFB HALIFAX; N. S. Chaplain LCDR G. N. Schaus, CFB Halifax Stadacona, Nova Scotia.
CFB BORDEN, ONT. Chaplain Capt J. W. von Schmeling, CFB Borden, Borden Ontario.
RAMORE AFB; Rev. Ludwik Rucki. Christ, 8th & Spruce Sts., Timmins, Ontario.
WINNIPEG; Rev. Maynard F. Pollex, Church of the Redeemer, 61 Academy Road.
CHILE: SANTIAGO; Rev. Walter Hitchcock, Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.
COLOMBIA: BOGOTA 2; Rev. Walter O. Ludwigsen, Iglesia Evangelical Luterana, Apartado Aereo 200-38.
COSTA RICA: SAN JOSE; Rev. Joachim Kobelius, La Iglesia Luterana de America Central, Apartado 2159.
DENMARK: COPENHAGEN; Rev. Adolph Kloth, The American Lutheran Congregation of Copenhagen, Seaman's Church, Nyhavn 22. Tel: HE 4785.

ECUADOR: GUAYAQUIL; Rev. Bjorn Willoch, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: See Costa Rica.

ENGLAND: ALCONBURY AFB; See Cambridge.

BIRMINGHAM; Rev. Peter Belcher, 86 Cotton Lane. Moseley (12). Tel: SOUth 1602. Sunday 1600, Moseley Parish Church.

BOREHAM WOOD; Rev. W. P. Borgas, 18 Cranes Way Boreham Wood, Herts. Tel: 01-953 3308. St. Pauls, Furzehill Rd. & Cranes Way, Sunday 1000 and 1830.

CAMBRIDGE; Rev. William Gittner, 3 Maners Way. Tel: Cambridge 46190. Abbey Church, Newmarket Rd., Sunday 1000.

CHICKSANDS AFB; See Cambridge.

CORBY; (Northamptonshire) Rev. H. Laaneots, St. Pauls, Stuart Rd., (Town Centre). Tel: Corby 3980. Sunday 1800.

COVENTRY; Rev. R. E. Winger, 25 Tilewood Ave., Broad Lane. Tel: 0203-64273. Lutheran Mission, Eastern Green Rd. and Alspath Lane. Sunday 1830.

HARLOW; ESSEX; Rev. V. H. Hennig, Redeemer Lutheran Church, Bush Fair, Tye Green Harlow, Essex. Tel: 02796-23870.

HIGH WYCOMBE AFB; Rev. J. Stephen Bremer, 5 Kingscroft Rd., London N. W. 2. Tel: GLADstone 9363, 4th Sunday 1530 at Holy Trinity Congregational Church, London Rd., High Wycombe.

HOTHORPE HALL; Rev. Marlyn Sundheim, Lutheran Conference Centre, Theddingworth, (Near Rugby). Tel: Husbands Bosworth 257. Sunday 1100.

LAKENHEATH AFB; See Cambridge.

LEEDS; Rev. Jeno Weisz, 199 Roundhay Rd. (8). Tel: Leeds 42747. St. Luke's Sunday 1100.

LEICESTER; Rev. J. Jurgis, Lutheran Church House, "Lynthorne" Ave. Rd., Tel: Leicester 76164. Sunday 1100.

LIVERPOOL; Rev. J. L. Cremer, 82 Childwall Lane, Gateacre, Liverpool 25. Tel: 051-4285420. Lutheran Mission, Rockbourne Ave. & Quickwood Dr., Gateacre, Liverpool 25. Sunday 1830.

LONDON; Rev. Robert Patkai, St. John's, Tel: ARNold 2849. Sunday 1100 at St. Anne and St. Agnes Church, Gresham St., 1830 at Lutheran Church House, 8 Collingham Gardens, SW5.

Rev. Marvin Brammeier, 61 Walpole Rd., N. 17. Tel: 01-888 0436, Holy Trinity Lutheran Church, Antil Road, Tottenham, N. 15. Sunday 1100 and 1830.

Rev. Floyd M. Bosch, 36 Leaside Ave., Muswell Hill, London, N. 10. Tel: 01-883 1752. Luther-Tyndale Church, Leighton Crescent, Kentish Town, London N. W. 5, Sunday 1030 and 1830.

LUTHERAN WORLD FEDERATION REPRESENTATIVE; Rev. J. Stephen Bremer, 5 Kingscroft Rd. N. W. 2.

PETTS WOOD; Kent: Rev. Barry Foerster, 219 Poverest Road, Petts Wood, Orpington, Kent. Tel: Orpington 22340. Christ Church, Poverest Rd., Petts Wood. Sunday 1100.

PLYMOUTH; Rev. Robert Bruer, 32 The Dell, Plympton, Plymouth. Tel: 0752-36240. St. Peters Church, Larkham Lane and The Dell, Plympton, Plymouth, Sunday 1830.

SERVICEMEN'S GUIDES; Rev. E. George Pearce, 117-123 Golden Lane, London EC1. Tel: 01-253 4716.

SHEFFIELD; Rev. N. H. Heintz, 4 Holdings Road, Sheffield 2, Yorks. Tel: 0742-29373. Lutheran Mission, St. Aidans Avenue, Norfolk Park, Sheffield 2.

SOUTH RUISLIP; Rev. Frank Eberhart, 394 Victoria Rd., South Ruislip, Middlesex. Tel: 01-845 4242. St. Andrews, Corner of Queens Walk and Whitby Rd., Ruislip. Sunday 1100 and 1830.

SUNBURY; Rev. J. Sims, 139 Groveley Rd., Sunbury-on-Thames, Midd'esex. Sunbury-on-Thames Lutheran Mission, Groveley Rd., Middlesex. Tel: 01-890-1770.

SUNDERLAND; Rev. Warren Fanning, 6 Nursery Close, Sunderland, Co. Durham. Tel: 0783-67405. St. Timothys, Queen Alexandra Road, Sunderland. Sunday 1830.

WETHERSFIELD; See Cambridge.

WOODBRIDGE-BENTWATERS; See Cambridge.

ETHIOPIA: ADDIS ABABA; International Lutheran Church, Box 1899.

FRANCE: PARIS; Rev. Albert Ely, St. John's 147 Rue de Grenelle. Tel: 705.85.66. Sunday 1145.

GERMANY: BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.

Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.

BREMERHAVEN; Rev. Detlef Lehmann, 28 Bremen 1, Alberstrasse 5. Tel: Bremen 44 57 98.

FRANKFURT; Rev. William H. Marwede, Am Schwalbenschwanz 37, 6 Frankfurt/Main 50, Germany. Tel: 512552. Trinity Lutheran Church, Theobald-Christ, 23 (near Frankfurt Zoo). Sunday 1130.

*KAISERSLAUTERN LUTHERAN SERVICE CENTER; P. O. Box 1152, 24 Fruchthallstrasse. Tel: KC 6-4897. Rev. Edwin W. Andrews, Service Pastor. (Mailing Address) CDR Edwin W. Andrews, CHC, USNR (Ret), Box R. APO New York 09227.

GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.

GUAM: *AGANA LUTHERAN SERVICE CENTER; Marine Drive (1½ miles from Agana-west on Marine Drive, Anigua). Tel: 726-891. The Rev. Warren L. Wolf, Service Pastor, P. O. Box 2383, Agana, Guam 96910. Tel: 778-595. Sunday 1115.

HONDURAS: Same as Costa Rica.

HONG KONG: KOWLOON; Dr. E. N. Seltz, 80 Nathan Rd., Entrance from Cameron Rd., one flight up. Tel: K-665312 K-692549 or K-806909.

Rev. Roy Karner, 25 Bisney Rd., Ground Floor, Hong Kong. Tel: 823715.

Rev. David A. Lee, Truth Lutheran Church, 50 Waterloo Rd., Sunday 0930. Tel: K-846516.

KOWLOON; Church Information Center, 80 Nathan Rd., 1st floor. Tel: 665312/692549.

HONG KONG ISLAND; Rev. A. Karl Boehmke, Church of All Nations, South Bay Close, Repulse Bay. Tel: H-920375 or H-920413.

ICELAND: KEFLAVIK; Rev. Bragi Fredrikssen.

INDIA: GUNTUR; Rev. K. Devasahayam, Andhra Evangelical Lutheran Church, P. O. Box 205 Guntur, Andhra Pradesh.

MADRAS; Lutheran Center, 3 Nungumbakkan High Rd. Tel: 88627, 5 Church Rd., Vepery.

INDONESIA: TAPANULI SUMATRA; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: BELFAST; Lutheran Church, 137 University St.

DUBLIN; Rev. H. D. Mittorp, St. Finians, 21 Merlyn Park.

ITALY: GENOA; Via Marcello Durazzo 12A-10.

JAPAN: ITAZUKE AIR BASE; St. Peter's Ev. Lutheran Church, Nata, Japan. Rev. Daniel K. Breunsbach, 15-9, 1 Chome, Imagawa, Fukuoka, Japan. Tel: Fukuoka 74-0497.

*TACHIKAWA LUTHERAN SERVICE CENTER; 31-14, 1-Chome, Akebono-cho, Tachikawa, Japan. Tel: 0425-22-4642. Rev. Victor F. Pennekamp, Service Pastor. Tel: 0425-41-0584. Sunday 0830 and 1100.

TOKYO (Metro Area); CAMP ZAMA CHAPEL CENTER; Chaplain (Maj) Gordon B. Hanson, U.S. Army Depot Japan, Sagami 4110/4242. Last Sunday 1930.

GRANT HEIGHTS FAMILY HOUSING CHAPEL ANNEX; Sunday 1100.

GREEN PARK FAMILY HOUSING ANNEX CHAPEL; Rev. V. F. Pennekamp, Lutheran Service Center, Tachikawa, 0425-22-4642. Tuesday 1900.

JOHNSON FAMILY HOUSING ANNEX CHAPEL; Rev. V. P. Pennekamp, Lutheran Service Center, Tachikawa. Sunday 1800.

KANTO MURA FAMILY HOUSING ANNEX CHAPEL; Chaplain (Capt) David L. Valen, 03-519-3036/03-519-3212. Sunday 1600.

St. Paul's Lutheran Church, Toshi Center (near NHK Tower & Akasaka Prince Hotel). Mr. Edward Tewes, Tokyo Lutheran Center. Tel: 03-261-5266/02-341-1338. Sunday 1100.

FUCHU: St. Paul (The American School in Japan); Mr. Edward H. Tewes, Tokyo Lutheran Center, 03-261-5266/03-341-1338. Sunday 0900.

TACHIKAWA AIR BASE EAST CHAPEL (Hospital); Rev. Victor F. Pennekamp, Lutheran Service Center, Tachikawa. Thursday 1900.

YOKOHAMA; LUTHERAN WORSHIP GROUP; Rev. Thomas R. Zehnder, Izumi Lutheran Church, 045-641-1296. Sunday 0800.

YOKOTA AIR BASE; Chapel Annex, Dr. B. Paul Huddle, Japan Lutheran Seminary, 03-330-4642. Sunday 0830.

CHITOSE AIR BASE; Services 1st Friday evening 1900, Chitose "Kuma" Station, Rev. Elwood Fromm, Sapporo. Tel: 0122-63-9567.

KOREA: *SEOUL LUTHERAN SERVICE CENTER, 8-43 Han Nam Dong, Yongsan, Seoul. Tel: Yongsan 3074. Rev. W. A. Huchthausen, Service Pastor, (Mailing Address) Chaplain (Col.) W. A. Huchthausen, USA Ret., Deepndent Mail Section, APO San Francisco 96301. Sunday Communion 1045-and 1800.

Rev. Paul Bartling, Korea Lutheran Mission, IPO Box 1239, Seoul, Korea or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd., Tel: 2-4993.

LAOS: VIENTIANE; Lutheran Communion Service, 3rd Wednesday 2000, Protestant Church, Rev. Lenard Galster. 66-1 Soi 39, Sukumvit Rd., Bangkok.

LEBANON: BEIRUT; Rev. John F. Stelling, Yarid Bldg. 5th floor, Ras Abdel Aziz Street. Tel: 255479.

MALAYSIA: PENANG; Lutheran Service, Sunday 1630, Lutheran Church, Anson Road.

MEXICO: MEXICO CITY; Good Shepherd, Paseo de las Palmas 1910. Lomas de Chapultepec. Tel: 20-33-43.

NETHERLANDS: ZEIST; Rev. A. Duyvendak, Wilhelminalaan 33. Tel: 03404-17199. Lutheran Chapel: Woudenbergseweg 38. Zeist.

NEW ZEALAND: AUCKLAND; Rev. Edwin W. Koch, 32 Akiraho St., Mount Eden. Tel: 688-078. Sunday 1030.

CHRISTCHURCH; Rev. G. D. Noller, St. Paul's Lutheran Church, Worcester & Montreal Sts. Tel: 859-352. Sunday 1100.

WELLINGTON; Rev. Donald W. Heyne, St. Paul's Ev. Lutheran Church, King St., off Adelaide Rd. Tel: 50-452. Sunday 1100 and 1900.

NICARAGUA: Same as Costa Rica.

NORWAY: OSLO; Rev. Arnold W. Nelson, American Church, Fritzners Gate 15.

OKINAWA: *KOZA LUTHERAN SERVICE CENTER; Highway 5 near Plaza Shopping Area (Awase Meadows). Tel: 077-3488. Rev. Roland K. Lemke, Service Pastor, CPO Box 107, Koza, Okinawa. Tel: 077-3462. Sunday 0830 & 1100.

PAKISTAN EAST: SYLHET DISTRICT; Rev. Tobias Iveland, Mission House, P. O. Moulvi Bazar.

PAKISTAN WEST: PRESHAWAR; Rev. William I. Kane, 2-C University Town. Tel: 2238.

PANAMA CANAL ZONE: BALBOA (Pacific Side); Rev. Carl W. Bretscher, Redeemer Lutheran Church, Balboa Rd., at Wight St. (opposite YMCA USO). Tel: 2-3418. Sunday 0745 & 1015.

MARGARITA; (Atlantic Side) Redeemer Lutheran Chapel, Bolivar Hwy & Espave Ave., Sunday 1930.

PERU: LIMA-SAN ISIDRO; Rev. H. D. Hammer, Trinity Lutheran Cong. Las Magnolias 495 (San Isidro). Tel: 22 44 52. Sunday 0830.

PHILIPPINES: BAGIUO CITY; Rev. Richard Faerber, St. Stephen Church, General Luna Rd. Sunday 1000. Tel: 43-32, 22-85.

MACTAN AIR BASE; Rev. James J. Johnson, Ascension, F. Ramos St., Cebu City. Tel: 9-14-42 or 9-30-51.

*OLONGAPO LUTHERAN SERVICE CENTER; 1648 Rizal Ave., Zambales, Olongapo. Tel: 1411. Rev. George R. Brosius, Service Pastor. Sunday 1100.

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PASAY CITY; (Suburb of Manila) Rev. Arnold Strohschein, Grace Chapel, 307 Buendia St., Sunday 0900. (Mailing address) P. O. Box 182, Makati, Rizal.

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TAIWAN: CHIA YI, Rev. Ronald Halamka, Concordia Seminary Chapel, 62 Shan Tzu Ting. Services 1st & 3rd Sunday 0815. Tel: 3051.

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UDORN; Lutheran Communion Service, 1st Wednesday 1430 and 1830, Camp Chapel, Rev. Lenard Galster, 66-1 Soi 39, Sukumvit Rd., Bangkok.

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Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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Lutheran

GIRL OF THE MONTH



Barbara Ott, a member of Faith Lutheran Church, Oxford, O., was recommended "most heartily" by the Rev. John A. McGuigan, who states: "Her main qualification . . . is as an effective witness of the church in the world, and especially on the university campus."

Barbara's list of impressive achievements include the following:

In high school she received a National Merit Letter of Commendation and graduated third in her class. At Ohio Wesleyan University, she was an OWU Achievement Scholar and became a University Scholar with a 3.5 grade point average. Barbara was a member of the honorary Phi Society and a varsity cheerleader.

Last spring she was graduated from Miami University where she was a member of Mortar Board, the senior women's leadership-scholarship-service honorary.

A remarkable record for a remarkable young Lutheran woman.

Air Force Cross Given To Pararescueman

Sgt. Thomas A. Newman, who survived the harrowing experience of hanging upside down 80 feet in the air during the recovery of an injured pilot in Southeast Asia, has received the highest U.S. Air Force award for heroism in combat.



The 22-year-old pararescueman was presented the Air Force Cross for his action in a May 30, 1968, mission. As a crewman aboard an HH-3 Jolly Green Giant helicopter, Newman volunteered to be lowered to the ground in the growing darkness to search for the flier who had been forced to eject and who had landed within range of several enemy anti-aircraft weapons.

After finding the airman, the two men became the target of enemy fire and the object of a cautious search through the brush.

When the enemy search ended, Sgt. Newman called in the rescue helicopter which lowered a jungle penetrating device. As he turned to assist the pilot, who had suffered a broken arm, Sgt. Newman momentarily lost the hoisting device in the darkness. When he recovered it, there was an excess of cable on the ground.

Unaware that his foot tangled in the line, he radioed for the slack to be taken up and at the same time set off a chain of reactions. The cable jerked upward, snatching the sergeant off his feet. He dropped his weapon and his radio dangled from his vest strap. He was rapidly pulled up through the trees, feet first.

Sgt. Newman finally managed to retrieve the radio but he was suspended 80 feet in mid-air by the time he contacted his airborne crew. As he was lowered through the trees, branches caught and loosened the cable around his ankle and he fell the remaining 20 feet to the ground.

Newman quickly recovered, secured the pilot to the penetrator and, as they were reeled aboard, protected the flier with his own body in the midst of ground fire.

Sgt. Newman, his two sisters and a brother attended Sunday school and were confirmed at Parkside Evangelical Lutheran Church, Milwaukee, Wis.



The new Lutheran Service Center building in Olongapo is completed. Chaplain George R. Brosius and his wife, Doris, (photo left) are on hand to greet the men of the Navy's Seventh Fleet who visit the Naval Base at Subic Bay and make the Service Center their "home away from home."



Chaplain Donald J. Ostroot and Mrs. Linda Buhaug look on as Major General Byron L. Steger presents SP4 James Buhaug with the Bronze Star and Purple Heart medals. Buhaug is a member of Trinity Church, Moorhead, Minn.

A Cross We Must Carry—

(Continued from Page 1)

The thrust of the drama is that the call of Christ is given to "take up the Cross and follow me." Seven people from the audience respond to this call. They come to the altar where seven crosses of different size, shape, and appearance are placed. They select the cross they want to carry, giving the varied reasons people give today. Some want a cross that is easy to carry, another wants a cross that people will admire, others want a cross that people won't notice.

At the end there is one cross remaining that they have all carefully avoided selecting—it is the cross nobody wants to carry.

What is your reaction to the call to "take up the cross" and follow Him? Can you carry this kind of cross?

The joy of Christ's victory over the cross and grave is celebrated again this Easter. It is this love of Christ and His promise of eternal life that gives us the strength to carry this heavy burden.

If the agonies of life are to be resolved, we must all share in the burden of this cross. We must all be peacemakers, feed the hungry, heal the sick, give comfort to those who sorrow.

If we do not all carry this cross, the celebration of Christ's victory over suffering and death will be a hollow sounding hallelujah.

He is risen!

Let us take up our crosses and follow Him!

Jaycees Name Chaplain One Of Ten Outstanding Men

Navy Chaplain Raymond W. Johnson was recently named one of America's Ten Outstanding Young Men for 1968 by the United States Junior Chamber of Commerce. Ceremonies honoring Chaplain Johnson and nine others were held at the 31st annual TOYM Congress hosted by the Syracuse Jaycees the weekend of January 16 through 18. The winners received a trophy of the extended hand of man reaching out to the hand of his creator.



Chaplain Johnson served in Vietnam from January 1967 to January 1968 with Commander River Assault Flotilla ONE/ Commander River Support Squadron SEVEN. As a result of his participation in all major operations of his unit, and for his valor and heroism, he was awarded two Purple Hearts, the Legion of Merit with Valor, the Silver Star and was recommended for the Navy Cross.

Jaycee President Wendell E. Smith said of him, "His distinguished record in Vietnam is indicative of the true courage and devotion with Chaplain Johnson has displayed in all his endeavors . . . Chaplain Johnson's medical assistance to the Vietnamese people and his deep concern for their welfare has truly exemplified the humanitarian spirit. His part in the rescue of a hamlet under fire, which resulted in injuries to himself, displays genuine concern for all peoples, with no thought being given to his own safety."

Letters written to his wife, Charlene, and their three children, during his Vietnam tour of duty have been published as a book by Johnson. The publication, "Postmark: Mekong Delta," describes narratively the experience of a minister in combat, soothing the fear and pain of men struck down in battle.

Others who were honored by the Jaycee award include Arthur Ashe, Jr., one of the world's leading tennis players; Jim Ryun, an outstanding runner who has captured numerous track and field honors including the world's mile title, and Bart Starr, the valuable quarterback of the Green Bay Packers.

April 1969

A MIGHTY FORTRESS

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(There's More on Page 2)

A MIGHTY FORTRESS

Vol. XIX New York, N.Y., May, 1969 No. 1

sex and the single soldier

By JOHN STEVENS KERR

The military has a lot that bugs you, but the buggiest bug of all is being away from home. You discover this when, in a mood of homesickness, Mom and Dad suddenly seem like the most precious people in the world. That is a kind of feeling you probably never figured you would have, when you were in high school and griping about all the restrictions they placed on you.

Another thing you miss when you are away from home is girls. Girls are everywhere, of course, but it takes a little time to get acquainted, to jockey around so that you can move after the girl you want. Back home, you knew the score. You had the names, the contacts, the places to go. You knew the rules of the girl game.

Now you are stuck on some base hundreds, maybe thousands of miles from home—and from the girl game you understood so well. How is the game played where you are now? How do you make contact, get to know a girl? A guy aches sometimes with loneliness, a kind of ache that only a soft lip, a smooth hand, a warm body can ease.

You want a woman, man—and that's the way God put you together, and it isn't such a bad way. But it's a tough gig. Any female types the military allows near the base may be strictly off limits. And in a lot of towns you leave your uniforms in your locker, don your civvies when you go to town, because the local girls won't have anything to do with servicemen. And then there is that overseas bit. It is tough to cut another culture to meet girls, except those who have a price.

So you have a real hang-up. Your juices boil, and the crazy system makes it nearly impossible to get any release. Except for dreams.

So, why fight it? Why not grab what you can, where you can, for whatever you can afford or can find for free? After all, the Sunday school teacher is back home, and the chaplain who gives the character guidance lectures goes home at night to a wife, not to a barracks.

(Continued on Page 2)

PLAYING GAMES



Sex, etc . . .

(Continued from Page 1)

The guys in your barracks come back from a pass with big stories of the chicks they had. Probably some did, but there are some things that men lie about, and this is one of them. I watched a sailor in San Diego spend a night on the town. He went to a movie, then walked down Broadway looking at the pornie books in the seedy shops, dropped into a bar on Fifth and B, had one of the girls make a pass at him before he got tossed out for being under age, walked some more, and went back to his ship at 2 a.m.

I heard later that he told his friends all about the great time he had with a pick-up.

It is all part of a game called "I'm-a-big-man-and-I-can-prove-it."

The whole sex business can be summed up in one word: integrity. The Christian faith affirms that sex is for people who care about each other as persons, who are not just using each other for personal satisfaction. Sex isn't the first thing between people; it comes after personal relationships—a deep and meaningful concern for each other—have been established. It is beautiful because it grows out of beautiful feelings for each other.

Ten minutes with a hustler in Tijuana isn't beautiful. It's ugly. And you know it when you leave and want to be sick. Not that sex itself is ugly, but *anything* done this way is ugly.

Ugliness gets to you, inside. There is enough around already without looking—or paying—for it.

Integrity means you decide to skip ugliness. Not like a very moral prude, not like a judge who is so pure he looks down on others. You skip ugliness because you want to hang on to the beautiful. Because you are you and that's the way you want to be. Because you respect both the girl and yourself as persons, human beings, created by God in His own image. And that's beautiful.

In the final analysis, then, whether you "do" or "don't" is your own decision. If anyone but you makes the decision, or if you let someone make it for you, you've sold out something important of yourself.

When you think about having a girl, remember the integrity bit. A relationship with a girl has to be real. And if you have to wait a while before you can have a real relationship, it's worth waiting for. Some bad tastes are hard to get out of your mouth.

Take any opportunities around to be with girls, like the USO, or Lutheran Service Centers, or any place you can figure to get in their company. This kills some of the emptiness. If you have a chance to meet the right girl, date her. And if you don't—well, that's up to you. Just don't taste sex in ugliness. It is too precious for that, and so are you.

You're on your own in the military. If you are old enough to get shot at, you are old enough to make your own decisions. And this decision is up to you. Just remember that man is measured by more than the number of women he has had—a hell (or heaven) of a lot more.

Medal of Honor Winner

Dwight H. Johnson of Faith Memorial Lutheran Church in Detroit is one of the few Lutheran men to win the Congressional Medal of Honor, and is the only soldier from Michigan to receive this honor in the Vietnam War. Johnson, 21, is the 10th Negro to receive the nation's highest military award since 1863, when the medal was authorized by Congress.

Johnson's valor near Dak To saved many members of his otherwise all-white platoon, and bought time until help arrived to rescue the men, ambushed by a battalion of North Vietnamese regulars. After the Army tank he was driving was disabled Johnson single-handedly attacked several enemy positions according to his citation. In between fighting, he rescued a wounded comrade under fire and carried him to safety.

When Johnson returned to Detroit recently, he was assured by federal officials that his dearest wish may be realized—that his mother and step-father be reunited after 12 years of enforced separation. The officials said there is virtually "a green light" for the return to this country of Mrs. Alves' Jamaica-born husband, Brenton Alves, 51, who was forced to leave the United States 12 years ago by immigration authorities. Johnson was surprised by the speed with which federal authorities acted in his behalf.



Mrs. Alves is a nursing assistant in the psychiatric department of the Ann Arbor Veterans Hospital and her son, now discharged from the Army, is a lineman for Michigan Bell Telephone Co. He hopes to go on to college and become a computer programmer.

At Faith Memorial Church, Dwight used to be an usher and also sang in the choir. "Dwight was the only member of our small church to go into the service," said the Rev. Carl H. Hort, pastor of the church. Faith Memorial Church, just two miles from downtown Detroit, has 50 communicants of whom 20 are teenagers.

Credits

The articles, "Medal of Honor Winner" and "The Kids Had Never Seen Soap," are reprinted by permission of *The Lutheran Standard*. Copyright Augsburg Publishing House.

The artwork for "Sex and the Single Soldier" is from the book, "Sex, Sex, Sex," by Marcena and Trevor Wyatt Moore, published by Ave Maria Press and Pilgrim Press.



Chief Warrant Officer Morris L. Marty found ways to help the children at an orphanage near Chu Lai, Vietnam. (U.S. Army Photo)

The Kids Had Never Seen Soap

By Alta Marty

"I stood at the hospital door with the dying baby in my arms and argued with the young doctor who said his hospital was full and couldn't take the casualties I'd brought in. Normally, all our aid stations will accept and treat wounded VC prisoners and refugees. I lost my temper and ordered him to treat them or I'd report him to the U.S. authorities for refusing to accept medical emergencies. This plus the fact that most of his supplies came from our warehouse, changed his mind and he took the child from me saying that he thought the baby was beyond help.

"That night I couldn't sleep. I lay awake wondering what happens to the children when both parents are killed? When I did doze, I awakened wet with sweat because the baby in my arms was my own little Beth Ann."

So wrote CWO Morris L. Marty in a letter home. Morris was a helicopter pilot in Medi-vacs stationed at Chu Lai, Vietnam, with the 176th Aviation Co. Because he had four children of his own back home, his heart was touched by the needs of the dirty, starving waifs whom he saw roaming the village streets and searching the army garbage dumps for food.

Marty, a member of Perry Lutheran Church, Mt. Horeb, Wis., made it a point to visit the orphanages of the area, mostly run by Catholics and Buddhists, to see how these victims of war were cared for. He offered to assist the Protestant chaplain in serving one of the few Protestant orphanages in Vietnam, about a mile from camp.

"The children need clothes badly and there is much that can be done here because it is close to base," Marty reported in another letter. "We call it 'our orphanage' because we are the only unit which supports them and we contribute from $400 to $500 a month. Donations are not mandatory. We give because we want to help. We support 66 children. Our hope is to make them self-sufficient so that when we leave they can still carry on.

"The orphanage consists of a small chapel and six other buildings put together from scrap lumber and packing crate plywood. Our chaplain and our doctor worked together on a hygiene program. The kids had never seen soap, toothbrushes, or toothpaste before. It isn't easy to teach the what and why of hygiene to people who have never heard of it.

"We built a shower for our kids by putting two 50-gallon drums on a platform. I was elected to demonstrate its use, and also the use of soap. Two little guys and I stripped off our clothes and stepped into the shower. I lathered myself from top to toe and helped lather the giggling, wiggling boys. They had a ball until one of them let out a howl that could be heard a mile away. He'd gotten soap in his eyes. There was nothing to do but rub some in my eyes, then throw back my head, hold my eye open, and let the water wash the soap out. In a few minutes he was laughing again."

About the time CWO Marty wrote the above, he sent a similar letter to his pastor, the Rev. H. L. Anderson, telling of the need for clothing for the children. The Perry Ladies Aid went into action and in a few days 90 pounds of clothing arrived at his base at Chu Lai.

The clothes were presented on a Sunday so there could be a celebration. "There is so little to celebrate over here," Marty commented, "that anything special they make into a festive occasion." Relatives and friends were invited in for the day. The servicemen bought and donated a pedal sewing machine to go with the clothing.

Marty was chosen to speak at the gathering. Through an interpreter he explained that the Americans wanted to share what they had "because we love them as fellowmen and brothers." It was a gala day.

Afterward he wrote home: 'I'm overwhelmed to think that my church back home responded like this. America is the greatest country in the world!"



"We have any number of spiritual directors available here, Walter. I'm really curious why you felt you had to write to Ann Landers."

"Laughter Through an Open Window," a new book published by Argus Communications (3505 N. Ashland Ave., Chicago, Ill. 60657), is a collection of the recent work of cartoonist Ed Sullivan. His rich sense of humor prods the modern pilgrim in the progress along the road to Church renewal. (RNS photo)

A MIGHTY FORTRESS is published monthly for men and women in the U.S. Armed Forces in behalf of the 17,750 Lutheran congregations participating in the Lutheran Council in the U.S.A. by the Division of Service to Military Personnel, 2633 16th St., N.W., Washington, D.C. 20009. Address all correspondence to A MIGHTY FORTRESS, 315 Park Ave., S., New York, N.Y. 10010. Herb W. David, Editor. Carolyn M. Wittack, Associate Editor. Printed in U.S.A.



In good Lutheran tradition, five of the staff nurses pictured above sing in the 91st Evacuation Hospital Protestant Choir, Tuy Hoa, South Vietnam. Front row (l. to r.): CPT Mary A. Swenson, Highland Lutheran, Sherman, S.D.; CPT Georgeanne Arndt, St. John's, Red Wing, Minn.; 1LT Linda L. Jackson, American Lutheran, Kimball, Neb. Second row: 1LT Jacquelyn H. Humes, Calvary Lutheran, Sunnyside, Wash.; Chaplain James D. Bayne, Good Shepherd, Walterboro, S.C., and 1LT Hope Reese, Zion Lutheran, Hiawatha, Kan.



MAJ Phillip D. Weinert, left, presented a cross he fashioned from a piece of mahogany found at Wunder Beach to Chaplain Paul Garrity, for the Brigade chapel at Quang Tri.

Lutheran Directs Women Marines



Col. Jeanette I. Sustad of Tacoma, Wash., took over the top distaff post in the Marine Corps in February. She succeeds Col. Barbara Bishop as the sixth director of the lady Marines. Before Miss Sustad was selected head of the Women Marines, she served as its first full-time deputy director.

Miss Sustad joined the Corps in 1943, ten months after the Women's Reserve program was announced. When the Women's Armed Services Integration Act was passed in 1948, she accepted a regular commission as a Marine first lieutenant.

During her pre-military life in Tacoma, Miss Sustad was confirmed and became a member of First Norwegian Lutheran, renamed Gloria Dei after merging with another Lutheran congregation.

Lutheran

GIRL OF THE MONTH



Catherine McHalpine was nominated by her brother, Lt. Thomas L. McHalpine, now stationed in Vietnam, who said of his sister, "She is a very robust person . . . and her personality abounds with tenderness, understanding, and great concern for the well-being of all mankind."

Cathy will complete her studies at Concordia Teachers College, River Forest, Ill., this spring and will begin teaching retarded children in the fall. She is an accomplished pianist and organist and was selected to "Who's Who in American Colleges and Universities" for her academic and social achievements. The McHalpine family are members of Immanual Lutheran Church, Sebewaing, Mich.

May 1969

A MIGHTY FORTRESS

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A VOLUNTEER ARMY

A MIGHTY FORTRESS

Vol. XIX New York, N.Y. June 1969 No. 2

Yes — Senator George McGovern

For several years I have had a growing conviction that our present military draft is an unsatisfactory, unfair and wasteful system of recruiting manpower for the armed services. I am convinced that compulsory conscription should be replaced with a voluntary system. If we paid our servicemen properly, it would be possible to secure enough career men without the draft. In the long run, this would be less costly and more democratic.

As matters now stand, millions of American youth are uncertain about their future because of the draft. Many of them are deferred as students while others are sent to Vietnam within a few months of high school graduation. Those who are called frequently regard it as unfair, while those who are deferred are often bothered by feelings of guilt or doubt.

A voluntary system would end these problems. But beyond that I believe it would give us a more efficient military force. Under the present system most draftees leave the service as soon as possible. This makes for a constant turnover of men and an enormous outlay of manpower, resources and money devoted to the training of new recruits.

By paying servicemen a wage comparable to civilian standards, the armed services could recruit career men who would continue in service for twenty or thirty years after their training period. This would give the Nation an experienced defense force consisting of voluntarily motivated men. It would greatly reduce the expense of constantly training huge numbers of raw recruits, thus offsetting the cost of higher career service wages and benefits. In times of national emergency it might be necessary to supplement the voluntary career system with a backup lottery under which additional men could be called without favoritism or discrimination.

A voluntary system not only would be more effective, but more in keeping with the traditions of America. Many of our forefathers came to the United States to escape compulsory military systems in Europe. The draft departs from our democratic tradition and falls especially on the poor family unable to finance a col-

(Continued on Page 2)

During the 1968 election campaign, President Nixon indicated he favored a voluntary military system.

We are grateful to Senator George McGovern (D., South Dakota) for allowing us to reprint a report to his constituency of his views on a volunteer army.

Senator Philip A. Hart (D., Michigan) presented his views on a volunteer army in an address to the Senate on March 4, 1969. In his speech he introduced a bill (S. 1296) to amend the Military Service Act of 1967. The complete text of his address is available in Vol. 115, No. 38, of the Congressional Record.

Your reaction to this subject is invited.

No — Senator Philip A. Hart

President Nixon has proposed elimination of the draft and the building of a volunteer army "once our involvement in the Vietnam war is behind us."

What are the drawbacks of a voluntary army? No matter how desirable a volunteer military, the question of feasibility still persists. . . . Draft abolitionists must prove also that a selective system is unnecessary and establish that substitution of a volunteer army would be an improvement. In the short run, even assuming an end to hostilities in Vietnam, I suggest volunteer army proponents will have difficulty proving our military unnecessary in the light of world conditions.

Over the long run, the concept of a volunteer army raises serious issues and questions.

First, given the high rate of black military reenlistments, the volunteer army could become essentially an army of minorities, particularly Negroes. Because of educational advantages, the officer component of such a service would be primarily white. The black enlisted man inclines to make the military service a career because it makes economic sense. While an increasing number of black Americans will come along who meet the educational level for officer, it will make much less economic sense for them to become career officers. Does America at a point in time wish to have enlisted forces made up primarily of blacks and an officer corps made up primarily of white Americans?

Second, where in fact would our officer corps come from? Presently, the military looks to our colleges to provide between 80 and 90 percent of the junior officer corps. Under a volunteer army system, there would be no pressure for a college man to join an officer program to meet his military obligation. It is thus questionable whether or not the necessary numbers and quality of junior officers could be provided.

Third, would a volunteer army not also present a very inflexible military force? Would the Nation be able to meet emergency military obligations with an all volunteer army?

Fourth, do we wish to build a Mili-

(Continued on Page 2)

A Volunteer Army

YES—Senator McGovern

(Continued from Page 1, Col. 1)

lege education with its resulting deferment.

I voted against the last extension of the draft because the committee handling the legislation ignored all of the Marshall Commission's recommendations for improving the system—as well as the proposals made by some of us on the Senate floor. I intend to continue my efforts until a majority of the Congress can be persuaded to the common sense of a voluntary system.

NO—Senator Hart

(Continued from Page 1, Col. 2)

tary Establishment that would on the one hand become a permanent part of our society yet, on the other hand, become rather isolated from that society? Of necessity, the soldier is usually isolated from the vital social struggles of the day: strikes, sit-ins, poverty, urban unrest, and peace movements. Often his only contact with these disturbing elements is as an adversary trying to maintain "law and order"—or as the parent of one who is involved.

Fifth, the cost of an all volunteer military force could present a real problem. Defense Department estimates range from $4 to $20 billion a year. In an October 17 campaign speech, Mr. Nixon estimated that a volunteer army would cost $5 to $7 billion more a year than the present draft system.

Sixth, although our present Selective Service System is in urgent need of reform, the military draft has been the single most democratizing factor in the Armed Forces. The constant movement in and out of the military of citizen soldiers brings to the Army a broad cross-section of American society.

Input

Actually, there are no new sins. The old ones just get better publicity now.

Not to decide is to decide.—Harvey Cox

It seems a little silly now, but this country was founded as a protest against taxation.

DSMP Offers Free Booklet



A clever and bright little booklet about the problems and surprises that a man encounters during his first few weeks and months in the armed forces is being offered free of charge by the Division of Service to Military Personnel of the Lutheran Council in the USA.

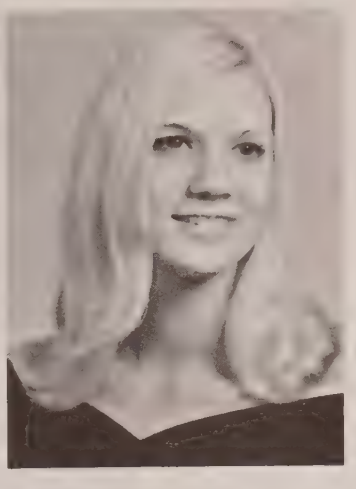
If military life is new to you, or if you have a friend who is just entering the service, this booklet entitled "About Face," answers many questions and gives some down-to-earth advice on many things; from what to do with your car while you are away to "Babes and Booze."

"About Face" was written by Herb W. David, secretary for publications of the Lutheran Council, and a former serviceman. The advice he gives is realistic and often wry. Best of all, the booklet is light and easy reading with humor and clever drawings throughout.

The price-tag can't be beat. For your *free* copy, send your request for "About Face" along with your name and address to: Division of Service to Military Personnel, Lutheran Council in the USA, 2633 16th Street N.W., Washington, D.C. 20009.

Lutheran

GIRL OF THE MONTH



Linda Jean Reiss has a golden voice to match her golden hair. After graduation from high school this spring, Linda will continue her education at Valparaiso (Ind.) University where she will major in music with emphasis on her special talent—singing.

Linda is an honor student who particularly enjoys participating in the high school chorus and a special group called The Madrigals.

The church and the military play important parts in the lives of the Reiss family. Linda's father is a former Army chaplain and her brother, David, is a captain in the Army who recently returned from his second tour of duty in Vietnam.

Linda is a member of St. Paul's Lutheran Church, Falls Church, Va.



"Chaplain, our Ladies' Guild thought your boys might like a little entertainment. . . ."

Vatican Envoy Opposed

Establishment of diplomatic ties with the Vatican "is still under study," President Richard M. Nixon disclosed in a nationally-televised press conference from the nation's capital on March 4.

The President's statement was made as Protestant objections were mounting to his possible appointment of a special ambassador or personal representative to the Vatican.

In a telegram to the White House, the Lutheran Council in the USA asserted that "we want to register in the strongest terms our opposition to any such representation."

Similar expressions of disapproval were issued individually by the presidents of the three major Lutheran bodies that are associated in the cooperative agency.

The three are Dr. Robert J. Marshall of the Lutheran Church in America, Dr. Oliver R. Harms of The Lutheran Church —Missouri Synod, and Dr. Fredrik A. Schiotz of The American Lutheran Church.

The Lutheran Council's telegram, signed by its general secretary, Dr. C. Thomas Spitz, Jr., stressed that the participating bodies of the Council "have historically and consistently protested all formal relationships between our government and the Vatican."

"They have cited the constitutional separation of church and state, the unfair and unnecessary representation to only one segment of that Christian faith, and the major difficulties of image and understanding which are imposed upon the mission and service of the church when our government deals with even one church institution as a temporal power," the telegram said.

"Today they would add to these concerns their judgment that formal United States representation to the Vatican will seriously damage and impede the ecumenical conversations and relationship which have been developing in recent years."

President Franklin Delano Roosevelt named Myron C. Taylor, an Episcopalian, as his "personal representative" to the Vatican in 1939. Mr. Taylor continued that post under President Harry S. Truman until he resigned in 1950. President Truman nominated General Mark W. Clark as full-ranking ambassador to the Vatican in the fall of the following year. However, General Clark requested that his nomination to the post be withdrawn. He gave as one of his chief reasons that he did not believe Congress would vote on such a controversial issue in an election year. President Truman then announced that he intended to submit another name, but did not do so, possibly because of strong opposition from Protestants, including Lutherans.

When it was rumored that President Dwight D. Eisenhower was considering the appointment of a United States representative to the Vatican, Lutherans joined with other denominations to protest such a move. No representative was named during President Eisenhower's administration and the issue has been dormant until President Nixon brought it to life again.

Laird Defends Guidance Program

Dr. William J. Reiss, executive secretary of the Lutheran Council's Division of Service to Military Personnel, has written to Secretary of Defense Melvin R. Laird that "we note with gratitude your response in connection with the protest over references to the deity and spiritual values in the Army's character guidance lectures."

Mr. Laird had upheld the Army's present Character Guidance Program content in light of a protest from the American Civil Liberties Union that the program was being used for religious indoctrination. Dr. Reiss also noted that the A.C.L.U. was not objecting "to any and all references to God," but to using these terms for religious indoctrination.

Statements from both men came after the Army announced it would revise the lectures due to the A.C.L.U. protest.

UNDER ORDERS



Capt Gary L. Robenolt was presented with the Bronze Star Medal by Capt W. G. Normile. Capt Robenolt's efforts as a maintenance supervisor at Korat Royal Thai AFB, Thailand, enabled the squadron to fly the greatest number of combat sorties with the lowest abort rate. Robenolt is a member of Zion Lutheran Church, Harrisburg, Pa.



Navy Chaplain John F. Seibert received the Bronze Star Medal from Capt. Richard J. De Prez for his "meritorious service . . . in Vietnam." Chaplain Seibert was cited for helping with the wounded and continuing his spiritual ministry to the men even when he was wounded. He is currently serving at the Norfolk Naval Air Station.



1LT Richard A. Espeland, member of Augustana Lutheran Church, Grand Forks, N.D., was awarded the Silver Star for gallantry in action while serving in Vietnam.



Capt. Robert H. Boles received the DFC for his achievement as an F-4C Phantom aircraft commander in Vietnam. Boles is a member of St. Stephan's, Lexington, S.C.

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UNDER ORDERS

• MMFN Dennis W. Bahneman, serving aboard the USS Ajax, has been selected as an outstanding member of the ship's company. Bahneman is a member of Christ Lutheran Church, Walla Walla, Wash.

• COL William R. Beisel, US Army Medical Corps, was awarded the Legion of Merit and a certificate of appreciation upon his retirement at ceremonies held at Fort Detrick, Md., on December 31, 1968. Mr. and Mrs. Beisel and their five children are members of Good Shepherd Lutheran Church, Frederick, Md. Mr. Beisel is now in Civil Service, working as Scientific Advisor of the US Army Medical Research Institute for Infectious Diseases.



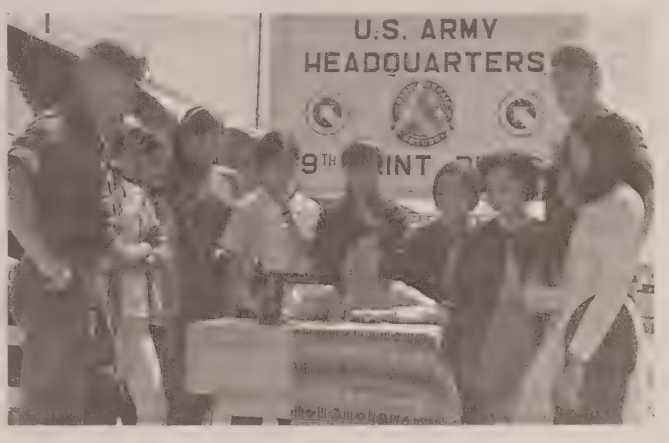
Chaplain Richard Nybro, Brigade Chaplain of the 44th Medical Brigade, Vietnam, sent us this photo of The Contenders (shown with Brigadier General Spurgeon Neel, Jr.), a college group that toured the hospitals in Vietnam. He also sent us a copy of his newsletter to the 44th Medical Brigade chaplains and we gleaned some of these humorous comments: "General Neel . . . has some rather pertinent remarks occasionally upon the conclusion of our morning devotions in his office. One time he turned to his aide, LT Voss, after I had pronounced the benediction and said, 'Dan, it's Amen, not *Roger that*.'

"Another time we numbered exactly twelve in attendance and he said, 'The Lord had twelve disciples and now I am wondering which one of you is going to betray me.'

"Chaplain Rene Cuesnier at the 17th Field Hospital in An Khe has a name for his jeep . . . How does this strike you? SOC ET TUUM."



Chaplain John Piirto (standing second from left) of the USS Hornet, hosted the Boys Brigade of Queenstown Lutheran Church, Singapore, while the Hornet was berthed there for R & R. Pastor John Nelson (standing fourth from the left) brought the boys for a tour of the ship and a sample of US Navy life. The Boys Brigade is similar to the Boy Scouts except that the boys must be church oriented and active in their faith.



Chaplain Kenneth D. Kuhlman (right) collects 5 cents a month from the men in his battalion to buy sewing machines for the girls who are trained by the Vietnamese Social Welfare Dept.

June 1969

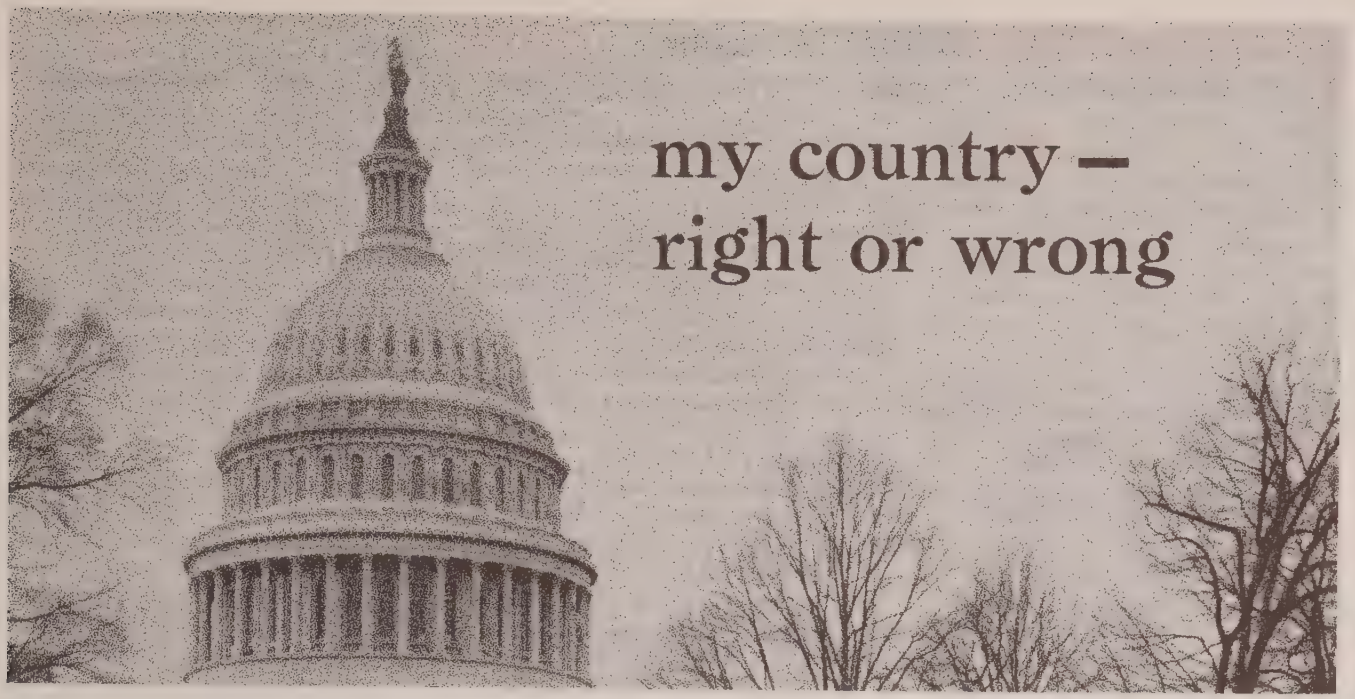
A MIGHTY FORTRESS

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my country — right or wrong

By GLENN H. ASQUITH

In school we recited with enthusiasm and loudly Scott's verses:

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!

If such there breathe, go, mark him well!

The wretch, concentred all in self,
Living shall forfeit fair renoun,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung."
("Lay of the Last Minstrel")

And we believed every word of it.

Who could, or for that matter, who would dare feel other than love and complete loyalty at the thought of *our* native land, the United States of America! A complete wretch such a one would be, as Scott said, and just let us get our hands on that fellow!

The flag in the corner of the school room was touched with the utmost care and respect, and one of the high honors of the day was to hold it forth while we pledged our allegiance to it.

These teachings in school paralleled the guidance we received in home and church in reference to "The land of the free and the home of the brave." And thus my patriotism was based.

From those days of simple, unquestioning devotion to the land of my birth until now patriotism has become a free field for discussion. It is no longer a closed subject. Instead of the outraged, "To h--- with the Kaiser," which I heard regularly in 1918, I am hearing our current enemy hailed by youth as "Ho, ho, Ho Chi Minh!" The red, white and blue flag that I would not let touch the ground, and which had to be displayed in the correct position is frequently mutilated and scorned. I ask myself, "Have I changed, too, or is my patriotism the same brand that I adopted so gladly in the third grade?"

With Decatur, I can still say, "My country, may she always be in the right. But right or wrong, my country." The difference is that I can now bear to admit to myself that the United States may not always be in the right. And I think that I am a better patriot for being willing to face up to the truth.

For instance, I now know to my sorrow that this country is not just rocks and rills and templed hills—it is a composite of all of us who live in it. The "government" is not a magical institution that transforms all of the men elected to it into the noblest and best of God's creatures. No, the government is just as good or bad as the legislators and officials who make it up. Further, it is not necessarily "of the people, by the people, and for the people." It is of a political party, by classes and interests, and for the majority. This simply means that the government is as human as the rest of us, and needs examination and searching instead of uncritical acceptance.

For instance, I pay my taxes without protest even though I know that part of my money is going toward the war in Vietnam. I am not happy about that war, but I feel that I am bound up in the bundle of American life and cannot make myself an exception; I take my share in the paying for the sins of my era. However, if a fellow-citizen cannot bring himself to pay his taxes until the Vietnam trouble is over, I cannot set him down as lacking in patriotism.

One of the glories of our country is that a man is allowed the freedom of his own conscience, and the freedom of expression dictated by that conscience. The

(Continued on Page 2)

A MIGHTY FORTRESS

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"As a patriot, I feel obliged to inquire..."

(Continued from Page 1)

students and others who shout the praises of Ho Chi Minh could not go to North Vietnam and riot in the streets shouting, "We want Nixon, Nixon, Nixon." This is the fundamental difference that calls forth my loyalty and my taxes; even at her worst our country is infinitely better than any other land I know.

By way of illustration, I have been proud to note that my country is making the greatest material progress of any nation in the world. But then I find that in the midst of all of this affluence and rapid development, we have some millions who are close to starvation. As a patriot, I feel obliged to inquire why this is and ask what we are doing about it?

And when I contrast the liberty available in my country with that to be found in North Vietnam (as I have done), and stumble over the fact that my liberty is not fully shared by Black men, Puerto Ricans, Indians and others I am appalled. My patriotism demands that I do something about this.

All of these observations scare me more than a little. As a noisy, belligerant little patriot in my childhood my relationship to my country was simple indeed: revere the flag as I would my own mother, stand up for the Star Spangled Banner as I would for the Halleujah Chorus, cheer at every Memorial Day parade and save up my money to buy a small United States Savings Bond. In return for my faith, my country would never let me down—it would easily win any war that came our way!

But now the hard word *responsibility* goes with my patriotism. When I read of the flag being torn to shreds and burned in far-off lands my answer is not to yell for the dispatch of the Marines but to inquire why our country is hated to that point of violence. What have we done or failed to do that we are not respected as once we were? Am I part of this problem?

As for Memorial Day and Fourth of July parades, I find the gaiety a bit in contrast to the armed and uniformed men stepping along, rank on rank. Without shedding my patriotism, I know that now I give more thought to wondering why this nation and other nations (under God, mind you!) have more and more dead young men to memorialize year after year.

Since a patriot is one who loves his country I must be able to list for myself reasons for such a love or abandon patriotism entirely.

The real estate, of course, is most loveable. The "rocks and rills," mountains, plains, rivers, lakes, seashores are all that anyone could desire.

The free enterprise which is mine and which is a live potential for every native and immigrant makes life exciting and full of hope.

The religious tolerance that I observe growing among our people leads me to think that there is a solid core of good in our country that will withstand many cruel blows.

Indeed, I could go on enumerating hundreds of things and qualities that make my patriotism a sensible and lasting part of life.

And on the negative side, the unlovable aspects of my country?

These I see to be extraneous—outside the true character—of the United States. Barnacles and parasites have been drawn to this lovely and open-hearted land.

There is organized crime that manages to thrive because of the many laws that we have enacted to ensure a man's personal liberty and privacy.

Militarism is not dead, but the checks and balances of government are slowly beginning to reduce this overgrown structure to a more easily-controlled size.

Racism is a fact, but the consciences of my fellow-citizens of all colors are aroused and will not let the issue go until a fair solution is found.

Possibly the worst of the negative features of this country is the quick willingness of many to give up their patriotism in despair and believe the worst of the United States. This is not the kind of courage that the builders of this nation exhibited in their day.

If my country is going on to a great future it will be, I am convinced, because of its patriots—true patriots who are not blind to mistakes and colossal blunders, but who see the basic nobility of a land founded as this is founded.

Lutherans Receive Black Manifesto

James Forman, representing the National Black Economic Development Conference, brought that group's "Black Manifesto" to the headquarters in New York of the Lutheran Church in America May 6.

He fastened copies of the manifesto to the glass doors and later handed a sheath of papers to the Rev. Dr. Robert J. Marshall, president of the LCA, saying he "would be in touch."

The 11-page manifesto was a presentation Mr. Forman made in Detroit April 26 to the National Black Economic Development Conference. Addressed to "white Christian churches and the Jewish synagogues in the United States of America and all other racist institutions," it demands $500,000,000 in reparations to Negroes.

The statement addressed to the LCA read "we demand a minimum of $50,000,000 in direct reparation from The Lutheran Church to help meet our quota."



Mr. Forman's campaign gained wide press coverage when he read his demands at Riverside Church in New York during the 11 a.m. communion service on May 4. He has also met with most of the major Protestant church bodies, the Roman Catholic Church and Jewish leaders.

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JULY, 1969

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LAUGHLIN AFB; Rev. Robert Hartfield, LCMS, Grace, 1300 Avenue B, Del Rio 78840.
MATAGORDA AFB; LCA, Salem, 403 N. Colorado St., Port Lavaca 77979.
PERRIN AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman 75090.
Rev. George L. Luecke, LCMS, Grace, US Hwy. 75 at Woodlank Rd., Denison 75020. Tel: 214-465-4459.
RANDOLPH AFB; LCA, Christ The King, 217 Lemonwood Ave., Universal City 79091.
Chaplain Arnold G. Johnson, ALC, Office of the Chaplain.
Chaplain Mack C. Branham, Jr., LCA, Hq. Air Tng Comd.
REESE AFB; Rev. Arthur A. Preisinger, LCMS, Texas Tech. Lutheran Student Center, 2615 19th St., Lubbock 79410.
ALC, Holy Trinity, 1706 Slide Rd., Lubbock 79416.
*SAN ANTONIO; Rev. Percival C. Lovseth, Field Service Pastor, 3630 Sugarhill St., San Antonio 78230. Tel: 696-2150.
SHEPPARD AFB; Rev. Dean R. Busboom ALC, Trinity, 3505 Kemp Blvd., Wichita Falls 76308.
Rev. Victor T. Hellman, LCMS, St. Paul. 1417-11th St., Wichita Falls 76301. Tel: 322-6112.
Chaplain Voigt M. Sink, LCA, Chaplain's Office, Sheppard Technical Training Center.
SWEETWATER AFS; See Dyess AFB.
TEXARKANA ORDNANCE TRAINING CENTER; Rev. Robert W. Helberg, LCMS, First, 4600 Loop Dr., Texarkana 75501. Tel: 793-3974.
WEBB AFB; Rev. Robert S. Knutson, LCA, Trinity, 1801 Virginia, Big Spring 79720. Tel: 263-2643.
UTAH: DUGWAY PROVING GROUNDS; Rev. John M. Kempff, LCMS, First, 7th St. & Birch Ave., Tooele 84074. Tel: 882-3832.
HILL AFB; LCA, Elim, 575 23rd St., Ogden 84400.
Rev. Donald A. Kuhn, LCMS. Trinity, 385 W. Golden Ave., Layton 84041. Tel: 801-376-8449.
Chaplain James W. Kinney, LCA, Office of the Chaplain.
OGDEN NAVAL SUPPLY DEPOT; LCMS, St. Paul's 3329 Harrison Blvd., Ogden 84403.
TOOELE ORDNANCE DEPOT; See Dugway Proving Grounds.
VIRGINIA: ARLINGTON HALL; See Fort Myer.
BEDFORD RADAR STATION; Rev. John W. Bremer, LCMS, Our Savior, 2490 Link Rd., Lynchburg 24503.
CAMERON STATION; Rev. Paul L. Himmelman, LCA, Peace, 6362 Lincolnia Rd., Alexandria 22312.
CAMP A. P. HILL; Rev. C. Frederick Eichner, LCA, Christ, Augustine Ave. & Brent St., Fredericksburg 22402.
CAMP PEARY & CHEATHAM ANNEX; Rev. John F. Byerly, Jr., LCA; St. Stephen, 612 Jamestown Rd., Williamsburg 23185. Tel: 229-6688.
CAPE CHARLES AFS; See Norfolk Naval Station.
DAHLGREN WEAPONS PLANT; See Camp A. P. Hill for LCA and ALC.
Rev. Ronald E. Jackson, LCMS, Grace. 610 Longview Dr., Woodbridge 22191. Tel: 494-9977.
DAM NECK FAAWTC; Rev. Kenneth A. Price, LCA, Emmanuel, 301 Lynn Shores Dr. at Virginia Beach Blvd., Virginia Beach 23452.
FORT BELVOIR; LCA, Nativity, 8238 Chancery Court, Alexandria 22308.
Chaplain John O'Connor, LCMS.
FORT EUSTIS; Rev. Gerhardt Bluhm, LCMS, Resurrection, 765 Clyde Morris Ave. (Hwy 17), Newport News 23606. Tel: 596-5808.
Chaplain Ronald R. Rodeck, LCMS.
FORT LEE; Rev. Neil R. Cline, LCA, Our Redeemer, 1757 Sycamore St., Petersburg 23801.
Rev. Frank G. Koehler, LCMS, Nazareth, 1710 City Point Road, Hopewell 23860. Tel: 458-7994.
Chaplain Frank E. Helsel, LCA, Hq. 4th Log Comd; Chaplain William E. Paul, LCA, 22nd FASCOM.
Chaplain William B. Eberle, LCMS, Quartermaster Ctr & Fort Lee, Office of the Chaplain.
FORT MONROE; Rev. David G. Mennicke, LCMS, Immanuel, 3301 Kecoughtan Rd., Hampton 23360. Tel: 723-0810.
Chaplain Paul E. Klett, LCA, U.S. Continental Army Command, Asst. Chaplain for Training & Reserve Components.
FORT MYER; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington 22200.
Rev. George Wehmeyer, LCMS, Our Savior, 901 S. Taylor, Arlington 22204. Tel: 524-6299.
FORT STORY; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach 23450.
HENDERSON HALL; See Fort Myer.
LANGLEY AFB; Rev. Edward Counts, LCA, Gloria Dei, 100 Beach Rd., Hampton 23364. Tel: 851-2838.
Chaplain Melvin E. Witt, LCMS, Hq. TAC (CH).
Chaplain Walter H. Huber, LCMS, Office of the Wing Chaplain, 4500 ABWg.
LITTLE CREEK AMPHIB. BASE; Rev. Kenneth R. Carbaugh, LCA, Our Savior, 4200 Shore Dr., Virginia Beach 23455.
Chaplain Thomas J. Richter, LCA, Force Chaplain PHIBLANT, Naval AMPHIB Base (Bldg 2011) Little Creek, 23520.
MANASSAS AFS; Rev. Gerald E. Kuhn, LCMS, St. Paul, 7401 Leesburg Pike, Falls Church 22043. Tel: 534-5367.
NEWPORT NEWS SHIPYARD; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News, 23600.
NORFOLK NAVAL STATION; Rev. Carl E. Scaer, LCMS, Christ, 6510 N. Military Hwy., Norfolk 23518.
LCA, First, 1301 Colley Ave., Norfolk 23500.
NORFOLK NAVAL AIR STATION; LCA, St. John, 8918 Tidewater Dr., Norfolk 23503.
Chaplain Herbert C. W. Albrecht, LCMS, FMF Lant, Force Chaplain; Chaplain John F. Seibert, II, LCA, NAS.
OCEANA NAVAL AIR STATION; Rev. John P. Weinback, LCMS, Prince of Peace, 424 Kings Grant Rd., Virginia Beach 23452.
PORTSMOUTH NAVAL HOSPITAL; Chaplain Melius E. Bollesen, ALC, Chaplain's Office.
PORTSMOUTH NAVAL SHIPYARD; Rev. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth 23704. Tel: 397-0626.
QUANTICO MARINE BASE; See Fort Belvoir for ALC and LCA.
Rev. James R. Knill, LCMS, Concordia, Fuller Heights Rd., Dumfries 22026. Tel: 875-1981.
Chaplain Donald I. Olson, ALC, U.S. Marine Corps Education & Deve'opment Command.
VINT HILLS FARM STATION; LCA, Our Savior, 494 Broadview Ave., Warrenton 22186.
WALLOPS ISLAND TESTING STATION; Rev. Donald E. Bauer, LCA, Faith, Ocean City Rd. & Fairfield Dr., Salisbury, Md. 21801.
Rev. Lawrence R. Lineberger, LCMS, Bethany, Camden & South Blvd., Salisbury, Md. 21801.
YORKTOWN WEAPONS STATION; Rev. Robert L. Anderson, LCA, St. Mark, Grafton 23490. Tel: 596-0111.
WASHINGTON: BLAIN AFS; Rev. G. F. Raedeke, LCMS, Peace, Vista Terr & H St. Rd., Blaine 98230. Tel: 332-6589.
Rev. George Beard, LCA, Blaine, 702 G St., Blaine 98230.
BREMERTON NAVAL SHIPYARD; Rev. Herbert A. Rast, LCMS, Memorial, 916 Veneta Ave. at 10th St., Bremerton 98310. Tel: 377-7422.
Rev. John M. Recher, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton 98310.
Chaplain George M. Hershberger, LCA.
Chaplain Kenneth J. Putt, LCMS, Naval Ammo Depot, Bangor.
COLVILLE AFS; See Fairchild AFB.
DEEP CREEK AFS; Rev. Theodore E. Dorpat, LCMS, 828 So. Jefferson St., Spokane 99204. Tel: 838-1375
FAIRCHILD AFB; Rev. Obert J. Landsverk, ALC, Emmanuel, S. 314 Spruce, Spokane 99204. Tel: RI 7-2238.
Rev. C. C. Eifert, LCMS, St. John, W. 2 Third Ave., Spokane 99204.
Chaplain Gilfred C. Newhouse, ALC, 92nd Cmbt Supp Gp.
FORT LAWTON; Rev. William G. Houser, LCMS, Mt. Olive, 7750 21st St., NW, Seattle 98107. Tel: 782-3133.
Rev. J. Benner Weaver, LCA, Gethsemane, 911 Stewart St., Seattle 98100.
Chaplain Donald P. Blucher, ALC, Hq. 49th Arty Gp (AD).
FORT LEWIS; Rev. John O. Feierabend, LCMS, Prince of Peace, 10333 Bridgeport Way, S.W., Tacoma 98499.
ALC, Hope, 72nd & South Puget Sound, Tacoma 98409.
Chaplain Alton R. Kieschnick, LCMS, 1st BCT Bde; Chaplain Eugene S. Peterson, ALC, USA Reception Station; Chaplain Robert R. Johnson, LCA, Madigan General Hospital; Chaplain Verne M. Pease, ALC, USAG (6A-WOVZAA).
INDIAN ISLAND NAVAL AMMUNITION DEPOT; Rev. Harold D. Steinke, LCMS, Grace, 1120 Walker St., Port Townsend 98368. Tel: 385-1595.
LARSON AFB; Rev. Gordon L. Braun, ALC, Immanuel, 1014 A St., Moses Lake 98837.
Rev. Robert J. Merz, LCMS, Grace, Nelson Rd. & Skyline Dr., Moses Lake 98837. Tel: 765-3131.
MAKAH AFS; Rev. LaVerne Nelson, ALC, Holy Trinity, 301 E. Lopez St., Port Angeles 98362.
McCHORD AFB; See Fort Lewis.
Chaplain Francis E. Jeffery, ALC, Hq. 325 Cmbt Supp Gp.
OTHELLO AFS; Rev. Kenneth R. Torvik, ALC, Pilgrim. 640 E. Elm St., Othello 99344.
PAINE AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett 98201.
PORT ANGELES USCG AIR STATION; See Makah AFS.
PUGET SOUND NAVAL SHIPYARD; See Bremerton Shipyard.
PUGET SOUND NAVAL SUPPLY CENTER; Chaplain Vernon E. Awes, ALC, Seattle Division.
SEATTLE NAS; Rev. F. J. Huscher, LCMS, Messiah, 7050 35th Ave., N.E., Seattle 98115.
WHIDBEY NAS; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Avenue E, Oak Harbor 98277. Rev. John F. Meyer, LCMS, Concordia, 900 Avenue W at 80th N.W. St., Oak Harbor 98277. Tel: 293-3370. Chaplain Richard B. Allen, LCMS, Chaplain's Office, USNAS, Whidbey Island.
WISCONSIN: ANTIGO AFS; LCA, Calvary, 7th Ave. & Edison St., Antigo 54409.
Rev. Joseph A. Schultz, LCMS, Peace, 240 Lincoln St., Antigo 54409. Tel: 623-2200.
CAMP McCOY; Rev. Gerald L. Herman, LCMS, St. James, Necedah 54646. Tel: 565-2670.
KENOSHA U. S. COAST GUARD; Rev. Bernard W. Bruch, LCMS, Redeemer, 620 Grove Ave., Waukegan 60085. Tel: 623-6274.
OSCEOLA AFS; Rev. F. Alvin Dungan, ALC, Bethany Star Prairie 50426.
TRUAX FIELD; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison 53704.
Rev. M. H. Wegner, LCMS, Monona, 4410 Gordon Ave., Monona 53704. Tel: 222-7051.
WYOMING: FRANCIS E. WARREN AFB; Rev. William H. Bornemann, LCMS, Our Savior, Rt. 2, Box 851, Cheyenne 82001.
LCA, St. Paul, 19th & House Ave., Cheyenne 82001.
Chaplain Carl S. Mundinger, Jr., LCMS, 809th Cmbt Supp Gp.
SUNDANCE AFS; ALC, Our Savior, 1040 State St., Spearfish, S.D. 57783.

OVERSEAS WORSHIP SERVICES IN ENGLISH LANGUAGE

ARGENTINA: BUENOS AIRES; Rev. Juan Cobrda, Lutheran Church in Argentina, Cuenca 3285.
AUSTRALIA: ADELAIDE; Rev. G. E. Fischer, Bethlehem Lutheran Church, Flinders St., Tel: 63-1407, Sunday 1000 and 2100.
Rev. L. B. Grope, Wakefield St., Adelaide. Tel: 3-4078. Sunday 1000 and 2100.
BRISBANE; Rev. R. J. Burger, Bethlehem Lutheran Church, Warren St., off Barry Pde. Tel: 57-1325. Sunday 1100 and 1930.
Rev. Wendell C. Dahl, 12 Hawthorne St., Woolloongabba. Tel: 91-1223. Sunday 0800 and 1100.
Rev. J. Monz, Wickham Terrace. Tel: 2-6906.
CANBERRA; Rev. M. R. Stolz, St. Peter's Memorial, Boolee Street, Reid. Tel: 48-0064.
Rev. J. A. Grosse, Holy Trinity, 22 Watson Street, Turner. Tel: 4-3493.
DARWIN; Rev. W. E. Simpfendorfer, Bauhinia Street, Nightcliff, Tel: 5-1686.
MELBOURNE; Rev. J. A. Pietsch, St. John's, 50 City Road, South Melbourne. Tel: 81-5866.
Rev. J. T. P. Stolz, St. Mark's, 39-41 Hotham St., Tel: 49-4744.
PERTH; Rev. M. V. Jordan, St. John's, 16 Aberdeen Street, Tel: 71-1786.
SOUTHPORT; Rev. J. M. Janetzki, Trinity, Queen & Fox Streets, Tel: 2-3958.
SYDNEY; Rev. G. Venz, St. Paul's, 3 Stanley St., Tel: 41-6586.
Rev. C. W. Stolz, Trinity, 17-19 Valentine St., Tel: 55-1532.
BAHAMAS: NASSAU; Rev. Otto Schultz, Box 4794, Nassau, New Providence Island. Services every Sunday 1100.
BELGIUM: ANTWERP; Rev. Henk Zijlstra, Tabakvest 59, The Lutheran Church. Tel: 33.62.50.
BRUSSELS 4; Rev. C. J. Hobus, Holy Trinity Parish, 46 Rue de La Loi.
*Also see Frankfurt, Germany.
*CASTEAU: SHAPE Hqs; See Frankfurt, Germany.
BERMUDA: HAMILTON, PAGET; Rev. Dedric C. Every, ALC, P. O. Box 182.
BOLIVIA: LA PAZ; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana), Casilla 266, Avenida Busch #1676.
BRAZIL: RIO DE JANEIRO; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos, Sampaio 46A.
CANADA: †ARGENTIA NAVAL STATION; Rev. Henry F. Nuhn, Trinity, 4 Logy Bay Rd., St. Johns, Newfoundland.
CFS HOLBERG, B.C. Chaplain Capt A. M. Flath, CFS Holberg San Josef, British Columbia.
AFB RIVERS, MAN. Chaplain Capt M. M. Holobow, CFB Rivers Obodo, Manitoba.
CFB WINNIPEG, MAN. Chaplain Capt J. Klingbeil, CFB Winnipeg Ft. Osborn Barracks, Winnipeg 9 Manitoba.
CFB HALIFAX; N. S. Chaplain LCDR G. N. Schaus, CFB Halifax Stadacona, Nova Scotia.
CFB BORDEN, ONT. Chaplain Capt J. W. von Schmeling, CFB Borden, Borden Ontario.
RAMORE AFB; Rev. Ludwik Rucki. Christ, 8th & Spruce Sts., Timmins, Ontario.
WINNIPEG; Rev. Maynard F. Pollex, Church of the Redeemer, 61 Academy Road.
CHILE: SANTIAGO; Rev. Walter Hitchcock, Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.
COLOMBIA: BOGOTA 2; Rev. Walter O. Ludwigsen, Iglesia Evangelical Luterana, Apartado Aereo 200-38.
COSTA RICA: SAN JOSE; Rev. Joachim Kobelius, La Iglesia Luterana de America Central, Apartado 2159.

DENMARK: COPENHAGEN; Rev. Adolph Kloth, The American Lutheran Congregation of Copenhagen, Seaman's Church, Nyhavn 22. Tel: HE 4785.

ECUADOR: GUAYAQUIL; Rev. Bjorn Willoch, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: See Costa Rica.

ENGLAND: ALCONBURY AFB; See Cambridge.

BIRMINGHAM; Rev. Peter Belcher, 86 Cotton Lane, Moseley (12). Tel: SOUth 1602. Sunday 1600, Moseley Parish Church.

BOREHAM WOOD; Rev. W. P. Borgas, 18 Cranes Way Boreham Wood, Herts. Tel: 01-953 3308. St. Pauls, Furzehill Rd. & Cranes Way, Sunday 1000 and 1830.

CAMBRIDGE; Rev. William Gittner, 3 Maners Way. Tel: Cambridge 46190. Abbey Church, Newmarket Rd., Sunday 1000.

CHICKSANDS AFB; See Cambridge.

CORBY; (Northamptonshire) Rev. H. Laaneots, St. Pauls, Stuart Rd., (Town Centre). Tel: Corby 3980. Sunday 1800.

COVENTRY; Rev. R. E. Winger, 25 Tilewood Ave., Broad Lane. Tel: 0203-64273. Lutheran Mission, Eastern Green Rd. and Alspath Lane. Sunday 1830.

HARLOW; ESSEX; Rev. V. H. Hennig, Redeemer Lutheran Church, Bush Fair, Tye Green Harlow, Essex. Tel: 02796-23870.

HIGH WYCOMBE AFB; Rev. J. Stephen Bremer, 5 Kingscroft Rd., London N. W. 2. Tel: GLADstone 9363, 4th Sunday 1530 at Holy Trinity Congregational Church, London Rd., High Wycombe.

HOTHORPE HALL; Rev. Marlyn Sundheim, Lutheran Conference Centre, Theddingworth, (Near Rugby). Tel: Husbands Bosworth 257. Sunday 1100.

LAKENHEATH AFB; See Cambridge.

LEEDS; Rev. Jeno Weisz, 199 Roundhay Rd. (8). Tel: Leeds 42747. St. Luke's Sunday 1100.

LEICESTER; Rev. J. Jurgis, Lutheran Church House, "Lynthorne" Ave. Rd., Tel: Leicester 76164. Sunday 1100.

LIVERPOOL; Rev. J. L. Cremer, 82 Childwall Lane, Gateacre, Liverpool 25. Tel: 051-4285420. Lutheran Mission, Rockbourne Ave. & Quickwood Dr., Gateacre, Live-pool 25. Sunday 1830.

LONDON; Rev. Robert Patkai, St. John's, Tel: ARNold 2849. Sunday 1100 at St. Anne and St. Agnes Church, Gresham St., 1830 at Lutheran Church House, 8 Collingham Gardens, SW5.

Rev. Marvin Brammeier, 61 Walpole Rd., N. 17. Tel: 01-888 0436, Holy Trinity Lutheran Church, Antil Road, Tottenham, N. 15. Sunday 1100 and 1830.

Rev. Floyd M. Bosch, 36 Leaside Ave., Muswell Hill, London, N. 10. Tel: 01-883 1752. Luther-Tyndale Church, Leighton Crescent, Kentish Town, London N. W. 5, Sunday 1030 and 1830.

LUTHERAN WORLD FEDERATION REPRESENTATIVE; Rev. J. Stephen Bremer, 5 Kingscroft Rd. N. W. 2.

PETTS WOOD; Kent: Rev. Barry Foerster, 219 Poverest Road, Petts Wood, Orpington, Kent. Tel: Orpington 22340. Christ Church, Poverest Rd., Petts Wood. Sunday 1100.

PLYMOUTH; Rev. Robert Bruer, 32 The Dell, Plympton, Plymouth. Tel: 0752-36240. St. Peters Church, Larkham Lane and The Dell, Plympton, Plymouth, Sunday 1830.

SERVICEMEN'S GUIDES; Rev. E. George Pearce, 117-123 Golden Lane, London EC1. Tel: 01-253 4716.

SHEFFIELD; Rev. N. H. Heintz, 4 Holdings Road, Sheffield 2, Yorks. Tel: 0742-29373. Lutheran Mission, St. Aidans Avenue, Norfolk Park, Sheffield 2.

SOUTH RUISLIP; Rev. Frank Eberhart, 394 Victoria Rd., South Ruislip, Middlesex. Tel: 01-845 4242. St. Andrews, Corner of Queens Walk and Whitby Rd., Ruislip. Sunday 1100 and 1830.

SUNBURY; Rev. J. Sims, 139 Groveley Rd., Sunbury-on-Thames, Midd'esex. Sunbury-on-Thames Lutheran Mission, Groveley Rd., Middlesex. Tel: 01-890-1770.

SUNDERLAND; Rev. Warren Fanning, 6 Nursery Close, Sunderland, Co. Durham. Tel: 0783-67405. St. Timothys, Queen Alexandra Road, Sunderland. Sunday 1830.

WETHERSFIELD; See Cambridge.

WOODBRIDGE-BENTWATERS; See Cambridge.

ETHIOPIA: ADDIS ABABA; International Lutheran Church, Box 1899.

FRANCE: PARIS; Rev. Albert Ely, St. John's 147 Rue de Grenelle. Tel: 705.85.66. Sunday 1145.

***FRANCE:** See Frankfurt, Germany.

GERMANY: BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.

Rev. Rudolph Hein, Steglitz, Kornerstrasse 1. Tel: RUF 72 80 16.

BREMERHAVEN; Rev. Detlef Lehmann, 28 Bremen 1, Alberstrasse 5. Tel: Bremen 44 57 98.

***FRANKFURT:** Trinity Lutheran Church, Theobald-Christ, 23 (Near Frankfurt Zoo). Sunday 1130. Rev. William H. Marwede, Field Service Pastor for Europe/Near East, AM Schwalbenschwanz 37, 6 Frankurt/Main 50, Germany. Tel: 512552.

GHANA: KANESHIE; Rev. James P. Dretke, Box 197, Trinity, Tema. Sunday 0930.

***GREECE:** See Frankfurt, Germany.

GUAM: *AGANA LUTHERAN SERVICE CENTER; Marine Drive (1½ miles from Agana-west on Marine Drive, Anigua). Tel: 726-891. The Rev. Warren L. Wolf, Field Service Pastor, P. O. Box 2388, Agana, Guam 96910. Tel: 778-595. Sunday 1115.

HONDURAS: Same as Costa Rica.

HONG KONG: KOWLOON; Dr. E. N. Seltz, 80 Nathan Rd., Entrance from Cameron Rd., one flight up. Tel: K-665312 K-692549 or K-806909.

Rev. Roy Karner, 25 Bisney Rd., Ground Floor, Hong Kong. Tel: 823715.

Rev. David A. Lee, Truth Lutheran Church, 50 Waterloo Rd., Sunday 0930. Tel: K-846516.

†KOWLOON; Church Information Center, 80 Nathan Rd., 1st floor. Tel: 665312/692549.

HONG KONG ISLAND; Rev. A. Karl Boehmke, Church of All Nations, South Bay Close, Repulse Bay. Tel: H-920375 or H-920413.

ICELAND: KEFLAVIK; Rev. Bragi Fredriksen.

INDIA: GUNTUR; Rev. K. Devasahayam, Andhra Evangelical Lutheran Church, P. O. Box 205 Guntur, Andhra Pradesh.

MADRAS; Lutheran Center, 3 Nungumbakkan High Rd. Tel: 88627, 5 Church Rd., Vepery.

INDONESIA: TAPANULI SUMATRA; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: BELFAST; Lutheran Church, 137 University St.

DUBLIN; Rev. H. D. Mittorp, St. Finians, 21 Merlyn Park.

***ITALY:** See Frankfurt, Germany.

JAPAN: ITAZUKE AIR BASE; St. Peter's Ev. Lutheran Church, Nata, Japan. Rev. Daniel K. Breunsbach, 15-9, 1 Chome, Imagawa, Fukuoka, Japan. Tel: Fukuoka 74-0497.

*TACHIKAWA LUTHERAN SERVICE CENTER; 31-14, 1-Chome, Akebono-cho, Tachikawa, Japan. Tel: 0425-22-4642. Rev. Victor F. Pennekamp, Field Service Pastor. Tel: 0425-41-0584. Sunday 0830 and 1100.

TOKYO (Metro Area); CAMP ZAMA CHAPEL CENTER; U.S. Army Depot Japan, Sagami 4110/4242. Last Sunday 1930.

GRANT HEIGHTS FAMILY HOUSING CHAPEL ANNEX; Sunday 1100.

GREEN PARK FAMILY HOUSING ANNEX CHAPEL; Rev. V. F. Pennekamp, Lutheran Service Center, Tachikawa, 0425-22-4642. Tuesday 1900.

JOHNSON FAMILY HOUSING ANNEX CHAPEL; Rev. V. F. Pennekamp, Lutheran Service Center, Tachikawa. Sunday 1800.

KANTO MURA FAMILY HOUSING ANNEX CHAPEL; Sunday 1600. Tel: 03-519-8036/03/519-8212.

St. Paul's Lutheran Church, Toshi Center (Near NHK Tower & Akasaka Prince Hotel). Mr. E. H. Tewes, Tokyo Lutheran Center. Tel: 03-261-5266/03-341-1338. Sunday 1100.

FUCHU: St. Paul (The American School in Japan), Mr. E. H. Tewes, Tokyo Lutheran Center, 03-261-5266/03-341-1338. Sunday 0900.

TACHIKAWA AIR BASE EAST CHAPEL (Hospital); Rev. Victor F. Pennekamp, Lutheran Service Center, Tachikawa. Thursday 1900.

YOKOHAMA; LUTHERAN WORSHIP GROUP; Rev. Thomas R. Zehnder, Izumi Lutheran Church, 045-641-1296. Sunday 0800.

YOKOTA AIR BASE; Chapel Annex, Dr. B. Paul Huddle, Japan Lutheran Seminary, 03-330-4642. Sunday 0830.

CHITOSE AIR BASE; Services 1st Friday evening 1900, Chitose "Kuma" Station, Rev. Elwood Fromm. Sapporo. Tel: 0122-63-9567.

KOREA: *SEOUL LUTHERAN SERVICE CENTER, 8-43 Han Nam Dong, Yongsan, Seoul. Tel: Yongsan 3074. Rev. W. A. Huchthausen, Field Service Pastor, (Mailing Address) Chaplain (Col.) W. A. Huchthausen, USA Ret., Dependent Mail Section, APO San Francisco 96301. Sunday Communion 1045 and 1800.

Rev. Paul Bartling, Korea Lutheran Mission, IPO Box 1239, Seoul, Korea or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd., Tel: 2-4993.

LAOS: VIENTIANE; Lutheran Communion Service, 3rd Wednesday 2000, Protestant Church, Rev. Lenard Galster. 66-1 Soi 39, Sukumvit Rd., Bangkok.

LEBANON: BEIRUT; Rev. John F. Stelling, Yarid Bldg. 5th floor, Ras Abdel Aziz Street. Tel: 255479.

MALAYSIA: PENANG; Lutheran Service, Sunday 1630, Lutheran Church, Anson Road.

MEXICO: MEXICO CITY; Good Shepherd, Paseo de las Palmas 1910. Lomas de Chapultepec. Tel: 20-33-43.

***MOROCCO:** See Frankfurt, Germany.

NETHERLANDS: ZEIST; Rev. A. Duyvendak, Wilhelminalaan 33. Tel: 03404-17199. Lutheran Chapel: Woudenbergseweg 38. Zeist.

***NETHERLANDS:** See Frankfurt, Germany.

NEW ZEALAND: AUCKLAND; Rev. Edwin W. Koch, 32 Akiraho St., Mount Eden. Tel: 688-078. Sunday 1030.

CHRISTCHURCH; Rev. G. D. Noller, St. Paul's Lutheran Church, Worcester & Montreal Sts. Tel: 859-352. Sunday 1100.

WELLINGTON; Rev. Donald W. Heyne, St. Paul's Ev. Lutheran Church, King St., off Adelaide Rd. Tel: 50-452. Sunday 1100 and 1900.

NICARAGUA: Same as Costa Rica.

NORWAY: OSLO; Rev. Arnold W. Nelson, American Church, Fritzners Gate 15.

OKINAWA: *KOZA LUTHERAN SERVICE CENTER; Highway 5 near Plaza Shopping Area (Awase Meadows). Tel: 077-3488. Rev. Roland K. Lemke, Field Service Pastor, CPO Box 107, Koza, Okinawa. Tel: 077-3462. Sunday 0830 & 1100.

PAKISTAN EAST: SYLHET DISTRICT; Rev. Tobias Iveland, Mission House, P. O. Moulvi Bazar.

PAKISTAN WEST: PRESHAWAR; Rev. William I. Kane, 2-C University Town. Tel: 2238.

PANAMA CANAL ZONE: BALBOA (Pacific Side); Rev. Carl W. Bretscher. Redeemer Lutheran Church, Balboa Rd., at Wight St. (opposite YMCA USO). Tel: 2-3418. Sunday 0745 & 1015.

MARGARITA; (Atlantic Side) Redeemer Lutheran Chapel, Bolivar Hwy & Espave Ave., Sunday 1930.

PERU: LIMA-SAN ISIDRO; Rev. H. D. Hammer, Trinity Lutheran Cong. Las Magnolias 495 (San Isidro). Tel: 22 44 52. Sunday 0830.

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Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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Senator Sees It – Then Tells It

By LAMBERT F. BROSE

A Lutheran Senator from South Carolina recently testified before a select committee of the U.S. Congress. And shook the walls on Capitol Hill.

"You did in one day," Assistant Majority Leader Edward Kennedy told him, "what Bobby tried to do in a year and a half."

And columnist Carl Rowen described the Southern legislator as staking "an impressive claim to a senatorial badge of courage" through "one magnificent statement."

"With each reading," the syndicated columnist wrote, "I became more impressed with the guts and humanity of the man."

"The man" they were applauding was Sen. Ernest F. Hollings (D-S.C.), a member of the executive council of the Lutheran Church in America. What the South Carolina Congressman had done was simply to tell the Senate's Committee on Nutrition and Human Need what he had found on a 10-day tour of impoverished areas in his state.

The findings weren't exactly news. What made them so effective this time was that the "reporter" was a highly respected legislator from one of the most "southern" of the Southern states.

Sen. Hollings courageously told the committee that when he was governor of South Carolina, he had gone along with the "public policy of covering up the problem of hunger" so as to attract new industry to the state.

However, just returned from his fact-finding tour, he acknowledged that there is indeed hunger in South Carolina. And he had seen it with his own eyes.

He mentioned the 177 children examined in Beaufort County, 98 of whom were trying to stay alive on only 800 calories a day. An amount so small that Dr. James Carter, Vanderbilt University pediatrician, said it was "not enough to support the child—and barely enough to support the worms" with which the children were afflicted.

The senator referred to the apparent mental retardation of the children resulting from malnutrition.

Then he said something that must have shocked a considerable number of his constituents.

"Many is the time," he noted, "that friends have pointed a finger and said, 'Look at that dumb nigger.' The charge is all too often accurate. But not because of the color of his skin. He is dumb because we denied him food. Dumb in infancy, he has been blighted for life."

The South Carolina Lutheran told the committee a lot more. Facts that have been reported before, but which many regarded as merely the biased opinions of "left-wing" reporters, social workers or politicians from the North.

However, coming from a Southern legislator, the testimony was explosive.

Within weeks after Hollings' appearance, the following developments, among others, took place:

The senate restored $100,000 it had cut from a $250,000 allotment originally made to the committee for a one-year study of hunger in the U.S.

In a meeting with Hollings and Sen. George McGovern (D-S.D.), committee chairman, Secretary of Agriculture Clifford Hardin agreed to provide free food stamps, for the first time, to needy families in two counties of South Carolina who can't afford to pay for the type of stamps now available.

Predictions here in the Capital are that congress and the White House will vie with each other for the distinction of making relief from hunger in the U.S. a major issue.

To which we can only say, if true, that it's about time.

The senate committee puts the number of chronically hungry people in the U.S. at 10 million. Tackling the problem effectively will obviously not be easy.

But if the richest nation in the history of mankind, whose government is paying out billions of dollars in subsidies to prevent food from being grown, can't find the know-how to get food through to those who need it most—then there's something rotten indeed. Not in Denmark. But in this, the land we love.

Dr. Lambert Brose is associate director of the Lutheran Council News Bureau. He writes a regular column, "Capitol Views," for The Lutheran Layman, from which this article is reprinted by permission.

For twenty years, Dr. Brose was the editor of Double Time, a former publication of the Armed Forces Commission of The Lutheran Church-Missouri Synod.



"I can never wake up in the morning without wondering whether we'll make it, one of us or all of us, until sundown. And that's the truth." From STILL HUNGRY IN AMERICA by Robert Coles and Al Clayton. An NAL book. Photograph copyright, 1969, by Al Clayton. Reproduced by permission of the World Publishing Co. (RNS)

Youth Hikes Help the Hungry

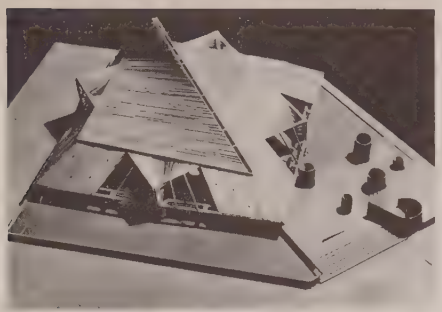
A number of Lutheran Church-Missouri Synod youth groups observed Youth Sunday, May 18, by sponsoring "Hikes for the Hungry."

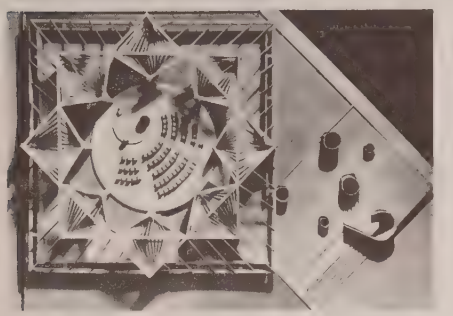
Hikes have been held in the past and have proven to be a successful means of fund-raising. Each hiker enlists one or more sponsors who agree to contribute a specified amount for each mile walked. Check points along the route verify the mileage. Funds raised are designated for various world, national, and local relief programs.

In April 1969, 1,400 of 1,700 northwest suburban Chicago youth completed a planned 17-mile hike and raised an estimated $75,000 to $100,000.

The Walther League, the youth auxiliary of The Lutheran Church-Missouri Synod, has adopted hunger as its special emphasis for 1968-70.

WORLD CHURCH NEWS





Protestant and Catholic leaders joined in Osaka, Japan, to break ground for the Christian Pavilion at Expo '70. A model of the exterior and interior of the pavilion is shown in the photo above.

Bishop Hinsuke Yashiro, supreme bishop of the Anglican Episcopal Church of Japan, said the dedication ceremonies were "a sign of the harmony among the nations of the earth that has been brought about by many years of prayer, concern and effort." The Christian Pavilion will have as its theme "To Know and Serve Humanity." (RNS photo)





When St. Francis Xavier elementary school in Gettysburg, Pa., found a need for lay teachers, it found an unusual solution by turning to the Gettysburg Lutheran Theological Seminary for help. Through the assistance of Dr. Leigh Jordahl, associate professor of church history and chaplain at the seminary, the school was able to obtain 16 seminary students to conduct a tutoring program and four qualified non-Catholic lay teachers to teach part-time. At left, Sister Melita discusses a subject with Mrs. Edwin J. Killalea, third grade teacher; at right, school principal Sister Incarnata, Dr. Jordahl, center, and Father Alphonse Narcincavage, pastor of the parish, confer. (RNS photo)

Lutheran Named US Envoy to Japan

President Nixon has named a Lutheran diplomat to be the new U.S. Ambassador to Japan.

Dr. Armin H. Meyer, currently Ambassador to Iran, would succeed U. Alexis Johnson, who became Undersecretary of State for Political Affairs last January.

Dr. Meyer is a member of Grace Lutheran church in Washington, D.C., a congregation of The American Lutheran Church. He has served Grace as president, vice president and member of the church council. The son of a Lutheran clergyman, Dr. Meyer originally studied for the ministry, but changed his mind during his senior year at Capital University, Columbus, O.



"A Compendium of Luther's Theology—in paperback, please."

July 1969

A MIGHTY FORTRESS

Published by the Lutheran Council in the U.S.A.

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Military Families on the Move

A MIGHTY FORTRESS

Vol. XIX New York, N.Y. Aug. 1969 No. 4

By GERTRUDE G. GOBBEL

"Bob and I are planning to marry soon. He's in the service and he's thinking about the military as a career. I'm somewhat frightened by the thought of attempting to raise a family under such circumstances. There might be a lot of moving to different places. What effect would this have on our children?"

These concerns have been voiced by many a young woman about to marry a man in the armed forces. Researchers, too, have been interested in finding answers to these and similar problems of military families. Studies in this area are few in number. However, information that has been obtained gives us some insights into the effect of moving on children.

Children face certain tasks every time they move such as (1) becoming familiar with their new neighborhood (2) making new friends and meeting new teachers, scout leaders, etc. and (3) possibly adapting to cultural differences in the new community.

Researchers say that the moving itself does not have harmful effects on children; many families move frequently with no ill effects on the children. However, differences are noted between families who experience problems and those who don't.

First, and perhaps of major significance, is the attitude of parents. Parents who have a positive attitude toward a move transmit these feelings to their children. It is the mother who usually undertakes the actual organizing of the household for the move. If she takes her tasks in stride, looks forward to the new duty station, and goes about her business cheerfully, she will give her children a feeling of security and well-being about moving to a new home.

This positive attitude must be genuine and not a false front. Any underlying negative feelings can easily be sensed by children and be detrimental to their adjustment to the situation.

Another parental attitude which contributes to a successful move is one of identifying with the military as an organization. Parents who have a close identification with the military community become a part of this organization regardless of where in the world they are living. This community becomes their community, and the children identify with the military and establish a sense of belonging.

Preparing a child for a move must be a conscious effort. Alert the child that a move is coming! Tell him where and when you will be going. Then find information to share about the new area. This can be a library search as well as conversations with military families who have *enjoyed* living in the area.

During the actual move itself keep the children with you. Occasionally parents feel the inconvenience of having a young child around during moving time can be solved by placing the child with a relative for a few weeks. However, these children frequently develop feeding and sleeping disturbances which could be eliminated by keeping the child within the family and allowing him to experience the move with the family.

When you arrive at your new home and are settled in, your children will continue to need your guidance and support. Children don't automatically go out to play and magically find new friends. Some communities are not as open and friendly as others. Perhaps a characteristic called self-assertiveness is needed here. Make a conscious effort to introduce your child to the children of new friends you meet. Find out about community group activities for your child and encourage him to participate.

One serviceman's wife related that the first thing she did when they moved to a new location was to contact the local pastor of her church. She would say, "We're here!" She would find out when church activities were scheduled and inquire about what he recommended for children. She suggested that each family must assert itself and not wait to be



"What effect will this have on the children?" (RNS photo)

(Continued on Page 3)

A Lutheran Couple In Vietnam

"We are Christians impelled by our faith to be of constructive, non-paternalistic assistance . . ."

By NAOMI FROST

A Lutheran couple who have been assisting with a particularly challenging war-time social mission are Mr. and Mrs. Abner Batalden of Minneapolis, Minnesota. For the past two years Mr. Batalden was business administrator for Vietnam Christain Service in Saigon. A cooperative agency supported by Lutheran World Relief, Church World Service, and the Mennonite Central Committee, Vietnam Christian Service is, in the words of Mr. Batalden, "a very ecumenical organization." Utilizing about 150 staff members, the Service offers programs of food, health (including two hospitals), social service, and education to South Vietnamese refugees and evacuees, including many children.

Help is given according to the need of the recipient and the agency's resources. The religion of the recipient is of no consideration; nor is there any attempt to "indoctrinate" him.

"We are Christians who are impelled by our faith to be of constructive, non-paternalistic assistance," declares Mr. Batalden. "But preaching is not our task."

The Bataldens have had to live dangerously to carry out this task. Their home, just south of the airport and north of the city's center, was near the area where rockets were dropped during the first TET offensive. The Bataldens recall that event well—they had just finished tape recording the rocket celebrations when the "real thing" began. At one time, one of their leaders in the DMZ dedicated a social service center in a ceremony surrounded by smoke. "It was very strenuous to work in a city where you didn't know when the next bomb would fall," Mrs. Batalden relates. "One had to keep busy."

A woman who modestly describes herself as "the volunteer who goes along," Mrs. Batalden made a personal contribution to "helping the Vietnamese help themselves." She sold Vietnamese handicrafts in the USO, a task with a two-fold benefit: it brought in a great deal of money for the craftsmen—$21,000 in one year—and it gave her the opportunity to have contact with many U.S. servicemen and to provide them with coveted artifacts. Particularly popular with the servicemen were crossbows, Montagnard bracelets, and fine baskets.

In addition to her work at the USO, Mrs. Batalden maintained open house at home for about 80 young Westerners, providing a "place for a cool drink and a chat."

Vietnam Christian Service cooperates with Aid for International Development but insists on independence of programs. Its hospitals serve both Viet Cong and South Vietnamese. Asked if the Service had trouble with the Saigon Government because of this impartiality, Mr. Batalden replied in the negative, adding that he suspected there were Viet Cong patients in South Vietnam's own hospitals.



"We understand how the South Vietnamese feel about us . . ."

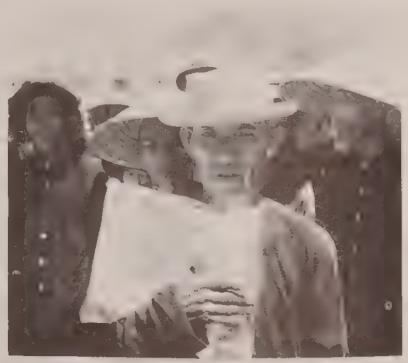
The Bataldens have, however, witnessed a difficulty which the Vietnam Christian Service has encountered attempting to win the trust and confidence of the South Vietnamese people.

"We understand how the South Vietnamese feel about us," explains Mr. Batalden. "Some trust us and some don't. They lump all Americans—all Westerners—together. They see American bombers destroy their homes, American trucks clogging and endangering their highways, their women violated. It is estimated that ten civilians are killed for every soldier.

"Many think the war is the Americans' war rather than their own. Most South Vietnamese are not inclined to be very patriotic toward *any* government. Theirs is a heritage of allegiance to the family and clan.

"Those who support the Saigon government probably, deep down, want to 'have their cake and eat it too.' They want our assistance. On the other hand, the whole Communist world got involved in the Vietnam war when the Americans did. It became a much bigger thing."

In spite of the evident hesitancy on the part of the South Vietnamese to accept members of Vietnam Christian Service as helping friends, the Bataldens are optimistic about its future.



"The Vietnamese naturally consider the presence of Americans (and any foreigners) in Vietnam questionable," Mr. Batalden explains. "But they have come to realize that there are Americans, and there are Americans; that there are organizations, and organizations."

The couple observes that because government agencies—even the Peace Corps—are received in any country with a certain reservation, there is an increasing recognition of the potential in voluntary agencies. All World Christian Service efforts concentrate on assisting governments to help their own people.

Ex-Medics Utilize Skills; Work as Hospital Aides

By STUART AUERBACH
Washington Post Staff Writer
Reprinted by permission from the Washington Post

James T. Wells spent four years in the Air Force as a medical corpsman and when he was discharged in January he began to canvass hospitals all over the country for a similar job—one he called "a treatment room technician."

"I was probably the only one who answered," says Dr. Don S. Wenger, a retired Air Force colonel who runs the emergency room at George Washington University Hospital.

Now Wells, 25, and Jarrett Wise, a 22-year-old former Navy corpsman, who was wounded in action with the Marines in Vietnam, work in George Washington's emergency room.

They are exceptions. Most of the thousands of well-trained military medical corpsmen who are discharged each year leave the health field when they become civilians, even though there is a shortage of health workers in the Nation.

In Metropolitan Washington alone, the Health Facilities Planning Council found a shortage of several thousand medical personnel. Duke University has started an intensive program to train doctors' assistants to ease the shortage of physicians.

In the military, Wells said, there is a shortage of doctors so severe that corpsmen often give treatments normally restricted in civilian life to physicians.

Wells said he has done "minor surgery," such as sewing up cuts. Wise, as a combat corpsman, has performed emergency tracheotomies.

Neither is doing procedures that complex at George Washington. They are restricted to assisting doctors and nurses in soaking and dressing wounds, taking blood pressure and temperature, watching patients and maintaining intravenous feedings.

They are called emergency room technicians. "We created the title here," said Dr. Wenger.

Both Wise and Wells plan to continue their educations at George Washington while they work. Wise wants to be a doctor, although, he admits, "I may be 40 years old before I get there." Wells, who originally wanted to be a teacher, now wants to continue in the medical field.

Their future is great, Dr. Wenger feels. They can either become administrative heads of hospital emergency rooms or chief technicians in charge of other medical personnel.

By Harry Nalchayan—The Washington Post



James T. Wells, left, and Jarrett Wise, are ex-medics who have put their service-learned skills to work as aides at George Washington University Hospital.

Families on the Move . . .

(Continued from Page 1)

found. Let the local community know, "We're here!"

A frequent concern is the effect of moving on a child's intelligence and educational achievement. We know anxiety will inhibit intellectual functioning. Your conscious effort to help your child adjust to new surroundings will eliminate a great deal of anxiety and frustration. When this is accomplished, your child will function intellectually as well as children who have experienced less mobility. Some research indicates that children who have moved score slightly higher on intelligence tests than those who have been immobile. These results have been explained on the basis that mobility increases knowledge, stimulates curiosity, increases speed of response, encourages imagination, and develops mental flexibility. The experience of moving has its positive effects!

Moving, with its hard work and many details to attend to, is not going to be one big picnic. And amid those nerve-racking days it isn't always easy to remember that your children also face a jolting experience.

Even veteran movers become a bit irritable and have to guard their tempers. But the traumatic effect of a move can be minimized for yourself and your children if you approach the situation with a positive attitude and loving concern for your family.



A Christian's Point-of-View

Pastor Ralph S. Leonard of Zion Lutheran Church, Rockford, Illinois, shared with us a letter received from one of his members. Gordon R. Nelson wrote to his pastor just before Easter, 1969, as he was completing a 12-week training period and was about to receive the gold bars of a second lieutenant. Following are excerpts from Mr. Nelson's letter in which he tells of a problem confronting many servicemen today; of his deep struggle with the problem and how his understanding of his Christian faith helped him arrive at his own point of view.

Pastor Leonard:

. . . When I return to Zion in two weeks as a second lieutenant in the Air Force, however, I will be carrying more than gold on my shoulders. There will also be the weight of a new responsibility—that of being a military man in an age when our nation is involved in a war that no one seems to understand and few want to fight.

And so what can you say to a young man like myself who in one sense of the word is a hired killer when other members of my peer group are going to Canada or to jail as a matter of conscience? For an answer, what could be more appropriate than thinking for a while about Easter and how Christ dealt with his conscience? I learned in Sunday school and confirmation that Christ is the Son of God, but it has taken a few years of trying to live a meaningful life and a little more weight to carry before finally figuring out that Christ was truly also a man. If Christ were merely God, he would not have allowed his life to be so complicated by difficult situations like ours always is. He would not have struggled with his conscience in the garden, nor would He have had to suffer at the hands of his fellow people. It is thinking about Easter and the fact that Christ was a man, like myself, that have given me the courage to say also, "If possible, take this burden from me, but if not, then give me the strength to do what must be done."

Perhaps if we all were to try to be men like Christ set the example, we would not need to fight each other. As it is, I must try to do my best under the circumstances.

Thank you for your prayers.

Sincerely,
Gordon R. Nelson
Second Lieutenant, USAF

REMINDER

For faster delivery of *A Mighty Fortress*, send your *new* address to your church.

Lutheran

GIRL OF THE MONTH



MISS CHRISTINE ARTHURS, daughter of Command SGM Ted G. Arthurs, U.S. Army Military Academy, West Point, was nominated by Chaplain (MAJ) Conrad N. Walker.

A member of the National Honor Society, Christine has maintained a consistent "A" average and was recently awarded a scholarship from Denver University for all-around excellence.

Christine was president of the Christian Youth Fellowship at Ft. Campbell, Ky., and has been a "tremendous Christian witness wherever she calls home."

"Cadets, beware!" warns Chaplain Walker. "CSM Arthurs is one of the toughest and most highly decorated Airborne CSM in the Army. However, you can easily meet Christine at the Lutheran worship service at West Point Academy."

A MIGHTY FORTRESS is published monthly for men and women in the U.S. Armed Forces in behalf of the 17,750 Lutheran congregations participating in the Lutheran Council in the U.S.A. by the Division of Service to Military Personnel, 2633 16th St., N.W., Washington, D.C. 20009. Address all correspondence to A MIGHTY FORTRESS, 315 Park Ave., S., New York, N.Y. 10010. Herb W. David, Editor. Carolyn M. Wittack, Associate Editor. Printed in U.S.A.

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A MIGHTY FORTRESS

Vol. XIV New York, N.Y., April 1965 No. 12



BARBARA JOAN KREBS, York, Pennsylvania, is our "Lutheran Girl" selection for April.

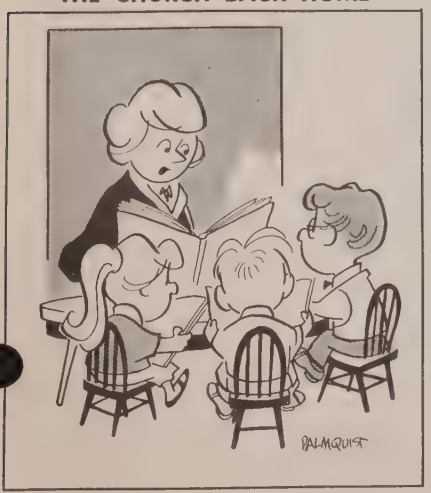
Barbara, who will be a June graduate of Central High School, North York, has been accepted at the Nursing School of Presbyterian Hospital in Philadelphia. She has been a Red Cross Youth Volunteer since June, 1964, devoting one evening a week to the care of the elderly at the York County Hospital and Home.

In high school she has been a member of the senior chorus, vocal ensemble, the yearbook staff, and was senior representative of the Future Nurses Club.

Barbara was vice-president of the local Luther League for two years and also served as treasurer. In addition, she has taught Sunday school classes and been a member of the church choir.

She was nominated for this honor by the Rev. John Edward Wilson, pastor of Grace Church, York, who says: "Barbara is fast measuring up to be one of our very finest young women. She brings to bear such an array of talents and personality that she succeeds in whatever she undertakes."

THE CHURCH BACK HOME



"NO, CHARLES, PONTIUS WAS NOT AN AIR-FORCE PILOT!"

At Annual Meeting—

Further Steps Taken by NLC to Pave Way for New Agency

THE NATIONAL LUTHERAN COUNCIL took steps, at its 47th annual meeting held in Los Angeles in February, toward continuation of its work in cooperation with the Lutheran World Federation, and in campus ministry, after other aspects of the Council's work are absorbed in the proposed new Lutheran Council in the U.S.A.

The NLC, which is an agency of the American Lutheran Church and the Lutheran Church in America, will be succeeded by LCUSA, if present plans are approved, on Jan. 1, 1967. The latter will include the two NLC bodies, plus the Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches.

Since LCMS and SELC are not members of the Lutheran World Federation, this phase of the present Council's operations are not included in the new agency. Thus the NLC voted to take the necessary legal steps to continue after the 1967 date as the "U.S. Committee of the Lutheran World Federation." Under this title the NLC's work in world missions, world service, theological cooperation and Latin America ministry would be carried forward.

New Campus Work Agency

In another move to continue a program that will not be part of the new inter-Lutheran agency, the annual meeting approved procedures for separation of the Division of College and University Work from the Council. It is proposed to transfer its work to a new joint agency of the LCA and ALC. Although LCUSA as proposed will have a Division of Educational Services, this will not embrace a combined campus ministry. In this area the LCMS maintains a separate program.

Another important development at the NLC meeting was the approval given to a proposal to begin Lutheran-Roman Catholic theological conversations. In a unanimous action, the 38 councillors okayed official co-sponsorship with the recently established Roman Catholic "Bishops' Commission for Ecumenical Affairs" of talks between theologians of the two church groups.

If approved by the Bishops' Commission, further arrangements for the conversations will be negotiated. Lutherans are presently engaged in such talks with Reformed and Presbyterian theologians.

Church-State Issues Considered

In other important actions the Council at its three-day meeting:

- Received as information a resolution favoring "complete freedom of choice in matters of religious worship to cadets and midshipmen" at the armed services academies, but refused to express a stand on this thorny issue.
- Adopted a resolution registering its general endorsement of the objectives of the VISTA (Volunteers in Service to America) program of the U.S. government and encouraging qualified Lutherans to "give consideration to participation in the VISTA program as an opportunity for meaningful service and a fulfillment of their Christian vocation."
- Authorize preparation of a staff study paper on the implications of church participation in programs initiated under provisions of the Economic Opportunity Act, popularly known as President Johnson's anti-poverty program.
- Elected the Rev. Dr. George F. Harkins, assistant to the president of the LCA, as president of the Council.
- Received a request from the ALC for theological studies on the ministry and ordination, and referred it for consideration to the proposed LCUSA.
- Adopted a budget of $1,379,545 for the regular program of the NLC in 1965, in addition to this year's Lutheran World Action goal of $4,512,935.
- Heard Eugene C. Patterson, editor of the Atlanta (Ga.) *Constitution* and vice chairman of the U.S. Civil Rights Commission, urge that the Church must take the lead in bringing about "massive racial readjustment" in the U.S.

Christ's Passion in Pictures

Artists interpret the events of Good Friday and Easter



"THE SACRAMENT OF THE LAST SUPPER"—Painting by Salvador Dali in National Gallery of Art, Washington, D.C.



"CHRIST ON THE CROSS"—Detail of a woodcarving by Michelangelo in a monastery in Florence, Italy.



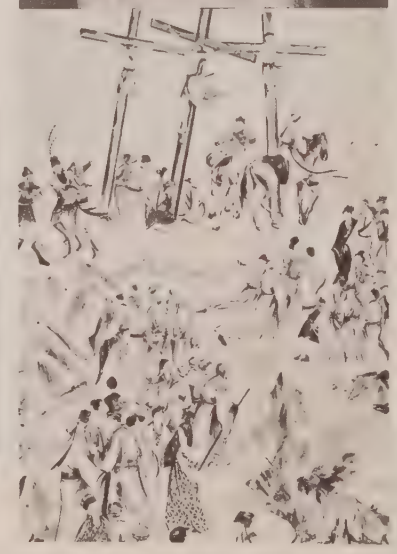
"ENTOMBMENT OF CHRIST" — Painting by Giovanni Francesco Barbieri.



"CHRIST CARRYING THE CROSS" — Illuminated page from a prayer book, *The Hours of Catherine of Cleves*, in Pierpont Morgan Library, New York.



"THE RISEN CHRIST"—Painting by Borgognones in National Gallery of Art, Washington, D.C.



"THE CRUCIFIXION" — Painting by Shek Kai-nung from the book, *Sketches from a Chinese Brush* (*Augsburg* Publishing House).

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National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" April, 1965

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

* Service Center

† Parish Program Support

ALABAMA: Birmingham Navy Air Res. Fac.; Rev. William H. Faddis, LCA, Christ, 1409 N. 20th St., Birmingham.

Brookley AFB; Rev. Virgil A. Cameron, LCA, St. Paul, Government St. at Houston, Mobile.

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Williams AFB; LCA, Holy Trinity, 775 W. Erie, Chandler.

Yuma Army Test Station; Rev. Gilbert V. Dossi, LCA Faith, 806 Solana Drive, Yuma.

Yuma Marine Corps Air Station; same as Yuma ATS.

ARKANSAS: Fort Chaffee; Rev. Ray M. Peters, LCA, St. Luke, 1817 S. Utica, Fort Smith.

Little Rock AFB; Rev. Chesmond S. Bade, LCA, Faith, 4942 W. Markham, Little Rock.

CALIFORNIA: Alameda Naval Air Station; Rev. O. T. Erickson, LCA, Trinity, 1323 Central Ave., Alameda.

Alameda Army Administration Center; same as Alameda Naval Air Station.

Barstow Marine Corps Supply Center; Rev. Harold C. Price, LCA, Shepherd of the Desert, 1104 E. Williams, Barstow.

Beale AFB; Rev. Walter L. Singer, ALC, Faith, 10th & D Sts., Marysville.

Cambria AF Station; Rev. Wallace O. Klandrud, ALC, Mt. Carmel, 1701 Fredericks, San Luis Obispo.

Camp Pendleton; Rev. Robert C. Janes, LCA, King of Kings, 2390 Oceanside Blvd., Oceanside—Rev. Paul C. Oas, ALC, Our Saviour, 207 San Pablo, San Clemente—Rev. Magnus B. Anderson, ALC, First, 342 Eucalyptus St., Vista.

Castle AFB; Rev. William Dowling, LCA, Shepherd of the Valley, 2155 Yosemite Pkwy., Merced.

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Edwards AFB; Rev. Ronald C. Bennett, LCA, Church of The Master, 359 Landsford E., Lancaster.

El Toro Marine Air Corps Fac.; Rev. Clyde E. Showalter, ALC, Red Hill, 13200 Red Hill Ave., Tustin.

Fort Irwin; same as Barstow Marine Corps Supply Center.

Fort MacArthur; Rev. H. Lester Peterson, LCA, Good Shepherd, 1350 W. 25th St., San Pedro.

Fort Miley; Rev. E. O. Steigerwalt, LCA, First United, 6555 Geary Blvd., San Francisco.

Fort Ord; Rev. James R. Spaid, LCA, United Monterey, Box 252, Monterey.

George AFB; Rev. Richard D. Schieber, ALC, Trinity, P. O. Box 1133, LaPas & Molino Sts., Victorville.

Hamilton AFB; Rev. Ole Winter, ALC, Good Shepherd, South Novato Blvd. at Midway, Novato.

Lemoore Naval Air Station; LCA, St. James, 1780 Emma Lee Lane, Hanford.

Long Beach Naval Station; Rev. Virgil C. Bjerke, ALC, Our Saviour, 370 Junipero Ave., Long Beach.

Los Alamitos Naval Air Station; LCA, Bethlehem, 3402 Rossmoor Way, Los Alamitos.

March AFB; Rev. F. W. Heinecken, LCA, Trinity, 5969 Brockton Ave., Riverside.

Mare Island Shipyard; Rev. John Zeltin, LCA, St. Paul, 1300 Tuolumne St., Vallejo.

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Moffet Naval Air Station; Rev. Henry Pflueger, ALC, Los Altos, 460 El Monte, Los Altos.

Norton AFB; Rev. Harold J. Lorimer, LCA First, 1354 G St., San Bernardino.

Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.

Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.

Oxnard AFB; Rev. Gene Sikkink, ALC, First, 380 Arneill Rd., Camarillo.

Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.

Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.

Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range

Presidio; same as Fort Miley.

*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.

San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.

*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, Rev. Oscar W. Voelzke, 966 Market St., San Francisco.

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Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.

*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.

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Fort Carson; same as Ent AFB.

Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.

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DISTRICT OF COLUMBIA: Bolling AFB; Rev. Richard E. Manning, LCA, Faith, 5201 Livingston Rd., Oxon Hill, Md.

Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.

Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington

Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. Robert F. Spieler, ALC, St. James, 13th at Eastern, N.W., Washington.

FLORIDA:

Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.

†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.

Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.

*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.

Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.

Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.

MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.

Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.

Orlando AFB; Rev. Paul K. Nordsiek, LCA, St. John, 1600 S. Orlando Ave., Winter Park.

Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.

Pensacola Naval Air Station; LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.

St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.

†Tyndall AFB; Rev. Arthur M. Hale, LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.

Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.

†Fort Benning; Rev. Fred W. Henkel, LCA, Ascension, 2407 Wise St., Columbus.

Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.

Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.

Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.

Lanikai; LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.

Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.

Bucks Harbor AF Station; same as Dow AFB.

Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

MASSACHUSETTS: Hanscom Field; Rev. Henry L. Tomsuden, LCA, St. Paul, 929 Concord Turnpike, Arlington.
Fort Devens; Rev. Richard D. Rintala, LCA, St. John's, 30 Glendale St., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, LCMS, Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. James R. Stenslie, ALC, Ambrose.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. Alton C. Clark, LCA, Good Shepherd, 3909 Forest Dr., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Allan H. Sager, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
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The Word for EASTER

EPISTLE

But the truth is, Christ was raised to life—the firstfruits of the harvest of the dead. For since it was a man who brought death into the world, a man also brought resurrection of the dead. As in Adam all men die, so in Christ all will be brought to life; but each in his own proper place: Christ the firstfruits, and afterwards, at his coming, those who belong to Christ. Then comes the end, when he delivers up the kingdom to God the Father, after abolishing every kind of domination, authority and power. For he is destined to reign until God has put all enemies under his feet; and the last enemy to be abolished is death. (1 Corinthians 15: 20-26)

GOSPEL

When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought aromatic oils intending to go and anoint him; and very early on the Sunday morning, just after sunrise, they came to the tomb. They were wondering among themselves who would roll away the stone for them from the entrance to the tomb, when they looked up and saw that the stone, huge as it was, had been rolled back already. They went into the tomb, where they saw a youth sitting on the right-hand side, wearing a white robe; and they were dumbfounded. But he said to them, "Fear nothing; you are looking for Jesus of Nazareth, who was crucified. He has risen; he is not here; look, there is the place where they laid him. But go and give this message to his disciples and Peter: 'He will go on before you into Galilee and you will see him there, as he told you'." (Mark 16:1-7)

(From *The New English Bible—New Testament*, Oxford University Press, 1961)

Behind the Sacrament—

Holy Week and the Holy Supper

By Edgar M. Carlson

WHEN the Apostle Paul designated the time at which the Lord's Supper had been instituted, he said, "On the night in which he was betrayed. . . ."

It is likely that he intended we should understand the meaning of this gracious act of Christ against the background of the betrayal. The dark treachery of Judas, who was willing to barter away his Master for the price of a slave, provides the proper background against which to view the gracious act of God's self-giving love.

As recorded in John's Gospel, Jesus identified the betrayer as the one to whom He gave the morsel of bread which had been dipped into His cup. To dip together into the same cup was a symbol and pledge of friendship and fellowship. And Judas, having dipped with Him in the cup, went out to betray Him.

As we celebrate the Lord's Supper we remember that night, for it helps us to understand how great is our need of Him, and how great His love for us. But we do not just remember it as an event that happened. We remember Christ, who suffered, died, and rose again.

What "Remembrance" Means

"Do this in remembrance of me," He said. When we remember an event, we have to reach back for it. We may be able to recall what happened, how it happened—but it does not happen over again. We have it with us only as a recollection.

When we remember a person, then it is something more than just a recollection. There is something of that fellowship which we had with him which lives again. At least we may have the sense that he is somewhere on the balcony, among the great cloud of witnesses by which we are surrounded.

But when the one whom we remember is Christ, the eternal Son of God, then we have opened the door to His living presence here and now. You cannot imprison Him in Jerusalem almost two thousand years ago. He is living; He is our "eternal contemporary." To remember Him is to let Him into our minds and hearts and affection in such a manner that we have real fellowship with Him here and now. So, as we take the cup and the bread, and re-enact the Supper in which our Lord was himself the host and in which He offered Himself to them, He is as truly offering Himself to us now. He is the Giver and the Gift again.

The Real Presence

We have a saying that "the gift without the Giver is bare." This is at least sometimes true. But when does the gift include the giver? You take a quantity of gold and alloy and fashion it into a ring. And then you take such a ring and place it on the finger of another. It may be only another bit of jewelry—but if a lover places the ring on the finger of his beloved, before God's altar and in the context of the marriage rite, it is not any longer just a ring, for with it two people have given themselves to one another "until death do us part."

It is something like that—higher and purer as God's love is higher and purer than ours—which happens with these earthly means of bread and wine when they are offered to us by Christ who loved us and gave Himself up for us, offered with the promise and blessing upon them. They become the bearers of His real Presence—His body and blood.

When one forgives another a grievous fault, what is it that he is giving? Surely it is not mere words. Is he not offering himself in fellowship with the guilty? Far above any parallel, either in the extent of the offense or in the quality of the forgiveness, Christ gives Himself with His pardon in the Supper.

Looking to the Future

We should think of the Lord's Supper, too, as a sort of victory celebration. It is a foretaste of the Great Supper in heaven. St. Paul tells us that as often as we eat this bread and drink this cup we "proclaim the Lord's death until He comes."

We are reminded that He who died rose again, and ascended to God's right hand, from whence He shall come to judge the living and the dead. The final word belongs to Him. We await the return of the King. And while we wait for that final triumph, we must be about His business. He will subdue all things under His feet. We follow in the train of a conqueror, and are part of the conquering hosts. We are the instruments of His gracious will for the subduing of a sinful world. Indeed we are His body, in and through whom He is now at work in the world.

G. K. Chesterton has somewhere reminded us of a practice in the medieval period among a company of Christian knights, who as they set out for battle received the Sacrament with one foot in the stirrup—and then went forth to war. It is like that we take it—and then go out to do battle for the King, to triumph in His name.



A STITCHERY, entitled "Lord's Supper," by Martha Mood of San Antonio, Texas, won an honorable mention at the National Conference on Church Architecture in Dallas, Texas, last year. The institution of the Sacrament of the Altar has been depicted in almost every art form.

Slain Officer's Call to Church: Help Vietnamese

CAPT. Norman W. Heck, Jr., killed in action in South Vietnam, left his "last will and testament" to his Church.

He wrote to Pastor Robert A. Wendelin and members of Redeemer Church in Highland Park, Illinois:

"I'm serving here in Vietnam as an advisor to a Vietnamese Combat Infantry Battalion whose principal mission is to kill Viet Cong. I am thoroughly convinced that the communists cannot be defeated by simply killing Viet Cong."

He spoke of a "tremendous need" for skilled technicians and "people with a strong sense of Christian devotion" to help the Vietnamese improve their social and economic conditions.

Capt. Heck pointed out that, by working at the "grass roots" of the problem, such volunteers "could contribute to the defeat of the Viet Cong and thus insure the reduction of the threat of communism to our society."

Asks Lutheran Involvement

The 28-year-old father of four added in the letter to his former pastor and fellow parishioners:

"I am appalled at the fact that I have not discovered a single Lutheran missionary working in this area. If nothing else but by sending some Lutheran ministers and laymen here in the 'field' (not to Saigon but to the outlying areas) to see what a wonderful opportunity exists to serve our Lord, the initial step could be accomplished.

"It is easy to sit back and engross ourselves with the numerous blessings and scientific achievements of our society; but for those who desire a richer, fuller life, and who would be gratified by contributing to the preservation of our many freedoms, there are many Vietnamese who would be eternally grateful for your assistance.

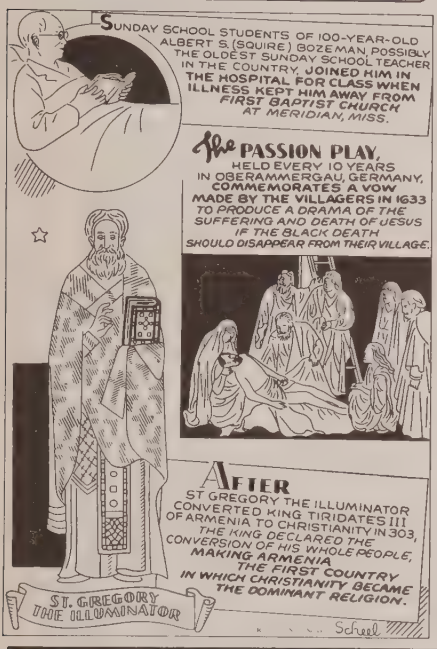
"I pray that you all will do your utmost to urge our Lutheran Church to solicit aid in the form of devoted skilled personnel to assist and guide these very needy people."

His call to service in Vietnam was for "people who are willing to spend a year or two, with the possibility of losing their lives."

The letter was received by Pastor Wendelin on Dec. 7. Capt. Heck was killed in action the next day.

"We take this letter as a last will and testament to his Church," said the pastor. "We have established a fund with the hope of interesting people who will want to help the Vietnamese. We feel, as his wife and parents do, that we must do something to carry out his wishes."

Religious Remarkables



UNDER ORDERS: Lutherans in the Armed Forces



MEET T/Sgt. VAUGHN WORSTER, USAF, Hanscom Field, Mass. . . . 17 years in service, he is from Gardner, Maine. . . . With wife and daughter was confirmed by Lutheran Chaplain. Serves as NCOIC of the Chaplain Section at Hanscom . . . Holds Purple Heart, Good Conduct Medal, National Defense Medal; campaign ribbons from ETO and American Theatre.

In a letter to his wife last October, Capt. Heck stated: "Teach our children to embrace the philosophy of our Founding Fathers who pledged their lives and their honor to the establishment of the freedoms which far too often today are hidden behind the materialistic screen of our present society."

April, 1965

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!

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PAM RANGER of West Salem, Wisconsin, is our "Lutheran Girl" selection for March.

A senior at West Salem High School, Pam has been active as student council treasurer, sophomore class president, president of the band and drama group, and cheerleader.

Also active in all areas of church work, she sings in the choir and is accompanist for the senior choir as well as stand-by organist. She has attended a leadership training school and was present at last year's national Luther League convention held in Detroit, Mich.

Because of her special interest and aptitude in music, she plans to attend Luther College, Decorah, Iowa, in order to pursue her goal of becoming a music instructor.

Pam was highly recommended as Lutheran Girl of the Month by Mr. Ron Klipping, parish assistant and youth director at Our Saviour's Church, West Salem, Wisconsin. He is much impressed by her "warm personality, diversification of talents and dedicated Christian calling."

Chapel Chuckles



"NO THANKS... JUST REMINISCING!"

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Vol. XIV | New York, N.Y., March 1965 | No. 11

Dr. Albert Schweitzer—

Famed Missionary Marks 90th Year

"THIS is the best birthday of my life," said 90-year-old Dr. Albert Schweitzer, world renowned humanitarian, physician, theologian and musician.

It was the Protestant missionary's way of thanking everyone for the numerous tributes paid to him by people from all walks of life, for the gifts brought by African women, for birthday greetings sung by their children, and for the special events held in his honor.

He was particularly moved by a radio organ recital of Bach music brought to the village of Lambarene, Gabon, in West Africa, through the marvels of electronics from Kayersberg, France, where the founder of the world's most famous jungle hospital was born, Jan. 14, 1875. Dr. Schweitzer is an authority on Bach.

The missionary left his hospital in a motor-driven canoe to travel the few miles across the Ogooue River to the center of Lambarene where Americans, Asians, Africans and Europeans had gathered to join him in listening to the concert.

Sponsored by the Gabonese Republic, the recital was arranged by the French and Gabonese radio networks. This was the only special event Dr. Schweitzer attended and then he returned to the hospital.

Other events in his honor, however, included a reception given by the Mayor of Lambarene, canoe races, a soccer game and dance recitals.

To the hundreds of whites and Africans who came to the hospital to wish him well, the nonagenarian told them: "I assure you I feel wonderful. I am grateful you could come . . . I thank you all."

"Hospital for Africans"

In a serious vein, the 1952 Nobel Peace Prize winner took the occasion to defend his concept of primitive medical treatment and the absence of many Western hygienic conditions at his hospital.

"Africans themselves showed me the way," he said. "At first I wanted to build a hospital like those in Europe. But Africans—two simple laborers—convinced me that here the conditions are different and necessities are different. I have built an African hospital for Africans."

The hospital is run to conform to the traditional pattern of African family life. When a sick person enters the hospital, his family comes along to cook and care for him. Many patients come from the rain forest and return there after treatment.

Among the first to send birthday greetings was President Johnson of the U.S. "In your commitment to truth and service," he told Dr. Schweitzer, "you have touched and deepened the lives of millions you have never met. On behalf of the American people, I salute you . . . It is the good fortune of all men everywhere that you have lived among us for 90 years."

When Dr. Schweitzer was born in the Alsatian village of Kayersberg, it was part of the German Empire. He was the son and grandson of Evangelical pastors and at 24 he became a preacher, and later curate, at the Church of St. Nicholas in Strasbourg. After winning acclaim as a musician, Biblical scholar and philosopher, in 1905 he decided to study medicine.

In 1913, he and his wife, a nurse, left France for Lambarene, a French Protestant missionary settlement, where he established his hospital. His wife died in 1957.



THIS STAMP was issued by the Republic of Gabon to honor its most famous citizen, Dr. Albert Schweitzer, five years ago.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



PRESIDENT JOHNSON and Vice President Humphrey are greeted (left) by Protestant leaders at a prayer and Communion service prior to the opening of the 89th Congress. The service, attended by about 50 Congressmen, armed forces officials and other government leaders, took place at Washington's National Presbyterian Church. The leaders are Dr. Edler G. Hawkins (left), moderator of the United Presbyterian Church, and Dr. Edward L. R. Elson (right), minister of the host Church. (RNS Photo)



CONGO MISSIONARY, Dr. Daniel E. Fountain, was cited one of the Ten Outstanding Young Men of 1964 by the U.S. Junior Chamber of Commerce in Tulsa, Okla. The 34-year-old doctor is shown above removing an arrow from the back of a Congolese army soldier who had been ambushed in Vanga, largest Protestant mission station in the Congo. Active rebels have not penetrated the area surrounding the mission. Dr. Fountain, son of a Baptist minister, is now in the U.S. studying eye surgery at Wills Eye Hospital, Philadelphia, Pa. (RNS Photo)

CHRISTMAS SERVICES at a half-completed Negro Baptist church near Ripley, Miss., are attended by a group of northern college students who assisted members of the congregation during the holiday weeks. The church, burned to the ground October 30 after a civil rights rally had been held in it, was being reconstructed with the help of the volunteer student group, calling themselves "Carpenters for Christmas." The students managed to put the roof on the structure and complete the interior before returning to their campuses. (RNS Photo)



EXAMINING plans for a new "Agora" (market-place) ministry center to be established in a Chicago shopping area, are (below) architect H. James Hestrup (left) and the Rev. Donald N. Kelly, a United Church of Christ minister. The projected ministry, to be maintained by a "steering committee" of laymen under Pastor Kelly's direction, will witness to four segments of the non-residential community—professional people, commercial and industrial executives and workers, and faculty and students at nearby seminaries. (RNS Photo)





"CATACOMBS" service for members of Prince of Glory Lutheran Church, Detroit, Mich., is conducted (above right) by the Rev. Alan J. Kieffer. He is shown leading an ancient litany by flickering candlelight for members of his congregation gathered for Wednesday evening Lenten service in a private basement. "We're trying to emphasize the basic elements of primitive Christian fellowship and worship," explained Pastor Kieffer. "We want to remember the early setting of the Church, the persecution, the necessity of secretiveness." Meditations urged the Church to "come out of hiding and bear a fearless witness." Candles at right illuminate catacomb symbol of a fish under the Greek word for fish, "Ichthus." (RNS Photo)

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Supplement to "A Mighty Fortress" March, 1965

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Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.

Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.

*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.

Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.

Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.

Fort Carson; same as Ent AFB.

Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.

New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.

New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Bolling AFB; Rev. Richard E. Manning, LCA, Faith, 5201 Livingston Rd., Oxon Hill, Md.

Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.

Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington

Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.

FLORIDA:

Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.

†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.

Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.

*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.

Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.

Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.

MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.

Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.

Orlando AFB; LCA, St. John, 1600 S. Orlando Ave., Winter Park.

Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.

Pensacola Naval Air Station; LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.

St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.

†Tyndall AFB; LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.

Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.

†Fort Benning; Rev. Fred W. Henkel, LCA, Ascension, 2407 Wise St., Columbus.

Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.

Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.

Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.

Lanikai; LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.

Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.

Bucks Harbor AF Station; same as Dow AFB.

Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

MASSACHUSETTS: Hanscom Field; Rev. Henry L. Tomsuden, LCA, St. Paul, 929 Concord Turnpike, Arlington.
Fort Devens; Rev. Richard D. Rintala, LCA, St. John's, 30 Glendale St., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N. Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. James R. Stenslie, ALC, Ambrose.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Blanding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange
Parrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
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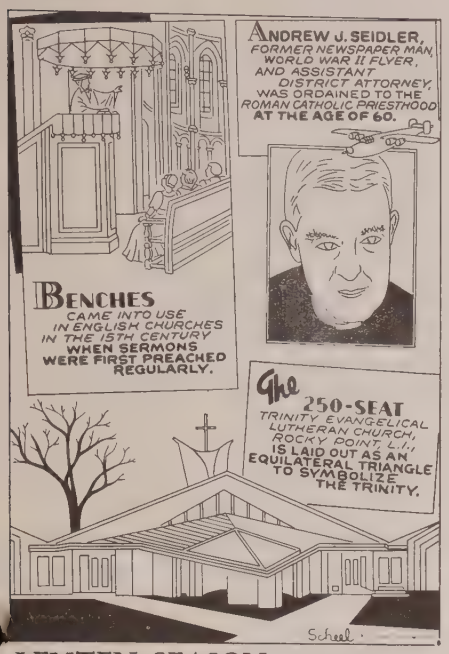
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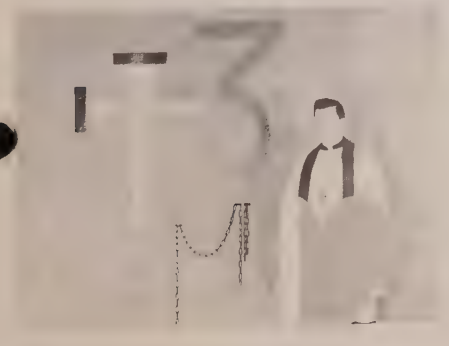


LENTEN SEASON BEGINS MARCH 3

ASH WEDNESDAY, the first day of Lent, falls on March 3 this year. Traditionally coming 46 days before Easter, the start of the Lenten season is fixed to allow 40 weekdays (in commemoration of Christ's 40 days in the wilderness) and six Sundays in preparation for the celebration of our Lord's Resurrection.

Easter itself is dated, according to the decision of an early church council, on the first Sunday after the first full moon following the first day of spring.

LENTEN SYMBOLS are used for preaching themes at midweek services in St. Paul's Church, Albion, Mich. Pastor W. E. Lauterbach holds the symbol of Ash Wednesday which emphasizes the contrition and repentance in the hearts of believers during Lent. Other symbols are Judas' leather purse; a cross of two spikes, for the two thieves crucified with Jesus; the "3" for Peter's denial of the Lord three times; the crown of thorns; and the chain, for Barabbas, who was released as Christ was crucified. (RNS Photo)



What does it mean to you?

"I HAVE BEEN BAPTIZED"

By Edgar M. Carlson

YOU WERE BAPTIZED into the "name of the Father, and of the Son, and of the Holy Ghost." This assumes that we are not by nature bearers of that name. We belong to a fallen humanity which does not automatically and naturally acknowledge the sovereignty of God's name.

However romantic we may want to be about childhood, none of us can very convincingly argue that self-will, self-centeredness, is not the characteristic mark of all human existence. Growing up is in part a matter of harnessing that self-will and directing it into less destructive channels, or at least masking it so that it assumes more acceptable forms. Faith is the transcendence of that self-will; it is the surrender of ourselves to God, and the acceptance of his will in trustful obedience.

Baptism is the rite by which Christian parents and a Christian congregation bring this new life into the believing community. It is the event in which, according to Christ's command, those who are outside the Church are brought into it.

If we ask how this can be—how the simple act of Baptism with water can change the status of a person in his relation to the Church and to God—we will have to answer that we do not know. We practice Baptism in obedience to Christ's command; we believe that his command and promise are sure.

But if we ask what this means to us—that we have been baptized—then there are some things that we can say.

First, our Baptism established the conditions under which we can claim membership in Christ's Church. We were brought (most of us) as infants, in the arms of another, without any record of good works, with no credits to our account, and we were made members of his Church. It has been said that infant Baptism is the purest preaching of the Gospel. Here the Gospel of God's free grace is acted out before the congregation, as a new life is made the recipient of all God's blessings and full participant in the fellowship which we have with God through Christ.

There may be times when we will need to remember that—times when we are tempted to doubt our claim to membership in the Body of Christ. Luther said he often drove the devil away with the reminder that he had been baptized. What he meant was that God had accepted him as an infant, without anything to his account, and therefore He could be relied on to accept him on those same grounds now. "By grace you have been saved."

Baptism Is a Beginning

A second thing it means is that we have been incorporated into the life of a Christian congregation. The community of believers, most especially the parents and godparents, has assumed a responsibility for surrounding the baptized child with Christian love and instruction. Baptism is not an end but a beginning. It places responsibilities upon both the baptized one and the Christian community into which he is baptized. The planting of the seed does not guarantee the harvest, irrespective of soil and sun and rain.

The third thing we can say about it is this: If as baptized ones we are to reject Christ and the Church, we must do so as rebels and traitors. We must do battle against our King and country as those who are within it. No longer do we have the choice of whether we are to be inside or outside. It is not one of the alternatives which we make now; it has already been made.

If this seems slightly unfair, may I remind you that it is exactly the case with almost every meaningful relationship in life. You cannot reject your parents except as members of their family. You do not have the choice of the family into which you have come. You cannot reject America, except by insurrection and treachery, even though you were born here, and had nothing to say about whether you were to become American citizens. If you would oppose and seek to destroy America, you must do so as those who are already her citizens. And if you set yourselves against Christ and his Church, you must do so as those who have already been made a part of her life. There is no middle ground—"He who is not with me is against me."

It is not a little thing to have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. It has made the area of your life not as small as you might want it to be, but as large as God intended it.

(Adapted from *The Classic Christian Faith.* Used by permission of Fortress Press.)



THE GOSPEL of God's free grace is acted out before the congregation, as another life is made the recipient of all God's blessings and full participant in the fellowship we have with God through Christ.

Above, an adult baptism of an airman at F. E. Warren AFB, Wyoming.

HONOLULU PARISH SERVES MILITARY, TRAVELLERS IN WAIKIKI BEACH AREA

WAIKIKI, the name given by the early Hawaiians to the beautiful strip of beach in suburban Honolulu, means *spurting waters.*

Significantly, today, in this area which has become a mecca for vacationers and fun lovers, the *Water of Life* flows freely. High above the area, bordered by the waters of the blue Pacific, the cross of Prince of Peace Lutheran church seems to call out in the words of the ancient prophet, "Ho, everyone that *thirsteth,* come. . . ."

Many do come to Prince of Peace Church to hear the Gospel message proclaimed. They come from the East and the West, for Hawaii has become a "gathering place" for those coming and going in the Pacific from all parts of the world. Since most of the large hotels are in the Waikiki area, almost everyone goes there first—and some never get away from it!

Waikiki is a long crescent of sand with Diamond Head rising at the end of the cove. The waters are perfect for surfing and are alive with surf riders, swimmers and canoe riders.

It is in this area, which has always been known as a "playground" that the American Lutheran Church recently established one of its most unique and exciting congregations. Located on the 13th floor of Laniolu (Haven of Rest), which is the Lutheran Senior Citizens' Home, Prince of Peace Church provides its worshippers a sweeping view of ocean and mountain, which does not seem to distract them from participation in the Service.



PRINCE OF PEACE Church is located atop the Laniolu Senior Citizens' Home at Waikiki Beach, Honolulu, Hawaii.

Visitors to the islands, coming from all parts of the world, comprise perhaps half of the Sunday morning congregation. (There are two services each Sunday morning and Vespers each Sunday evening, the latter beautifully enhanced as the sun sets in a riot of colors over the Pacific). The other half is made up of residents of Waikiki, and near-by Honolulu —a very fluctuating "half." People who live in the area only a few months, a year, or possibly two or three years (rarely more) are the ones who become the congregation that supports the ministry in Waikiki. Many of these people are military.

Prince of Peace has all the usual activities and organizations of a congregation. Largest and most active organization is the College and Career Club, made up of single adults, beyond high school age. Obviously many military personnel are in the club, along with university students, nurses, secretaries and other office workers, teachers, waitresses, etc. With no Lutheran Service Center on the island, military personnel are always welcome at Prince of Peace and are sure to find fellowship.

Interestingly, this club has to do less promoting of its Bible studies than its social activities! Every Wednesday night a large group of young people meet for a Bible study led by the Rev. Norman L. Hammer, pastor of Prince of Peace. Members actively assist in the congregation by singing in the choir, teaching Sunday school, assisting in evangelism calling, coffee hours, ushering at services, etc. Many of them have become members of the congregation—some transferring their membership for the time that they are in the area —others becoming members of a Church for the first time.

Located in a "cultural and religious crossroads" area, Prince of Peace has many unusual opportunities for its ministry. Recently baptized on a Sunday morning were a young service man (whose wife was a member of the Lutheran Church), a university student who grew up in the islands in a Buddhist home (and who is seriously considering the Lutheran ministry), and a young man from Tokyo (also formerly Buddhist) who is studying at the East-West Center of the University of Hawaii. When he has finished his course he will return to Tokyo, taking back with him the Gospel of Jesus Christ.

This, also, is Waikiki, land of "spurting waters" where many are finding today the Water of Life.

UNDER ORDERS:

Lutherans in the Armed Forces



MEET Capt. WAYNE K. PETERSON and Lt. CHARLES G. THRASH... 379 Bomb Wing, Wurtsmith AFB, Michigan...Both on the same B-52 crew, they are shown entering their Alert Vehicle, after leaving chapel in the background...Peterson is a member of Norway Church, St. Olaf, Iowa; Thrash of St. Luke's Church, Mt. Prospect, Illinois.

March, 1965

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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A MIGHTY FORTRESS

Vol. XIV | New York, N.Y., February 1965 | No. 10



LANA PETERSEN, a high school senior from Toledo, Ohio, is our "Lutheran Girl" for February.

Active in her home parish, St. Paul's of Toledo, Lana has served as vice-president of the youth council, choir singer, and summer camp counselor.

She was recently chosen the 1964 Homecoming Queen at Start High School, where her extra-curricular activities include cheerleader, and membership in the Literary and Beta Social Societies. Swimming ranks as her favorite outdoor recreation.

Upon graduation from high school, Lana will attend Miami University, Oxford, Ohio.

The daughter of Mr. and Mrs. Cornelius Petersen, she was nominated for "Lutheran Girl of the Month" by the Rev. David E. Winter, pastor in charge of youth work in her Church, who describes her as a "vibrant and enthusiastic young lady."

Chapel Chuckles



"SINCE THE NEW CHAPLAIN ARRIVED, YOU'RE GETTING SUSPICIOUSLY SPIRITUAL, I'D SAY!"

Paul Carlson: "Never Thought of Himself"

"BY GOD, that man was brave! He knew he was under sentence of death, but he never thought of himself for a moment, always for other people who needed him."

These were the words of Gleb Makaroff, a Belgian who escaped the Congolese rebel slaughter at Stanleyville, as he told of the last days of American medical missionary Paul Carlson, who was killed late in November in a street massacre that took at least 50 lives.

Dr. Carlson, who had refused to leave his northern Congo mission hospital as rebels took the area, had been sentenced to death by a rebel tribunal that accused him of being a mercenary spy.

The threatened execution was delayed for one week after the U.S. State Department urged Kenya's Prime Minister Jomo Kenyatta to intervene in behalf of the doctor. The National Council of Churches issued a similar plea to the prime minister, chairman of a commission of the Orgnaization of African Unity set up to try to end the conflict in the Congo.

Belgian paratroops and U.S. Air Force pilots rescued about 100 rebel-held hostages in a dramatic airlift. Rebels loosed wild bursts of gunfire into a Stanleyville street as the paratroops approached, killing Dr. Carlson and other hostages.

The American doctor's morale was "magnificent" during the period that his threatened execution produced international concern and official U.S. attempts to save him, Makaroff said. "He was extremely courageous and liked by everbody. He was giving medical attention to those who needed it until the last moment."

Tragedy Called "God's Will"

After word of the slaying reached Los Angeles, Calif., where the slain doctor's parents live, his father and brother issued a joint statement calling the tragedy "God's will."

The statement by Gust Carlson, 65, and the missionary's brother, Dwight, said they had been informed by the State Department of the paratroop rescue attempt and that word of the doctor's welfare would be forthcoming.

"In the interval," their statement said, "we prayed as a family for his life, but also that God's will would be done. Shortly thereafter, a second call informed us of his death.

"Despite the emotion that welled up in our hearts, we were reminded of a statement our mother made many years ago, that God had given her each of her children and she and Dad committed them to God to use at He saw fit. We feel He has done this in this instance.

"Paul went to the Congo not only for the humanitarian reasons of alleviating physical suffering and pain through modern medicine, but, more important, to convey a message of hope in Christ.


Dr. Carlson

"We are reminded of this hope in a verse in the Bible (1 Thessalonians, 4:13-14) which says:

" 'We want you not to remain in ignorance, brothers, about those who sleep in death; you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus.'

"As in this quotation, we believe that we will someday see Paul again, as well as all those that trust in Christ."

Gave Up California Practice

A missionary of the Evangelical Covenant Church of America, Dr. Carlson was captured on Sept. 20.

He had given up his private medical practice in Rolling Hills, Calif., to serve for five months with the Congo Protestant Relief Agency, supported by the National Council of Churches, and when that term expired he volunteered his services to the Evangelical Covenant Board of World Missions.

It was believed that the rebels based their contention that the doctor was a spy on the fact that they discovered short wave radio equipment in his isolated mission hospital station. Such communications equipment is used by many mission stations to maintain links with each other and the outside world.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



GERMAN PASTORS have begun working in an automobile factory in order to gain first-hand knowledge of the daily life of their people. Second from left, in picture at left, is the Rev. Martin Pirol as he leaves factory at Cologne with other assembly line workers at the end of a shift. He and two other clergymen received permission from church authorities to join the work force at the factory. At the end of several months they hailed the "fellowship" project as a success, saying the work experience had given them new understanding of their pastoral duties. (RNS Photo)



DR. PAUL CARLSON, medical missionary who was killed by rebel forces in the Congo is pictured above as he appeared during the summer of 1964 presenting corn and eggs to a native in a Congo village. The 36-year-old American doctor had been held hostage by the Congolese rebels since September, who accused him of spying for the central government. He was killed late in November as Belgian paratroops sought to rescue Dr. Carlson and other hostages. (RNS Photo)



OLYMPIC STAR Peter Snell (center in picture at right) examines a model of the "Peter Snell Youth Village," to be built at a seaside resort near Auckland New Zealand by the Auckland Sunday School Union. Snell won the 800 and 1,500-meter races in the recent Olympic games. Explaining the Christian youth village project to him are W. E. Archer (left), secretary of the Sunday School Union, and H. G. Massan, treasurer (RNS Photo)



MISS AMERICA—Vonda Kay Van Dyke—chats with Methodist leaders after telling the denomination's District Superintendents' Convention in Chicago that if she "can help just one person enrich their life then the Miss America crown will be meaningful to God and me." With the Arizona beauty are (l.) Dr. Elliot Fisher, Methodist executive, and Bishop Donald Tippett. (RNS Photo)



MOUNT RUSHMORE National Memorial, in the Black Hills of South Dakota, honors four outstanding U. S. presidents, two of whose birthdays are celebrated this month. At left is the monumental face of George Washington (birthday Feb. 22); next, Thomas Jefferson (April 13); Theodore Roosevelt (Oct. 27), and Abraham Lincoln (Feb. 12). Hundreds of thousands visit the memorial each year.

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Supplement to "A Mighty Fortress" February, 1965

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Mather AFB; ALC, Grace, 2201 Benita Dr. off Coloma, Rancho Cordora.
McClellan AFB; Rev. Charles L. Rice, LCA, St. Timothy, 3629 Centinella Dr., North Highland.
Moffet Naval Air Station; Rev. Henry Pflueger, ALC, Los Altos, 460 El Monte, Los Altos.
Norton AFB; Rev. Harold J. Lorimer, LCA First, 1354 G St., San Bernardino.
Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.
Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.
Oxnard AFB; Rev. Gene Sikkink, ALC, First, 380 Arneill Rd., Camarillo.
Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.
Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.
Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range
Presidio; same as Fort Miley.
*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.
San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.
*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, Rev. Oscar W. Voelzke, 966 Market St., San Francisco.
Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.
Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.
Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.
Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.
Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
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Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.
Fort Carson; same as Ent AFB.
Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
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Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.

FLORIDA: Avon Park AFS; Rev. Arthur M. Hale, LCA, Resurrection, Main St. at Highlands Ave., Avon Park.
Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
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Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
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West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
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Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
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Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
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Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
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INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
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Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
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†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
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Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

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MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.

Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
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Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
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Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
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Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
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Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
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Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
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Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
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Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Map'e Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
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Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
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Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Blanding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.
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TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenbock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
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LUTHERANS SHARE IN RELIEF SHIPMENTS TO SOUTH VIETNAM

LUTHERAN World Relief, as well as other voluntary agencies, responded to requests for help for the victims of typhoons which struck Vietnam in November. With a reported one million homeless and more than 7,000 lives lost as a result of the storms in South Vietnam, large supplies of food and clothing were rushed to the scene, with the cooperation of the U.S. government.

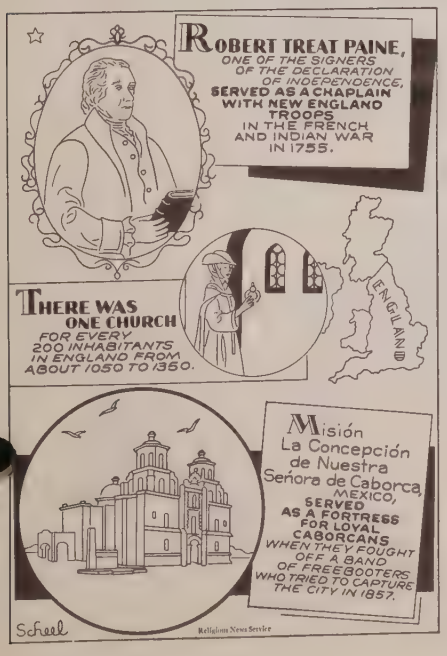
Shipped from Lutheran World Federation, Department of World Service, stores in Hong Kong were 1,300 cases of milk powder, 300 bags of flour, 1,500 bags of bulgor wheat, 1,500 cases of cottonseed oil and 400 bales of used clothing. Similar materials were supplied by Church World Service, Catholic Relief Services, the Mennonite Central Committee and CARE.

The foodstuffs were originally made available by the U.S. government, which will replace in Hong Kong the surplus foods shipped to Vietnam. The supplies sent from Hong Kong were shipped on a U.S. government vessel, the U.S.S. *Princeton*. U.S. Army helicopters and other U.S. government-supplied conveyances carried the relief goods to the typhoon sufferers in South Vietnam.

Lutheran World Relief, material aid agency of Lutheran church bodies in the U.S., distributes food, clothing and medical supplies in many areas of need around the world.

Monetary offerings of Lutheran church members, as well as donations of goods by private individuals, corporations and the government, make possible this ministry of compassion.

Religious Remarkables



"By grace you are saved . . ."

WHY WE HAVE SACRAMENTS

By Edgar M. Carlson

"GRACE" is a lovely word. It has been called the most beautiful word in the English language. It is a complimentary word, even when we use it superficially. To speak of someone's walk or bearing as "graceful" is to voice a compliment. To speak of a person as "gracious" is to extend the compliment to something inward and to make a favorable judgment about one's total personality.

But "grace" is really a religious word. It is central and basic in the evangelical view of the Gospel. Luther described his own restless and agonizing quest in terms of the question, 'How can I find a gracious God?" He became convinced that the grace of God was not some energizing force or power that God gives to men, but the gracious will of God, the character of God himself.

It is God's nature to forgive. Nothing can stand in the way of it except our unwillingness to accept it. No one can withhold it; it does not depend on any "good work" done in advance. It is offered freely to any and all who will receive it. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8).

But we do speak of "means of grace." And when we thus speak we are talking about the Word and the Sacraments. They are the means in which and through which God makes known his graciousness. They are given us in order that we might know that God forgives us.

This is not to deny that we may know something about God apart from these means. God has not left himself without a witness even among those who know not the Gospel. Some knowledge of God's existence can be seen in the universal recognition that there is some power not our own at work in the world. Just because we are creatures who inevitably stand before forces which are not under our control, we are likely to recognize the existence of some power greater than ourserves, even if we label it Chance or Fate.

We can learn something about God from nature and from history and from the workings of conscience within us. The philosopher Immanuel Kant is not the only one who would have to confess that the "starry heavens above" and "the moral law within" fill him with wonder. One can learn something about God from test tubes and rocks and the working of the human mind, but one cannot know a gracious God from any of these—at least not in the sense in which we are here speaking.

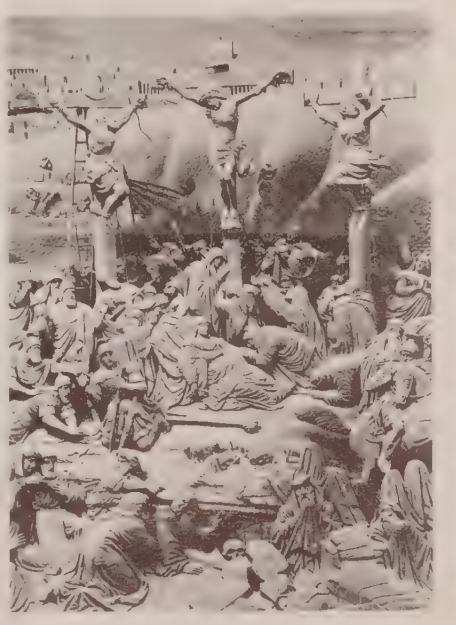
The Sacraments Are Special

This comes only through the Word of God, written and spoken, and through the Sacraments. For it is only here that we are confronted by the God and Father of our Lord Jesus Christ. It is only here that we learn of a love that was willing to die for sinners. There is no other channel through which we can learn about the incarnate Son of God who came into this world and loved men even unto death. "God shows his love for us in that while we were yet sinners, Christ died for us" (Romans 5:8).

There is no other Gospel of "the remission of sins" save that good news which Christ proclaimed and which he actualized in his own dying and rising again. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). You will never find that written in the sunset or in green forests, or in test tubes or the farthest reaches of the human mind. We would not know it except for the Word of God as it confronts us in the pages of Scripture, the service of the Church, and most especially in the Sacraments.

So treasure these "means of grace," for without them you would not know a gracious God.

This is the first of a series of three meditations on the Sacraments by the Rev. Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minnesota. It is adapted from his book, *The Classic Christian Faith,* used by permission of Fortress Press.



"God shows his love for us in that while we were yet sinners, Christ died for us."—This detailed crucifixion scene, intricately carved in wood by a Greek Orthodox monk, will be on display at the Protestant and Orthodox Center at the New York World's Fair. (RNS Photo)

Second Glance

¶ The U.S. Army 237th Engineer Battalion at Heilbronn, Germany, has been cited by church leaders for assistance in building an evangelical children's home at nearby Kleingartach. The American unit volunteered manpower and equipment to build a 750-foot road through difficult terrain connecting the main street with the building site.

It was another in a long series of lend-a-hand projects by American servicemen. They have raised drives for children's homes, and "adopted" a number of church-affiliated institutions, supplying them with funds, food and clothing.

¶ An extensive study of the meaning and practice of private confession and absolution before Holy Communion is being launched by the Lutheran Church in America's Commission on Worship. Said the Rev. Dr. Edgar S. Brown, director of the commission: "For too many Lutherans, private confession is contradictory to all that they regard as Protestant. . . . Yet what such people don't realize is that the practice is commanded in Holy Scripture, that it is sanctioned in the Small Catechism of Martin Luther, that it has strong support in the other confessional documents of Lutheranism and that the Church has an approved rite for its use."

The study aims to develop "suggestions of a pastoral nature for use in our congregations."

¶ Numerous pastors and lay church workers have been among hundreds of "political prisoners" quietly released from confinement in East Germany in recent months. According to a church source, all those on the intercession list of the congregations of the Evangelical Church in Germany have now been set free from prisons and concentration camps. This was a list of churchmen who had been arrested since 1945 in the (East) German Democratic Republic for acts inspired by their Christian conscience.

¶ U.S. Supreme Court Justice Tom C. Clark told a convocation of 200 clergymen and public school administrators at Wartburg College, Waverly, Iowa, that "no domestic problem has more national interest than religion and the public school." Unfortunately, he added, much of this interest stems from misunderstanding of the Supreme Court's 1963 ban on public school devotional acts.

Justice Clark said that the Supreme Court must not only "protect freedom of religion but also freedom from religion" and added: "Man is free to exercise any belief as long as it does not interfere with the same right of any other man."

This does not mean, he said, that the state must be divorced from the country's religious heritage. He cited the Supreme Court oath which invokes the "grace of God" and various governmental provisions for chaplaincies. However, he added, the state must be neutral, "discouraging none while protecting all."

¶ The "cooperation" of the ecumenical era reached a new peak when a Roman Catholic pastor in Milwaukee turned to a Lutheran congregation for help in coaching his people in the singing of hymns. Thus on Nov. 1, the 800-seat Roman Catholic Church of the Holy Ghost was filled with parishioners who required training and by 80 members of the choir of the Lutheran Church of the Ascension.

Changes recently introduced in Roman Catholic worship as a result of Vatican Council reforms require singing by the congregation. This has always been a custom in Lutheran worship. In the Milwaukee event, Lutherans brought their *Service Book and Hymnal,* and the two groups jointly sang representative hymns of the various seasons of the Church which are sung by both religious bodies.

UNDER ORDERS:
Lutherans in the Armed Forces



MEET Photographer/2C JOHN E. PFINGSTEN....U.S. Naval Station, Sangley Point, Luzon, R.P. In service since 1956 ....Home Church: Our Savior, Arlington Heights, Ill., of which he was a charter member and served as treasurer of the Sunday school.

A NEW FEATURE of the *Fortress* is "Under Orders" in which we acquaint you with some of your fellow Lutherans in service, through picture and brief text. You, too, can appear in this section. Send your picture, with information about yourself, to *A Mighty Fortress,* 50 Madison Ave., New York, N.Y. 10010.

"Under Orders" gets its name from the statement of the Roman military officer whom Jesus commended for his faith and who described himself as a man "under orders" (Matthew 8:9, NEB).

February, 1965

A MIGHTY FORTRESS

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JUNE M. ANDERSON, a WAF stationed at Bolling Air Force Base, Washington, D. C., is our Lutheran Girl of the Month for January.

June, who hails from Bowbell, North Dakota, has an outstanding military record according to Chaplain Dean C. Hofstad, who nominated her for this honor. Along with her regular duties as Records Maintenance Clerk at Headquarters Command office, June is extremely active in the Air Force Chaplain Program as sponsor for the Protestant Youth of the Chapel. She holds the rank of Airman First Class.

As a member of Bethany Church, Suitland, Md., she has devoted time to Sunday school teaching, serving as education secretary and circle chairman of the Bethany Lutheran Church Women, and senior choir membership.

Upon discharge, June plans to attend the Lutheran Bible Institute in Los Angeles, California, to study youth work and religious education. Chaplain Hofstad regards her as "a fine young Christian woman" who is "a great credit to the United States Air Force."

Chapel Chuckles



"INTERESTING YOU SHOULD NOTICE, SIR... IT'S AN OLD SUNDAY SCHOOL AWARD."

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A MIGHTY FORTRESS

Vol. XIV | New York, N.Y., January 1965 | No. 9

"A sense of urgency—"

ALC Takes Action on Church Unity, Human Relations, Christian Education

PLANS AND PROGRAMS for extending the Christian religion in many places and by varied means were blue-printed by 1,000 delegates from throughout the U.S. and Canada at the second general convention of the American Lutheran Church in Columbus, Ohio, Oct. 21 to 27.

The package for this work in 1965 will cost $23,750,000, an increase from the 1964 budget of 4.1 per cent. Of this amount more than $8 million will be used for programs of missions both on the home front and in "the uttermost parts of the earth."

The Columbus meeting was viewed by the Church's leaders as a successful blending of divergent views which involved theology, social concerns, and problems in church administration.

The massive agenda included extensive revisions in the Church's constitution. The changes still require ratification by the Church's 19 geographic districts.

Social Action Urged

A sense of urgency running through the deliberations seemed related to a statement made by the Rev. Dr. Fredrik Schiotz, church president, in his opening report: "The Christian Church in this generation may very well stand or fall by her proclamation and practice of righteousness in human relations."

Criticism had been directed toward leaders of the ALC for earlier forthright stands in issues of civil rights, particularly in race relations. Although a few of these voices were heard in convention debate, the delegates gave overwhelming approval to a move to put "church discipline" behind announced principles.

Although the traditional congregational autonomy makes enforcement of convention decisions difficult, spokesmen for the ALC explained that in matters of basic morality, pastors and congregations in direct violation may be brought into "counseling situations" (called on the carpet).

In related actions the ALC:

- Spelled out a policy statement on Church and State, suggesting church-owned properties, not in direct religious use, should be taxable;
- Opposed commercialism as a stigma on the good name and integrity of the Church;
- Proposed that cooperative measures in local communities should deal with problems of Sunday closing, and rejected the use of civil law as an aid to worship;
- Advised clergy to deal with the divorce evil by wiser and more thorough marriage counseling.

In the convention the ALC set sail on a "Lutheran unity" course, becoming the first Lutheran body to approve a constitution draft for the formation in 1967 of a cooperative agency to embrace 95% of U.S. Lutherans—the Lutheran Council in the U.S.A.

Education Programs Debated

The plight of the ALC's 17 church colleges and secondary schools was diagnosed in depth. Symptoms found showing: explosion in number of entering students and in volume of established knowledge. Analysis report: nothing wrong that dollars in multiples of millions wouldn't cure.

New knowledge in theology and new perspectives in its application had set off rumbling sounds of uneasiness in the ALC during the past two years, a wholesome amount of it being voiced in plenary debates on the convention floor. When the issues had been "talked out" in a wholesome spirit, the rough edges of discontent appeared to lose their sharpness. Words of reassurance that Scriptural doctrines are being undergirded and not undercut were voiced persuasively.

Boards of youth activity and parish education, both engaged in the publication of study materials, were strongly re-enforced in their programs for making Christian precepts relevant through new methods which they regard as appropriate under present-day conditions. The convention's slightly reluctant green light was in sharp contrast to the spanking administered to the Church's youth leaders in the previous convention in Milwaukee two years ago.

Personalities in Pictures

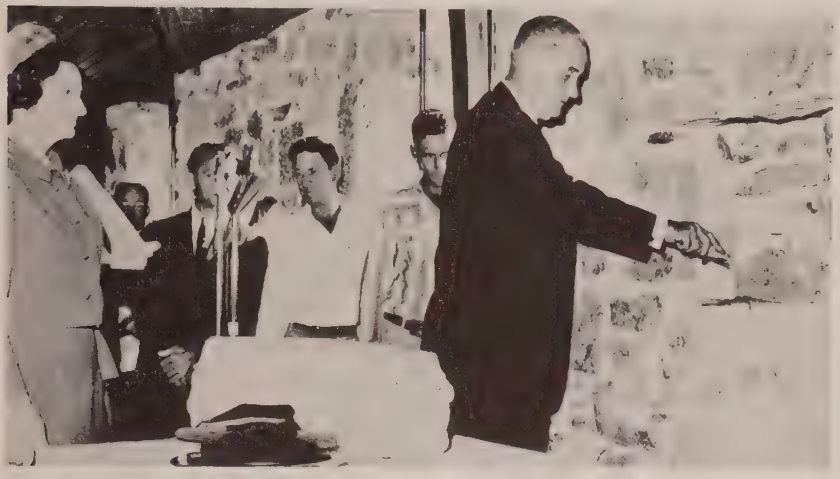
Religious sidelights on recent news events and other items of interest



FORMER PRESIDENT Eisenhower received the "Family of Man" Award from the Protestant Council of the City of New York at a special awards dinner in October. At left, John S. Eisenhower, son of the former chief executive, accepts the award on behalf of his father from John Hay Whitney, editor-in-chief of the N.Y. Herald Tribune. The Protestant Council honored Gen. Eisenhower, who was hospitalized and could not attend, "in recognition of his life-long dedication and contribution to the principles of freedom and humanity throughout the world."



MARTIN LUTHER's wedding ring with crucifixion scene and the Latin initials I.N.R.I. (for "Jesus of Nazareth, King of the Jews") has been found in the possession of an unidentified family at Schoenberg, Germany. The ring has been lost since World War I. It bears the wedding date, June 13, 1525, and the names of the Reformer and his wife, Catherine von Bora. The ring was put on display in the Schoenberg Museum. (RNS Photo)



PRESIDENT JOHNSON uses a trowel and mortar, in picture at left, to seal a stone from the Cypriote monastery of St. Barnabas into the nave wall of the new St. Barnabas Episcopal church at Fredericksburg, Texas. The First Lady, who looks on, also took part in the ceremony. President and Mrs. Johnson gave the stone to the Church near their ranch where they frequently have worshipped. The stone was given to the Johnsons by Archbishop Makarios, president of Cyprus, when they visited the island in 1962. Barnabas was a Cypriote who, along with St. Paul, carried Christianity to the island in the first century. (RNS Photo)



A CHURCH in Lapland, northern Sweden, has been dedicated in memory of Dag Hammarskjold, Secretary-General of the United Nations who died in a plane crash in 1961. It is pictured at left. First suggested by a Laplander mountain guide, Andreas Labba (right), a friend and companion of the noted world figure on many hikes into the wild northern Scandinavian country, the church was built with funds contributed by institutions, firms and individuals. Triangular in shape—the form of a Lapp hut—its furnishings include candlesticks and communion vessels donated by friends of Mr. Hammarskjold. (RNS Photos)



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Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS home church pastors should send the names and addresses directly to the Armed Services Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service To Military Personnel. For the LCMS they should be sent to the Armed Services Commission.

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Barkenquast

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That Men Might Live—

What Am I Doing in the Service?

By Chaplain John C. Siege, USA

IT WAS a casual conversation. A young Christian soldier had stopped by the office with a question. "What am I, as a Christian, doing in the military?" The question rang with overtones familiar to any chaplain. The thoughts of the young man could be summarized as follows: "Is not the military a specialized form of violence? I have heard the statement that it is the soldier's mission to kill or be killed. Just where does a Christian fit into this pattern?"

For many, this is a paradox. . . . Just where *does* the Christian fit into this pattern. We could have gone into all of the familiar arguments on pacifism. . . . But maybe there is a more positive approach to this young lad's pressing dilemma.

For nearly two thousand years Christians have marched with the armies of a variety of civilizations and cultures. In America, men of the Christian faith trudged along as Revolutionary soldiers and they have made up the bulk of our armies ever since. No doubt this problem was discussed in 1776 and will continue to be discussed . . . 1965 . . . 1995 . . . 2565.

As the New Year begins we live in a nation dedicated to protect a precious heritage that found its origin in the greatest political revolution the world has ever known—the American Revolution. That revolution was dedicated to the principle that each man has worth and dignity because he is a unique creature under God. It follows, from our revolutionary principle, that we defend this ideal. Consequently, our armed forces are not organized to extend our borders or to dominate nations. We are organized to protect our ideals and the rights of free men.

Ministers to Mankind

So the role of the dusty figure in khaki takes on new meaning. From the orphanages of Germany to the dispensaries of Viet Nam, the American serviceman extends himself to those



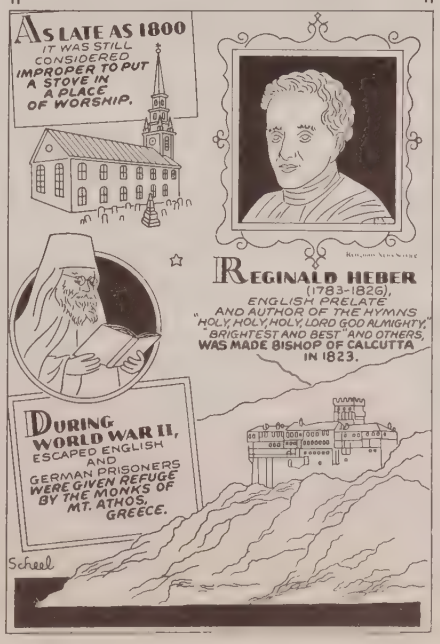
in need. We are seeing a dramatic historical change taking place. Our country, in line with its proud heritage, does not feel its soldiers are trained when they are merely efficient killers; rather, we recognize the crucial need to teach our men to live . . . with purpose and ideals.

Here, precisely, we see the very basic role of the Christian in uniform today. In the classroom, on the parade field or the battle field, the Christian endeavors to instill purpose, meaning and the ideals of his Christian and national heritage in order that men might *live.* His concern, his example and his work are all a part of this ideal. It may be a damp cloth pressed to parched lips, a cool hand on a burning brow, a kind word in moments of depression, a word of life at the moment of death or merely a soft touch on a sagging shoulder . . . each act has meaning . . . that men might *live.*

The flame of the quivering rocket, the sleek chassis of the computer, or the famous "push button" has not changed his basic role. The Christian, at his job, in his home or barracks, still ministers to men in need of the grace of Christ . . . in a variety of ways!

What is the Christian doing in the military? He is a man among men ministering to their deepest needs, carrying with him a precious ideal. To insure a lasting peace in the world or in the minds of individuals, men must learn more than how to kill. They must realize their full potential as free men under God in Christ . . . men must first learn how to *live.* That is what—I hope and pray—the Christian is doing in the military as he fulfills his duty to his God, and to his country.

Religious Remarkables



PASAY CITY; (Suburb of Manila) Rev. Arnold Strohschein, Grace Chapel, 307 Buendia St., Sunday 0900.

PUERTO RICO: †Santurce; Grace English, Calle del Pargue 150, Tel: 723-3220, Sunday 1100.

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SWITZERLAND: GENEVA; Evangelical Lutheran Church, Rue Crespin 20 (Bourg de Four)

TAIWAN: HSINCHU; Rev. Elliott C. Aandahl, 64 Kung Yuan Rd.

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TAICHUNG; Rev. Gerald L. Lundby, Taya Rd., Lane 241 No. 12.

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TAIPEI; Rev. John Spreier, China Ev. Lutheran Church, Ch'ang Ch'wen St., No 109, Tel: 26045, Sunday 0830.

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Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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By Chaplain John C. Siege, USA

IT WAS a casual conversation. A young Christian soldier had stopped by the office with a question. "What am I, as a Christian, doing in the military?" The question rang with overtones familiar to any chaplain. The thoughts of the young man could be summarized as follows: "Is not the military a specialized form of violence? I have heard the statement that it is the soldier's mission to kill or be killed. Just where does a Christian fit into this pattern?"

For many, this is a paradox. . . . Just where *does* the Christian fit into this pattern. We could have gone into all of the familiar arguments on pacifism. . . . But maybe there is a more positive approach to this young lad's pressing dilemma.

For nearly two thousand years Christians have marched with the armies of a variety of civilizations and cultures. In America, men of the Christian faith trudged along as Revolutionary soldiers and they have made up the bulk of our armies ever since. No doubt this problem was discussed in 1776 and will continue to be discussed . . . 1965 . . . 1995 . . . 2565.

As the New Year begins we live in a nation dedicated to protect a precious heritage that found its origin in the greatest political revolution the world has ever known—the American Revolution. That revolution was dedicated to the principle that each man has worth and dignity because he is a unique creature under God. It follows, from our revolutionary principle, that we defend this ideal. Consequently, our armed forces are not organized to extend our borders or to dominate nations. We are organized to protect our ideals and the rights of free men.

Ministers to Mankind

So the role of the dusty figure in khaki takes on new meaning. From the orphanages of Germany to the dispensaries of Viet Nam, the American serviceman extends himself to those



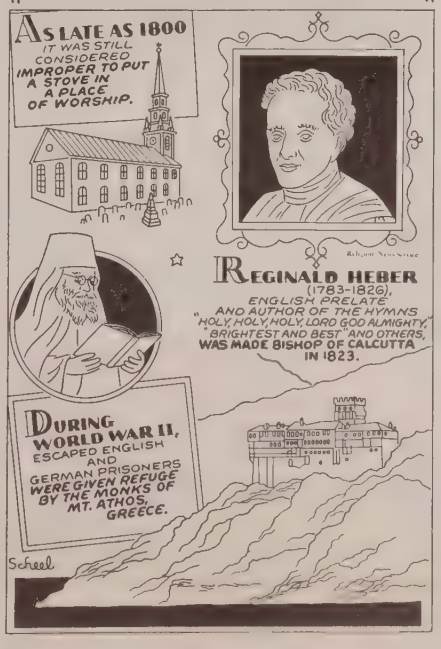
in need. We are seeing a dramatic historical change taking place. Our country, in line with its proud heritage, does not feel its soldiers are trained when they are merely efficient killers; rather, we recognize the crucial need to teach our men to live . . . with purpose and ideals.

Here, precisely, we see the very basic role of the Christian in uniform today. In the classroom, on the parade field or the battle field, the Christian endeavors to instill purpose, meaning and the ideals of his Christian and national heritage in order that men might *live.* His concern, his example and his work are all a part of this ideal. It may be a damp cloth pressed to parched lips, a cool hand on a burning brow, a kind word in moments of depression, a word of life at the moment of death or merely a soft touch on a sagging shoulder . . . each act has meaning . . . that men might *live.*

The flame of the quivering rocket, the sleek chassis of the computer, or the famous "push button" has not changed his basic role. The Christian, at his job, in his home or barracks, still ministers to men in need of the grace of Christ . . . in a variety of ways!

What is the Christian doing in the military? He is a man among men ministering to their deepest needs, carrying with him a precious ideal. To insure a lasting peace in the world or in the minds of individuals, men must learn more than how to kill. They must realize their full potential as free men under God in Christ . . . men must first learn how to *live.* That is what—I hope and pray—the Christian is doing in the military as he fulfills his duty to his God, and to his country.

Religious Remarkables



Lutheran Sisters on U.S. Tour
Witness to God's Judgment and Promises

AFTER an 18-minute air attack, "the whole city was one sea of flames."

The city: Darmstadt, Germany. The time: July, 1944. The eyewitness: Dr. Klara Schlink, a founder of the Evangelical Sisterhood of Mary, a 90-member order rooted partly in the memory of that World War II bombing.

Known within the order as Mother Basilea, she retraced that "hour of God's judgment" in talks on the history and mission of the sisterhood before American audiences from coast-to-coast during a recent tour. The 60-year-old mother superior addressed church groups and appeared on radio and television during a two-month speaking trip that began in Canada in late October and ended in California in mid-December.

Mother Basilea, a Lutheran, told the story in German, and it was translated into English by one of two sisters who accompanied her.

Defied Hitler Regime

She began by telling of a small group of girls who, despite danger, defied the state and met for Bible study during Hitler's regime. "Because God held out his hand to this group, it grew to 150 members."

The participants were members of the Confessional Church, she said, and for two or three years they prayed that young people might experience "inner life" through repentance and prayer.

Asserting that "God . . . answered in judgment," Mother Basilea spoke of the air raid on Darmstadt and after picturing the city in flames, said it had been "utterly razed to the ground, except for some outskirts."

During that confrontation with death came a realization that "we had not involved ourselves for the Jews," she said, adding: "This hour of judgment brought contrition and repentance, and out of this repentance many things were broken up.

"Now the youth wanted to dedicate their lives to Jesus. They started to do immediately what they had failed to do out of indifference. We had passed by the Jews in our midst and had not helped them. Now we felt driven to our Jewish brethren.

"We learned to love them as God's chosen people, and we tried to urge our people to a new attitude toward the Jews."

Preaching Through Plays

The sisterhood, founded in 1947 by Mother Basilea and Mother Martyria Madauss and formed by participants in the Bible study classes, turned to the theater as a medium for expressing their conviction.

Among its first steps was a "proclamation play" in which "we confess our guilt as Germans," she explained, noting that the play was performed before large audiences at Germany's Protestant *Kirchentag* (church assembly) and in many large German cities.

Other efforts in behalf of the Jewish people, she said, included the establishment of a home in Jerusalem, Israel, "where we receive as our guests, those who had to suffer in concentration camps."

Despite the threat of large debts, the order offered its services freely, she related, "and God fulfilled his Word."

"We spent all gifts completely for the commissions of his kingdom," Mother Basilea said, pointing out that the labor in building homes and undertaking other projects was provided by the sisters.

Describing the period that followed as filled with "hundreds of wonderful experiences," she cited as an example the planning and construction of the "motherhouse and chapel when there was only seven dollars in our cashbox."

Prayers Were Answered

"We prayed in turn for all things—iron and brick and glass and whatever was necessary. We did not ask our friends for money; we only asked God. Every time, sometimes at the last minute, the money and the things necessary came."

Among the guest houses that have been erected are homes named "Jesus' Joy," "God's Kindness," and "Jesus' Comfort," she continued, which have had guests from other faiths and other countries.

Still another project was that of erecting a printing plant through which the sisters have printed "hundreds of thousands" of tracts and other literature, including a small newspaper.

Her talks included hymns in English and German in which she was joined by Sister Rebecca and Sister Benedicta, the two sisters with her.

Mother Basilea, a sister of the Rev. Dr. Edmund Schlink, noted Lutheran theologian at the University of Heidelberg, said her speaking tour followed invitations from pastors in the United States and Canada.



EVANGELICAL SISTERS of Mary are shown during their visit to America recently. They are (l. to r.) Sister Rebecca, Mother Basilea and Sister Benedicta. The 90-member sisterhood, with headquarters at Darmstadt, Germany, emphasizes the call to repentance in the face of God's judgment on the sins of our time, and the joy that results from forgiveness through Christ. (Skelton Photo)

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The Power Behind Christmas—

GOD'S UNSPEAKABLE GIFT!

By Chaplain Richard R. Tupy, Jr., USA

OF ALL the traditions and customs that characterize Christmas the most universal is not a tree or Santa Claus. It is not holly wreaths, sleigh bells or Christmas cards. It is the giving of gifts. Even the most offensive commercialization of Christmas cannot dim the joy and expectation of a family gathered together to exchange these symbols of their love.

Where did this tradition come from? Could the answer be that, whether we realize it or not, we're so moved by this celebration of God's one great gift that we cannot help but join in giving? Perhaps our exchange of gifts is a reflection of that gift from our Father, the gift of Jesus Christ, about whom the Apostle Paul once cried, "Thanks be to God for His unspeakable gift!"

Can a gift be unspeakable? To begin, all my speech must come first from my thought. But when I look at the wonder of the birth of the Son of God I cannot begin to comprehend the depth, height, or width of a love that would lead my God to so humble himself for me. I hear of this gift. It springs at me from every loudspeaker along the street echoing around me in word and song. "Joy to the World . . . Silent Night, Holy Night . . . O Come, All Ye Faithful." Yet my poor mind finds itself unable to grasp the fulness of such a love, to understand the mystery of such a miracle as this.



"THE ANGEL of the Lord . . . said to them, 'Fear not, for behold, I bring you good tidings of great joy!" This annunciatory angel is over the chapel in the Shepherds' Field outside Bethlehem. Each Christmas eve a carol service is held here, attended by pilgrims from all over the world.

A FINE traditional artistic interpretation of the Nativity of our Lord is the painting by Rogier van der Weyden (1399-1464), pictured at top of this page. It pictures the Virgin Mary, St. Joseph and adoring shepherd and angels in the costume and setting of medieval Europe. A modern portrayal of the same theme is depicted below. The "motion choir" of House of Prayer Lutheran Church, Minneapolis, Minn., is shown interpreting the words of the hymn, "O Come All Ye Faithful." Accompanied by an orchestra, organ or conventional voice choir, a motion choir conveys the message through gesture and pantomime. (RNS Photos)



If I could understand, if I could see all of the Father's love and purpose, then words would fail me. Can I describe the singing of Handel's "Messiah" so as to communicate its splendor to a man who is deaf and mute that he too might thrill to its beauty? Could I describe the color of the lights of Christmas sparkling from a mantle of new laid snow so that a man born blind could conjure for himself a vision of their radiance? Every day I struggle for and fail to find the words to express God's love for me. Yet this is not so strange, for even God Himself could not speak adequately to me through human tongues. Psalmists, prophets, apostles, or a million Bibles could not tell me what the birth of Jesus Christ tells me of Him. God's Word made flesh! God's Unspeakable Gift!

And so this gift from God overwhelms my comprehension. But if I could understand, I could find no language to express my understanding. And if by some miracle I should find the words I need, I should be so overwhelmed by the glory, awe, and wonder of it all that my tongue would refuse to move and my lips to speak.

So once again on the glorious night of his birth I will bow before his altar, raise my eyes to his cross, and whisper for his ears to hear, "Thanks be to God for his unspeakable gift!" Won't you join me in the Spirit of that Gift? God's Unspeakable Gift!

May the blessing of Christmas

be yours

throughout the new year!

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



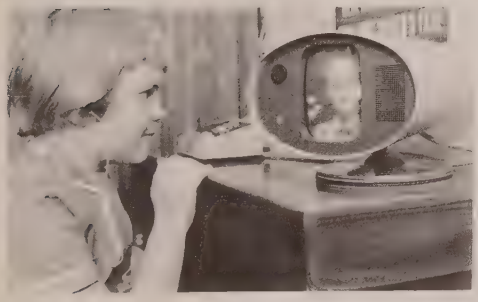
EVANGELIST Billy Graham carried the Word of God to a barroom following the opening service of his recent crusade in Boston, Mass. At left he is shown chatting with a patron at the bar. The "twist" band stopped playing as he told the nightlife crowd that they "need spiritual food." Several shouts of "We will" answered his suggestion that they attend church. (RNS Photo)



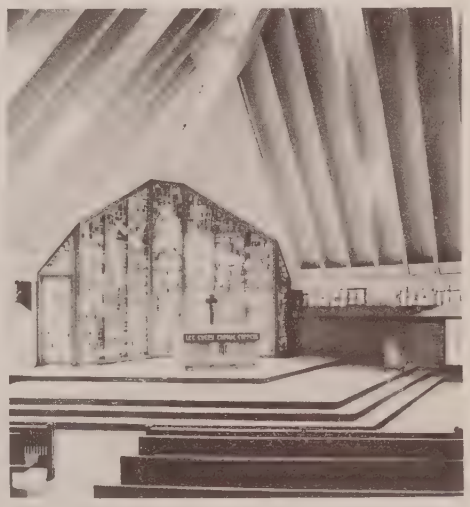
NOBEL PRIZE for Peace was awarded by the Norwegian parliament to the Rev. Dr. Martin Luther King, Baptist minister and integration leader. At right he is shown gazing at the Berlin Wall during a recent visit to the divided city, where he took part in church functions in both sectors. (RNS Photo)



A LIFE-SIZE photograph of Bobby Richardson, New York Yankee's second baseman, is part of a special display at the American Bible Society's Bible House in New York. Accompanying the photograph is the text of a 60-second spot announcement taped by Richardson to promote reading of the Bible, for use on TV stations. "Read the Bible and let its message live in you," says the baseball star. (RNS Photo)



A MAJOR BREAKTHROUGH in aiding the deaf to "talk" to one another over great distances is demonstrated as Morag Paget, a seven-year-old deaf student at Mill Neck Manor Lutheran School for the Deaf, Long Island, N.N.Y., lip reads via Bell System's "picture-phone" across the continent to Brian Ehlers, age six, of Los Angeles, Calif.



NEW CHAPEL at Concordia Lutheran Junior College, Ann Arbor, Mich., is triangular in shape, with all pews focusing on an altar of Botticine marble and a series of multi-colored stained glass windows. The $500,000 chapel sits at the hub of the three-year-old $6.5 million campus which enrolls 460 students for the ministry, the diaconate, and the teaching profession.



THE MESSAGE on signal flags held by sailors from the U.S. Coast Guard Honor Guard at Cape May, N.J., spells out "Bible Week." This is an annual observance sponsored each October by the Laymen's National Committee, Inc. (RNS Photo)

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KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul s, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, St. Timothy, Dundalk Ave. & Willow Spring Rd. Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Paxtuxent River Naval Air Station; LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
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Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
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Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 2413 Golf St., Sedalia.

MONTANA: Cut Bank Air Force Station; ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
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Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
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Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
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Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
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Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
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Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
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Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
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NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
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Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
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Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
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NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
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Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charlest Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Blanding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.: same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pion Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
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Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
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Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
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Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 175 South Seventh E., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
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Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; Rev. La Verne Nelson, ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
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Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 3816 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
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Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; Rev. Fred MacLean, St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.
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CANADA: Timmins, Ontario; Ramore AFB; Rev. Arthur A. Horst, LCA, St. Peter's Ev., 209 Wilson Ave.
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E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

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EL SALVADOR: Same as Costa Rica.

ENGLAND: Birmingham; Rev. Alex. Monstovics, Moseley Parish Church, Mosely Village.
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APO 733, USAG, Fort Greeley, Ch (Capt) Paul W. Lembke (ALC).

Second Glance

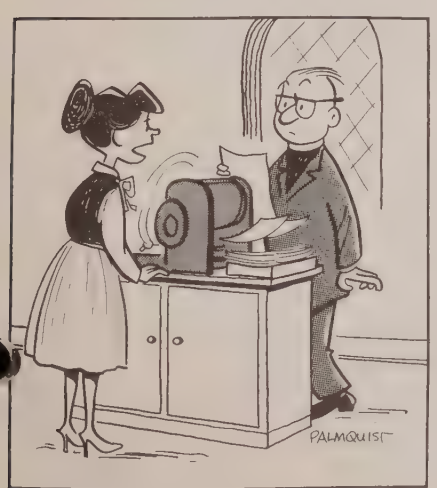
¶ Besides their regular Japanese-language worship schedule, Lutheran Churches of Tokyo held services in at least five other languages for athletes and spectators at the Olympic Games in October. Worship and other pastoral ministrations were offered by Lutherans in the following languages for Olympic participants: Finnish, Norwegian, Danish, English and German. Lutherans of Japan also sponsored a "get-acquainted" program for fellow-believers from other lands.

¶ Plans to establish a Lutheran medical mission in Bhutan have been announced by the Norwegian branch of the Santal Mission, a Lutheran missionary society. It would be the first Protestant mission work permitted in the little maharajah-ruled state which lies between northeastern India and Tibet. Until now, only a Roman Catholic mission has been allowed to have work in Bhutan, in the form of a vocational training center.

¶ A Minnesota pastor who visited his native Latvia said on his return that he was "ashamed" that he once attacked the World Council of Churches for sponsoring exchanges of visits by clergymen across the Iron Curtain. The Rev. Rudolfs Krafts, pastor of Our Saviour's Church, Circle Pines, Minn., said he found that such visits give Christians in countries like Latvia "courage to be more faithful." He described the clergymen who remain in Latvia (now ruled by the U.S.S.R.) as "real men of God" and said he was "very much blessed" by talking to them.

¶ Dr. Ian Campbell, a nuclear scientist and former member of the Communist Party, was ordained an Anglican priest in Chester, England, recently. He told newsmen he ceased to have Communist sympathies five years ago and had lost all contacts with the party. He said he first realized the impact of the Christian faith three years ago.

THE CHURCH BACK HOME



"HOW ST. PAUL EVER SUCCEEDED IN CORINTH WITHOUT A MIMEOGRAPH BEATS ME."

PASTOR ASSERTS GI'S NOT MORALLY READY FOR KOREAN DUTY

YOUNG U.S. servicemen aren't spiritually and morally ready for Korea, according to a Lutheran pastor in Seoul. The Rev. Ernst W. Karsten asserted that nearly 90 per cent of American military personnel are involved in sexual immorality during their Korean tour of duty.

Pastor Karsten, a former Army chaplain who now is in charge of the Lutheran service center in Seoul, gave his views in a letter distributed to almost 12,000 Lutheran pastors in the U.S. by the National Lutheran Council's Division of Service to Military Personnel.

He stated that "little can be done for the men individually after they get here, if they haven't been adequately prepared" before arrival. His purpose in writing the open pastoral letter at the request of the NLC's Service Division, he said, was to urge Lutheran clergymen "to fully prepare our young men for what they will be facing . . . the age-old dangers of women and liquor."

"What's new about them in Korea," Pastor Karsten wrote, "is their great abundance coupled with an almost universal attitude, 'It isn't immoral; everybody does it,' or the companion attitude, 'At home we wouldn't do it; but in Korea it's all right'."

There's nothing new in these attitudes either, he added, except their "frightening prevalence."

Laxity Widely Prevalent

Pastor Karsten said that every G.I. he talked to told him that about 90 per cent indulge more or less frequently. "Is the figure accurate?" Answering his own question he said "the men who live in the barracks know best what's going on and it is significant that there is almost universal agreement on a figure somewhere near 90 per cent."

"Many have their steadies," he continued. "Some of them 'own' their girls, complete with hooch (Korean dwelling) and furniture. Before leaving Korea they sell the package to a man who is just coming in."

The Lutheran pastor said that some who have decided to remain sexually clean feel they can make up for sexual continence by being incontinent in drinking.

"It's hearing good church people say such things that has me frightened more than anything else," he said.

Cautioning stateside Lutheran pastors against writing their congressmen since it would give the commanding general undeserved embarrassment, Pastor Karsten asked what Congress or the commanding general could do. He commended the top military official in Korea for already doing everything in his power to correct the situation.

"The chief factors in this evil are not the result of any laxity in command policy," Pastor Karsten commented, "they are inherent in the very situation." Factors he listed are "a passionate, God-given urge for sex; separation from home and its deterrent effects; an almost universal feeling of disgust at being in Korea; in some areas long hours of boredom; an entirely inexcusable tendency to despise the Korean people; a destitute native economy that thinks it needs the money that comes from prostitution; and the tendency of young men to have their fling the first time they are away from home."

According to Pastor Karsten, the only possible thing to be done must be handled by local Churches and homes before the men ever get to Korea. "You people back home," he wrote, "must see to it that the men are strong enough to meet temptation and say 'No'."

Suggests Solution to Problem

On a positive note, the Lutheran service pastor said that men are ready for Korea only when they have a vivid feeling that God is real and ever present. They must, he added, have in their hearts more than a set of rules which are hardly ever a deterrent.

Insisting that this must be done in civilian communities, Pastor Karsten said if it is not, "there is very little that any military chaplain or service center pastor can do. We won't even get to see most of them. They will have gotten into the whoring rut soon after their arrival, and then a bad conscience keeps them from the chapel."

Noting that every pastor has seen some of this in his own parish, Pastor Karsten said that what is taking place in Korea is only a variant of what is going on at home, but in a considerably intensified form.

He said he felt that he would be remiss in his duty if he did not tell the stateside pastors that the intensified form exists.

"We need a strong Church," he concluded, "but a Church is only as strong as the individual in it; and what we see here shows that there is much less individual strength than there should be. I am writing to you in an effort to help strengthen what is weak."

Fortify your faith through

DAILY BIBLE READINGS

December 6-12

SECOND SUNDAY IN ADVENT

6	Luke 1:26-33	10	Micah 4:1-7
7	Luke 21:25-33	11	Isaiah 52:1-10
8	Romans 15:4-13	12	Amos 3:1-8
9	Malachi 4:1-6		

December 13-19

THIRD SUNDAY IN ADVENT

13	Luke 23:39-56	17	John 1:1-14
14	Matthew 11:2-10	18	Luke 1:39-56
15	1 Cor. 4:1-5	19	Romans 1:16-25
16	Isaiah 40:1-8		

December 20-26

FOURTH SUNDAY IN ADVENT

20	Luke 1:57-80	24	Luke 2:1-14
21	John 1:19-28	25	Titus 2:11-14
22	Phil. 4:4-7	26	Isaiah 9:2-7
23	Deut. 18:15-19		

December 27-January 2

FIRST SUNDAY AFTER CHRISTMAS

27	Luke 2:22-32	31	Luke 2:21
28	Luke 2:33-40	1	Galatians 3:23-29
29	Galatians 4:1-7	2	Joshua 24:14-24
30	Isaiah 63:7-16		

Christian Witness: A Baseball Story

SPORTWRITERS claim that any thing that could ever happen in baseball has happened in the Yankee Stadium—but they hadn't counted on Dave Wickersham, pitching star of the Detroit Tigers.

New York sportwriters said "he wept in the clubhouse"—but not because he had lost his chance to win his 20th victory—or even that he had been thrown out of the game by an umpire.



Wickersham

Dave Wickersham wept because he feared that the thousands watching a late-season Tiger-Yankee game would think he had cursed the umpire in an argument. And, said *World-Telegram* and *Daily News* sportswriters, his ejection from the game was an innocent mistake in the first place.

The incident came when Wickersham, a member of a growing Fellowship of Christian Athletes, was involved in a close play at first base as a Yankee beat out a bunt. Detroit's first baseman Norman Cash protested to the umpire—and in a moment Wickersham was thrown out of the game.

Here's the way Larry Fox of the *World-Telegram* reported the story:

"I've never been thrown out of a game before in any thing," the sandy-haired righthander explained. "I feel terrible about it. You see, I work for the Fellowship of Christian Athletes and that's not the kind of witness, I mean testimony, I want people to see.

"People who didn't realize what happened might think I was cussing him or something.

"All I said was 'Time out'; I said it four times," Wickersham told the reporter. "All I tried to do was get his attention."

In "trying to get his attention," Wickersham reached out and grabbed umpire Bill Valentine's shoulder. Touching an umpire, particularly one already involved in an argument, is tantamount to robbing a bank. Ejection is immediate.

Said Joe Trimble of the *Daily News*:

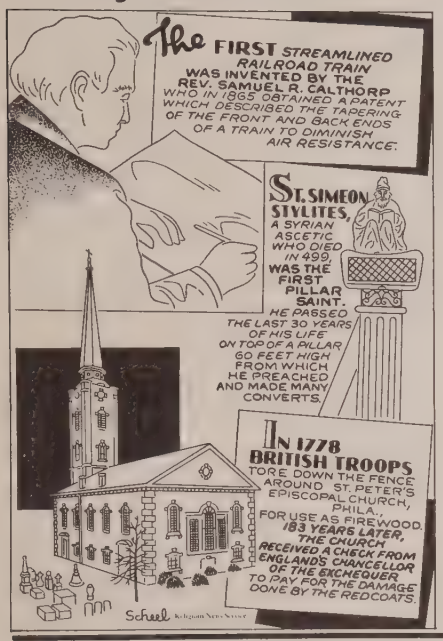
"The umpire threw up his right arm like a judge condemning an innocent soul to Devil's Island. Wick left peaceably: turning the other cheek as he has been taught and which is the rule by which he lives."

Reporters commiserated with the Detroit hurler—he had lost his last chance to win his 20th game. Detroit won but Wickersham was trailing 2-1 in the seventh inning; another pitcher got the victory.

"If the good Lord wanted me to win 20 games, I would have won 20. I guess it wasn't his will," said Wickersham.

Among other baseball stars who are active in the Fellowship of Christian Athletes are Bobby Richardson of the N.Y. Yankees and Don Demeter of the Detroit Tigers.

Religious Remarkables





Lutheran

GIRL OF THE MONTH

MARY KATHRYN RICHTER, daughter of a USN chaplain, is our "Lutheran Girl" for December.

Mary resides in Yokohama, Japan, with her parents, Chaplain and Mrs. Thomas J. Richter. A graduate of Yokohama High School, she now a freshman at Seishin University, Tokyo.

Artistically inclined, she did the graphic art publicity for her high school, and also found time to be class secretary, choir singer, lead actress in the senior class play, and hold office in the Future Teachers of America.

Her many activities in the U.S. Navy Chapel Center and community "People to People" programs brought her to the attention of fashion designers and photographers. As a result, she has been modelling professionally in Tokyo for the past two years.

Mary's primary interest lies with her work in the chapel programs and with the Japanese religious community. According to her proud father, who nominated her for "Lutheran Girl of the Month," she is "Navy born and has lived Navy all her life."

December, 1964

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran

GIRL OF THE MONTH

BARBARA JACOBSEN of Syosset, N. Y., is our "Lutheran Girl" for November.

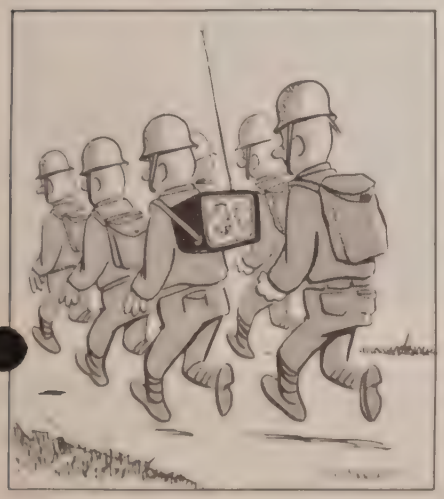
Chosen Viking Queen of 1964 by the Norwegian-American Women's Committee, she was sent on a good will tour of Norway where she represented American youth of Norwegian ancestry.

A graduate of Syosset High School, Barbara is active in church work at her home parish, Faith Church, Syosset. She sings in the young people's choir, teaches Sunday school classes and is interested in church youth activities.

Swimming, ice-skating and bowling rate as her favorite recreations. Sewing being her favorite hobby, she is an excellent dressmaker.

Twenty-year-old Barbara, the daughter of Mr. and Mrs. Arne Jacobsen, is an employee of the Moller Steamship Company, New York City. She was nominated "Lutheran Girl of the Month" by the Social Ministry Committee of her parish. They understandably refer to her as "one of the prettiest Sunday school teachers in the country."

Chapel Chuckles



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A MIGHTY
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VOL. XIV | New York, N.Y., November 1964 | No. 7

YOUTH HEAR CHALLENGE TO RELATE FAITH TO DAILY LIFE

A NATIONAL CONVENTION of 12,000 youth of the American Lutheran Church was held in Detroit late in August, determined to help young people relate their Christian faith to contemporary issues. A program of worship and study focused on economic and social issues found on the streets of the nation's center for automobile manufacturing.

Donald Luther, ALC Luther League president, told the opening session: "This convention will be overwhelmingly concerned with the life of the world and our place in it."

One of the featured speakers was Walter Reuther, president of the United Auto Workers. He told the youth that the biggest problem in America today is moral and religious, rather than economic or social.

"For the first time in history we have the technical ability, thanks to automation, to satisfy the massive material needs of humanity, but we still need to develop the ability of filling the needs of the inner man," Mr. Reuther said.

"The important thing is not what you have, but what you do with what you have. The test should not be how much power do you have, but how much purpose do you have," the labor leader told the convention.

Objections to Reuther's appearance before the youth had been registered by some church members, as well as by certain right wing groups. But the audience, filling Detroit's Cobo Hall arena to capacity gave a standing ovation when he was introduced, and again at the conclusion of his address.

Other noted speakers also challenged the Lutheran young people. Included were:

• The Rev. Dr. Fredrik A. Schiotz, ALC president, who pointed out that "the person who has yielded his loyalty and will to a great cause, to an over-lord, finds recreation and renewal in the process." He asked, "What greater over-lord can we find than Jesus Christ, the One who made us his own in Holy Baptism?"

• Louis Lomax, author and civil rights worker, who declared: "If the Christian spirit is to survive—and it may not—it will have to become meaningful in the issues of racial equality."

• The Rev. Dr. William Hulme, seminary professor, who contended: "Christians are losing their identity because they want to be like everybody else. We find it difficult today to tell the difference between Christian and non-Christian."

A dominant note throughout the convention was worship, under the theme, "Jesus Is Lord." Each day began with a Service of Holy Communion, with up to 5000 receiving the Sacrament at each occasion.

New forms of liturgical worship were especially composed for the convention. The high altar, centrally located in the vast exposition hall, rested on sewer pipes to symbolize the identity of Christ with "the common things of life." Candle holders were fashioned out of automobile engine pistons, to further extend the symbolism.



AUTO PISTONS served as candleholders on the large altar at the ALC Luther League convention. Two Austin, Minn., boys are shown preparing the altar for Communion Service. More convention photos on next page.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest





LIGHT-HEARTED and solemn moments were both included in the American Lutheran Church Luther League convention, held in Detroit late in August. At left, "braves" and "squaws" from Bismarck, N.D., gather at trainside for an impromptu hootenanny before convention sessions. At right, Leaguers receive Holy Communion at one of the daily 6:45 a.m. Services of the convention. More than 12,000 young people from all parts of the country attended the conclave.

(RNS Photos)

FIRST NEGRO to be elected to the Executive Council of the Lutheran Church in America is William S. Ellis, a New York attorney. He is pictured at right receiving congratulations from the Rev. Dr. Theodore E. Matson, president of the Church's Wisconsin-Upper Michigan Synod. Mr. Ellis, in an address to the LCA convention in July, made a plea for Lutherans to "present their bodies for the picket line" in support of the new civil rights bill. (RNS Photo)



PRESIDENT met president as Philibert Tsiranana, the first chief executive of the Malagasy Republic (Madagascar) paid a special visit to the Rev. Dr. Fredrik A. Schiotz, president of the American Lutheran Church and of the Lutheran World Federation. The two are pictured below.

At ALC headquarters in Minneapolis, Minn., President Tsiranana thanked the Church for its mission work on the world's fourth largest island, which has been carried on since 1888. He asked that the mission "be continued because there are many of my citizens who are not yet Christians, and there is a lot to be done."

The Lutheran Church in Madagascar embraces over 2,000 congregations and nearly 250,000 members.



TWO DEACONESSES of the Lutheran Church were observers at the annual Liturgical Day for nuns of the Pittsburgh Roman Catholic Diocese. Pictured at left, they were Sister Carol Jungerman of Holy Cross Church, Brushton, Pa. (rear); and Sister Edith Fischer, in charge of chaplaincy service at Passavant Hospital, Pittsburgh (right). They are shown with nun-members of the Diocesan Liturgical Commission—Sister Edward Mary (left), and Sister Kevin. The Lutheran observers commented on parallels they found between Lutheran and Roman Catholic renewal. They cited the "sense of mission" being instilled in youth and the effort to get away from "the Sunday kind of faith" toward an everyday living of religion. (RNS Photo)



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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" November 1964

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†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.
Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 2450 Stratford Lane, Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.
O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Paxtuxent River Naval Air Station; LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 2413 Golf St., Sedalia.

MONTANA: Cut Bank Air Force Station; ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; Rev. Leland H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA. Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogardo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Blanding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 175 South Seventh E., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
[illegible] Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington [illegible] Blvd. & Jackson St., Arlington.
[illegible] Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. Gilbert O. Rossing, ALC, Central, W. 309 5th Ave., Spokane.
Fort Lawton; Rev. J. Benner Weaver, D.D., LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Gloria Dei, 3315 S. 19th St., Tacoma
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; Rev. La Verne Nelson, ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
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APO 76, 6167 Supp Sq, CMR, Box 574, Ch, Capt, Albert D. Owens (LCA); Hq. 508th USASA, Ch (Capt) James E. Hanson (ALC).

APO 103, USAF, Chaplain's Office, Ch, Capt, Stuart E. Barstad (ALC).

APO 143, Ton-Son-Nuit AFB, Ch, Capt, Waldemar Nelson (LCA).

APO 235, 51st Cmbt Supp Gp, Ch, Capt, Richard G. Eisemann (LCA).

APO 331, USA Med Svc Gp, Ch (Capt) Paul F. Garrity (LCA).

APO 343, US Army Depot, Japan, Ch (Capt) George Reswik (ALC).

APO 919, 439 Cmbt Supp Gp, Box 156, Ch, Capt, Stuart H. Lengel (LCA).

APO 925, 6114 Supp Sq, Ch, Capt, George M. Rushe (LCA).

APO 970, 6314 Supp Wg, Ch, LtCol, John H. K. Miller (LCA).

Navy Fleet Post Offices, San Francisco, Calif.

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USS CURRITUCK (AV-7) LCDR Norman E. Winterhoff, CHC (ALC).

USS DIXIE (AD-14) LCDR James D. Reid, CHC (LCA).

USS HECTOR (AR-7), LT Jesse W. Essinger, CHC (ALC).

USS IWO JIMA (LPH-2), LCDR Carl E. Ruud, CHC (LCA).

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COMDESDIV #92, LT Robert L. Keys, CHC, (LCA).

COMDESDIV #213, LT Melius E. Bollesen, CHC (ALC).

COMCORTRON #3, LT Edwin E. Sandvig, CHC (ALC).

COMLANSHIPRON #9, LT Ted E. Edwards, CHC (LCA).

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Navy #961, Office of Station Chaplain, USNS, CDR Edmund W. Pipho, CHC (ALC).

Navy #3923, USNH, Box 1515, LCDR Kenneth L. Ebb, (LCA); HSA, CDR Theodore C. Herrmann, CHC (

3rd MarDiv, (Rein), FMF, LCDR Vernon E. Stenberg, CHC (ALC); Lt John A. Piirto (LCA); 1/3, 3rd Mar Div (Rein) FMFPAC, LT Paul H. Running, CHC (ALC).

MWHG-1, LT John G. Harrison, CHC (LCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 733, USAG, Fort Greeley, Ch (Capt) Paul W. Lembke (ALC).

IN TRANSIT:

Ch (1stLt) Carl S. King (LCA).

RELIGION REPORTED ON RISE IN ARMED SERVICES OVERSEAS

RETURNING from a tour of Far East military installations, a Lutheran leader reported that interest in religion is rising among armed forces personnel overseas, including concern for "soul winning and personal evangelism" among those in uniform and their dependents.

The Rev. E. O. Midboe, who is executive secretary of the National Lutheran Council's Division of Service to Military Personnel, said that increased emphasis upon spiritual retreats for chaplains and laymen, and stress on evangelism, are major factors in this upsurge.

As a result, he said, many members of the armed forces and their families living overseas are being brought to the Church through the efforts of their friends in uniform. Formal church membership, he added, is being increased through adult training classes held regularly by chaplains.

Chaplain Midboe termed the rising interest in religion as "a significant sign in a region that is too often known only for the temptations it offers."

"This is not to minimize some very serious moral conditions that exist in these areas of the world," he went on, "but it does point up the other side of the coin which cannot be overlooked as if we want to appraise the situation fairly."

Another contributing factor to the rise in religious interest, the Lutheran executive believes, is the presence of more families at overseas installations with their servicemen fathers and husbands.

In a seven-week tour of Japan, Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Vietnam, Thailand, Guam, Alaska and Hawaii, Chaplain Midboe said he attempted to contact all echelons of the U.S. military establishment from commanding officers to enlisted men.

Chaplain Midboe asserted that Churches must give more attention to the preparation offered to young people who may someday be living in these areas where a strong faith is required to resist immoral living.

Men may fail, but

GOD KEEPS HIS PROMISES

By Chaplain Bernt C. Opsal, USNR

THOSE elected to positions of responsibility in our government have made many campaign promises. It remains to be seen how many of them will be kept. Sometimes promises are made which could not possibly be kept; others are of such nature that they could be fulfilled, if sincerely meant.

All of us make promises at one time or another. A promise was made by your parents and sponsors, at the time of your Baptism, that you would be taught the Word of God, brought to God's house of worship, and encouraged in your Christian faith. You in turn made a promise at the time of your Confirmation as *you* (not your parents) promised that you would be true to the Christ of your baptismal covenant. Perhaps at New Year's or at other times of renewal or rededication, you have promised yourself and your Lord that you would live more faithfully for Him. Perhaps you have already made the promise at the altar to be faithful to your bride. If not, for many of you this experience lies ahead of you. Throughout life, we constantly make promises.

God, too, has made promises. He has entered into the lives of his people, assisting them in their time of need, strengthening them in the days of weakness, encouraging them in their hours of despair, and holding forth promises for the future which He fully intends to keep.

To Fulfill His Purposes

In II Peter 3:9 we are told that it is God's wish that none "should perish, but that all should reach repentance." He calls men to follow Him, to become his disciples, to serve Him. Centuries ago the promise came to Abraham and his descendants that they should inherit the world (Rom. 4:13), but it was also intended that the Gentiles were to be "fellow heirs, members of the same body, and *partakers of the promise* in Christ Jesus through the Gospel" (Eph.3:6).

Men around us are lost without having Jesus Christ as their Lord and Savior. This is not God's will. His promise to save all who call upon Him still holds true so that his purposes might be fulfilled, namely, to restore harmony, fellowship, and love between each and every man and Himself. You, as a child of God, are called upon to be used by Him to be an instrument in telling men of this need of Christ and of the Christ who alone can meet their spiritual needs.

Given for Man's Benefit

As certain as the laws of gravity, of nature, and of cause and effect, so sure also are spiritual laws. "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart" (Gal.6:7-9).

Here lies a warning but also a promise—your life and work for Him will not be in vain. If you've tried to witness to a buddy or a shipmate exactly what Jesus Christ meant to you, perhaps you didn't seem to get anywhere. Remember, though, you can't play God. He *alone* can convict of sin and convince of Christ's righteousness. Your task and mine is to witness by attitude, word and deed what the Gospel, the "good news," is.

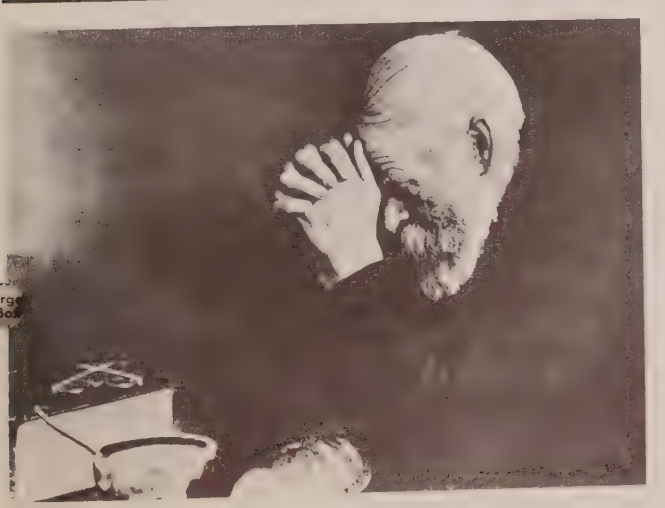
Here is one example of God's promises for man's welfare. To the unrepentant sinner there is a warning of judgment to come. To the one who responds in faith there is a promise of forgiveness. To the one who will rely on this message of hope there is a promise of "success" in due time according to God's values and his schedule.

Can Be Relied Upon

Sometimes promises made at election or other occasions are not worthy of our confidence. But one thing you can be positive about —that God's promises are sure and can be relied upon. II Sam. 22:31 says, "This God—his way is perfect; *the promise of the Lord proves true;* he is a shield for all those who take refuge in him."

In the Old Testament there was the promise of the Messiah to come; in the New Testament Christ is revealed as having come. In Luke 24 there was the promise of the Holy Spirit who was to come; in Acts 2 this promise is fulfilled.

Yes, the promises of God are certain. Rely upon them. The promise of forgiveness and of love is not only for those who lived at the time of Christ but also for you. "For the promise is to you and your children and *to all that are far off*, every one whom the Lord our God calls to him" (Acts 2:39). Let us then be earnest in our faith so that we "may not be sluggish, but imitators of those who through faith and patience inherit the promises" (Heb. 6:12)



A SIMPLE MAN clasps his hands and bows his head in thankfulness for the food before him.

Symbolic of this month's Thanksgiving Day is this classic photo by Eric Enstrom of Bovey, Minn., of an elderly peddler who stopped at his photo studio in 1918. More than 50,000 copies of the picture have been sold through Augsburg Publishing House, copyright owner.

Second Glance

¶ Miss America of 1965—21-year-old Vonda Kay Van Dyke—is a Methodist Sunday school teacher who never goes anywhere without her Bible. Her Christian testimony was clear in interviews after her selection at the Atlantic City pageant.

In answer to a question by the master of ceremonies she said, "I would not classify my Bible as a 'charm', but something more in the nature of companionship. And I would not classify my relationship to Jesus Christ as a religion, but rather as a faith. I trust Him completely."

¶ In one of the most outspoken comments upon the political campaign by a religious spokesman, the Rev. Francis B. Sayre, Jr., dean of the National Episcopal Cathedral in Washington, D. C., in a September sermon castigated both the Democratic and Republican presidential nominees.

He said the parties had offered the nation a "sterile choice." Though not mentioning President Johnson and Senator Goldwater by name, he held that one candidate is "a man of dangerous ignorance and devastating uncertainty" and the other is "a man whose public house is splendid in its every appearance but whose private lack of ethic must inevitably introduce termites at the very foundation."

¶ A religion based on the use of the hallucination-producing drug, peyote, is capturing the loyalty of vast numbers of Indians of the Southwest, according to Dr. J. Lloyd Mason, Seventh-Day Adventist medical missionary on the Navajo reservation in southern Utah. Peyote comes from "buttons" atop a kind of cactus grown in the Rio Grande valley. When eaten or drunk in a kind of tea, it produces visions of astonishingly vivid colors. It is used in night-long religious ceremonies by the "Native American Church," which claims it brings the user into closer touch with God.

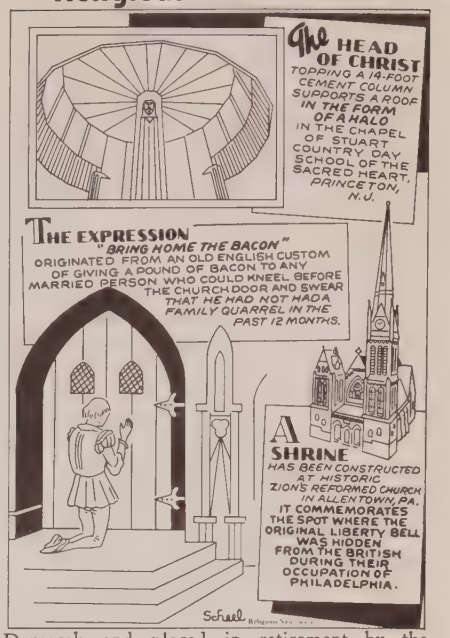
¶ An end to the pledge required by the Roman Catholic Church when a non-member marries a Roman Catholic—to rear any children of the marriage as Catholics—was suggested by Roman Catholic Bishop John K. Mussio of Steubenville, Ohio, in a magazine article.

Writing in *Marriage,* a family monthly, the bishop said the pre-marital pledges "in many instances, encourage deceit on the part of one or both parties to the mixed marriage." He added that "no good can come out of a method that is forced upon a non-Catholic as the only alternative to marrying the person of his choice."

¶ Accused of "preaching politics," the Rev. Harold Sobye was suspended from his pastorate in the Lutheran Church of Denmark and placed in retirement by the Danish Ministry of Church Affairs. Pastor Sobye's suspension and subsequent removal were the result of an Easter Monday sermon last March in which he expounded the value of socialism and used such expressions as "down with royalty" and "long live the revolution."

¶ Named delegate-observers to the third session of the Second Vatican Council by the Lutheran World Federation were five Lutheran theologians. The Rev. Dr. Warren A. Quanbeck of Luther Seminary, St. Paul, Minn., and the Rt. Rev. Sven Silen, bishop of Vasteras, Sweden, were in continuous attendance at the Roman Catholic council. A third seat was occupied alternately by three men associated with the Lutheran Foundation for Interconfessional Research at Strasbourg, France: the Rev. Dr. Vilmos Vajta, the Rev. Dr. K. E. Skydsgaard, and Dr. George A. Lindbeck.

Religious Remarkables



Fortify your faith through

DAILY BIBLE READINGS

November 1-7

ALL SAINTS' DAY

1	Psalm 33	5	2 Kings 6:14-17
2	Matthew 5:1-12	6	Hebrews 11:32-12:2
3	Rev. 7:2-17	7	Rev. 19:1-16
4	Deut. 33:1-3		

November 8-14

TWENTY-FOURTH SUNDAY AFTER TRINITY

8	Luke 7:1-10	12	Romans 5:1-11
9	Matthew 9:18-26	13	John 5:17-29
10	Colossians 1:9-14	14	2 Cor. 5:1-10
11	1 Kings 17:17-24		

November 15-21

TWENTY-FIFTH SUNDAY AFTER TRINITY

15	Matthew 25:14-30	19	Matthew 25:31-46
16	Matthew 24:15-28	20	Luke 17:20-33
17	I Thess. 4:13-18	21	2 Peter 3:3-15
18	Job 14:1-6		

November 22-28

LAST SUNDAY AFTER TRINITY

22	Matthew 24:27-31	26	Matthew 6:25-33
23	Matthew 25:1-13	27	I Tim. 2:1-8
24	2 Peter 3:8-14	28	Deut. 8:1-20
25	Isaiah 35:3-10		

November 29-December 5

FIRST SUNDAY IN ADVENT

29	Luke 1:1-25	3	Colossians 1:12-23
30	Matthew 21:1-9	4	Isaiah 28:14-22
1	Romans 13:11-14	5	Isaiah 62:1-12
2	Jer. 31:31-34		

November, 1964

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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LINDA SUNDELIUS of Escanaba, Mich., is our "Lutheran Girl" for October.

A recent graduate of Escanaba Area High School, Linda's extra-curricular activities included: student council representative, secretary and member of the band, membership in the dramatics society and Spanish club, and athletic club secretary. Her fellow students also chose her as homecoming queen. Her church-related activities include Luther League work and Sunday school teaching.

A girl with an outdoors look, Linda lists swimming and tennis among her favorite recreations. She is also an expert cheerleader and a fine clarinet player.

Now continuing her studies at Northern Michigan University, Linda is the daughter of Mr. and Mrs. Victor Sundelius. She was nominated for this honor by the Rev. Erland Carlson, pastor of her home parish, Christ the King Church, Escanaba, who describes her as "very active in young people's endeavors, a willing worker and a brilliant student."

A MIGHTY FORTRESS

VOL. XIV | New York, N.Y., October 1964 | No. 6

NEW EDUCATION PROGRAMS BEGIN FOR LUTHERANS

IN AN EFFORT to deepen the understanding of Christianity and encourage spiritual growth among church members of all ages, both National Lutheran Council church bodies are presently introducing new church school lesson materials for use in their congregations. The Lutheran Church in America and the American Lutheran Church have each developed exciting new educational programs over the past several years.

The LCA Parish Education Curriculum was formally inaugurated in the 6,200 parishes of the former body on Sunday, Sept. 13. Over 1.2 million pupils are involved. Designed to enlist adults as well as children in the program of Christian learning, it includes study courses for Sunday and weekday church schools, vacation schools and church camps. Unusual new features include "School of Religion" courses for older youth and adults, and a Christian Family Education Series to help parents give Christian training to their children.

The newly-developed teaching aids include such features as hard-cover study books, workbooks, filmstrips, recordings and teacher's manuals. Over 120 different authors participated in writing the various courses. More than 100,000 teachers were briefed on the philosophy and methods of the new study materials at some 800 coaching conferences held last spring.

A special emphasis in the LCA curriculum is on getting adults into Christian education. Fewer than 10 percent of the adult members of the Church now attend Sunday schools, but a variety of types of educational programs, as well as more challenging courses, are expected to draw larger numbers of persons above confirmation age, both as teachers and students.

Challenge to Teenagers

This fall also marks the publication of new church school courses for teenagers by the American Lutheran Church. The first of 19 courses to be offered to senior high students, entitled "Lutherans Are Asking," has been distributed to more than 4,000 congregations using the materials.

Most striking features of this new curriculum are the following:

- Youth are encouraged to formulate difficult questions, with no "pat answers" offered.
- Youth are given the opportunity, in many congregations, to choose their own subjects for study and their own teachers.
- Materials are "student-centered"—focused upon the interests of the teenager and the concerns of the Church; teachers function as discussion starters, rather than lecturers.

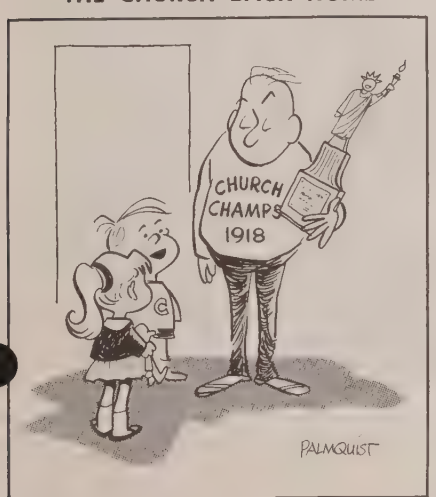
Development of additional ALC teaching materials continues to occupy a full-time staff of more than 20, with a junior high—confirmation curriculum scheduled to make its appearance next year.

In both new Lutheran education programs, field testing of materials in selected parishes, careful revision of courses based on the testing, and training of teachers in new techniques were carried out extensively before the official introduction of the courses for general use.



STUDENTS AND TEACHER are shown in a typical classroom discussion session, using one of the new Lutheran church school courses introduced this fall.

THE CHURCH BACK HOME



"EXACTLY WHAT ARE TIDDLYWINKS?"

Personalities in Pictures

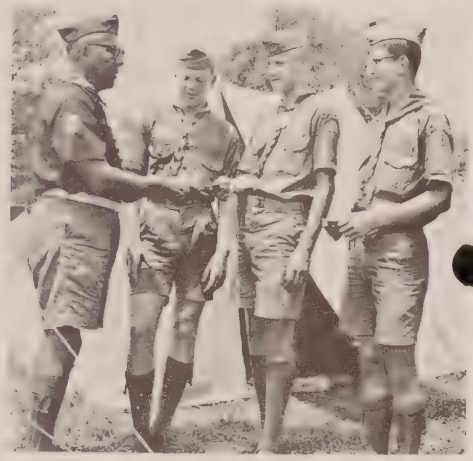
Religious sidelights on recent news events
and other items of interest



SIX-YEAR-OLD Gary Falde tapes Biblical passages in modern English for radio broadcast by the American Bible Society. The boy recorded 30 one-minute tapes, reading from St. Mark's Gospel. He is the son of the Rev. Dr. and Mrs. Gaylerd Falde of Studio City, Calif. The father is president of the American Lutheran Church's South Pacific District. Gary's parents discovered that he could read at the age of three when they saw him studying a television magazine. (RNS Photo)



RIFLE CHAMPION Gary Anderson, who is a student for the ministry at Hastings (Nebr.) College, placed first in a three-position, six-hour free rifle final tryout for the U.S. Olympic team. The tryouts were held at Fort Benning, Ga. Mr. Anderson, a lieutenant in the Army reserve, won the 1962 world rifle championship at the International Shooting Union's games in Cairo, Egypt, setting three world records in winning four first place medals. He is a Presbyterian. (RNS Photo)



BOY SCOUT CHAPLAIN Mitchell Whiterabbit of Black River Falls, Wisc., is pictured at right as he hands out copies of the Sermon on the Mount to scouts attending the Sixth National Boy Scout Jamboree at Valley Forge, Pa., in July. Chaplain Whiterabbit was the only American Indian among more than 100 chaplains attending the jamboree. He is a member of the Winnebago tribe and pastor of a United Church of Christ mission congregation. Over 50,000 scouts attended the Vally Forge conclave. A jamboree is held every four years to demonstrate scouting activities and skills. (RNS Photo)

PRESIDENTIAL CANDIDATES are pictured below as they greet Christian clergymen. At left, Lyndon B. Johnson turns to the Rev. Dr. Martin Luther King to give him one of the pens he used to affix his signature to the Civil Rights Act in July. In right photo, Barry Goldwater is shown with his wife Peggy as he left services at Grace Episcopal Cathedral at San Francisco at the time of the Republican convention. He is greeted by the Rev. Thomas E. Pierce, a canon of the cathedral. (RNS Photos)





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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" October, 1964

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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† Parish Program Support

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Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.
Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.
Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.
Twenty-Nine Palms Marine Training Center; LCA, Prince of Peace, 71835 Siesta Dr., Twenty-Nine Palms.
Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.
Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.
Fort Carson; same as Ent AFB.
Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.
Pueblo Ordnance Depot; Rev. Roy B. Setzer, LCA, Hope, 1522 Alexander Circle, Pueblo.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington
Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.
*Washington Lutheran Service Center, Mr. Wilmer G. Hanson, 523 11th St., N.W., Washington.

FLORIDA: Avon Park AFS; Rev. Arthur M. Hale, LCA, Resurrection, Main St. at Highlands Ave., Avon Park.
Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.
*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.
Jacksonville Naval Air Station; Rev. William Jensen, LCA, Faith, 5927 Timuquana Rd., Jacksonville.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.
Orlando AFB; LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 4600 N. 9th Ave., Pensacola.
Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.
Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 2450 Stratford Lane, Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.
O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Webash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: †Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 2413 Golf St., Sedalia.

MONTANA: Cut Bank Air Force Station; ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; Rev. Leland H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
†Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Blanding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pio... Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Pe... 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; ALC, Trinity, 1819 16th St., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
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IN TRANSIT:
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Where we stand today—

Vatican II and the Reformation

By Oswald C. J. Hoffmann

OBSERVING the anniversary of the Reformation on October 31, Protestants of many lands reaffirm their loyalty to Jesus Christ. Accepting Christ for what he claimed to be—Son of God, Lord and Savior—Protestants declare that faith in Christ "saves," a favorite word in some Protestant vocabularies. Other Protestants prefer the more precise expression, "justification by faith," taking their cue fom St. Paul: "Therefore, we conclude that a man is justified by faith without the deeds of the law" (Roman 3:28).

The New Testament doctrine of justification by faith was singled out by Martin Luther as the one article of Christian faith upon which the Church either stands or falls. The historic Protestant understanding of justification by faith was correctly set forth, and *condemned,* in the decrees of the Roman Catholic Council of Trent, convened in 1545 and continuing for the next two decades: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema."

The sharp division thus begun between Protestants and Roman Catholics has continued to the present time with various historical, political, cultural and economic overtones, but still centered ultimately in the way in which a man comes to know his God, receives divine forgiveness and arrives at peace and contentment of soul.

Councils and decrees of the Roman Catholic Church since Trent, in the Protestant view, have only served to accentuate the differences apparent during the Reformation period. An example would be the Vatican Council of 1870 (now called Vatican I) which defined as "divinely revealed dogma" the infallibility of the Roman pontiff, whenever he speaks "ex cathedra" to the whole Church on some doctrine of faith or morals "in his public and official capacity as pastor and doctor of all Christians. . . ." Historically, Protestants recognize the Scriptures as God's Word, having the final and only right to impose divine authority on men's consciences. Therefore, almost to a man, they find the definition of Vatican I unacceptable, since it appears to run counter to every conception of divine grace and truth encountered in the New Testament.

A New Look

No Protestant, however, can be unaware of the fact that Vatican II is underway. At the latest Vatican meeting, personal consideration and courtesy hitherto unknown have been shown to Protestant and other Christian observers. There is little doubt that Vatican II has let some fresh air into Protestant-Roman Catholic relationships.

Anger breeds anger. Molten emotions eventually cool and solidify into hardened "positions" which no one dares examine or discuss for fear of being accused of weakness by friends and associates, or of duplicity by foes and adversaries. In this respect, both Protestants and Roman Catholics are to a certain extent victims of their own history.

Commemorating the dramatic results of the posting of 95 Latin theses by Martin Luther on the eve of All Saints' Day, 1517, Protestants come to the annual observance of Reformation week faced with the possible necessity of taking a new look at Roman Catholics, though they may not feel any compulsion to abandon their historic protest against the whole structure of Roman Catholic dogma and the ecclesiastical power based largely upon that system of dogma.

It is probably too much to expect that Roman Catholic theologians, some of whom in recent years have had kind things to say about Luther's piety and even about his understanding of the New Testament doctrine of justification by faith, will engage in a frontal attack upon the condemnations pronounced by the Council of Trent. An outright declaration of the primacy of Scriptural authority in the doctrine and life of the Roman Catholic Church, however, would be regarded by many Protestants as helping to establish common ground, at least, for the discussion of other great and presently insurmountable differences.

Protestants could not fail to note, following the first two sessions of Vatican II, that for the first time since the Reformation Roman prelates returned to their dioceses ready to accept, and sometimes seeking, opportunities to talk to other Christians, whom they described as "separated brethern." The harsh sound of this rather patronizing phrase was ameliorated, in



SCENES and events associated with the life of Martin Luther are depicted in this window from the chapel of Lutheran Theological Seminary, Gettysburg, Pennsylvania.

certain instances, by candid and explicit references to Protestant conferees as "brothers in Christ."

Such professions have been taken at face value by many Protestants, whose doctrine of justification by faith calls upon them to take God at his Word in his gracious declaration of intent to grant forgiveness to all men. Having themselves been forgiven by a good God, they do not feel that they can refuse to honor the good intentions of fellow-Christians despite a long history of bitterness and misunderstanding. Indeed, generosity of spirit on the part of Protestants may be a demonstration on their part to Roman Catholics that genuine trust in the saving merits of Christ, which is saving faith, as Protestants always have asserted, really does produce good works pleasing to God.

For most thinking Protestants, the healing of an historic schism requires more than a superficial solution of organizational difficulties. Desirable as it might be from various viewpoints, including that of a united Christian front against Communism, formation of one world-wide Church is not the answer a divided Christendom is really seeking. Mere submission to authority, if it ignores the basic issues of faith, will not prevent the rise of another Luther asking his historic question: "How can I get right with God and be at peace?"

The answer of the Gospel of Christ to this question, Protestants feel compelled to assert, must be found in the truth stated in the first great Protestant confession of faith: "Conscience cannot come to rest and peace through works, but only through faith; that is, when it is assured and knows that for Christ's sake it has a gracious God, as Paul says in Romans 5:1: 'Since we are justified by faith, we have peace with God'."

Dr. Hoffmann is the speaker on The Lutheran Hour *radio program, and is attending the third session of Vatican II as a guest.*

Fortify your faith through

DAILY BIBLE READINGS

October 4-10

NINETEENTH SUNDAY AFTER TRINITY

4	John 3:1-7	8	Romans 8:5-13
5	Matthew 9:1-8	9	Job 24:1-17
6	Eph. 4:17-28	10	1 Cor. 12:12-27
7	Genesis 28:5-17		

October 11-17

TWENTIETH SUNDAY AFTER TRINITY

11	2 Cor. 13:4-9	15	1 Cor. 3:16-23
12	Matthew 22:1-14	16	Matthew 21:28-44
13	Eph. 5:15-21	17	Romans 11:25-32
14	Proverbs 2:1-9		

October 18-24

TWENTY-FIRST SUNDAY AFTER TRINITY

18	Acts 4:13-21	22	Acts 16:23-34
19	John 4:46-54	23	John 4:31-42
20	Eph. 6:10-17	24	Rev. 3:7-13
21	2 Sam. 7:18-29		

October 25-31

REFORMATION SUNDAY

25	2 Kings 23:1-25	29	John 2:13-17
26	John 8:31-36	30	1 Kings 19:13-18
27	Romans 3:21-28	31	Gal. 2:16-21
28	1 Sam. 3:19-4:1		

Second Glance

¶ Lutheran missions will reach into the middle-eastern country of Iran with the opening of a 50-bed hospital and clinic at Ghorveh in the Iranian province of Kurdistan. Operated by the Lutheran Orient Mission of the United States, the hospital will serve Moslem residents of some 300 communities. The independent inter-Lutheran mission also carries on evangelistic work in neighboring Iraq.

¶ Another Lutheran "first" is the organization of a congregation in Bermuda by the American Lutheran Church. Numerous requests from Lutheran military personnel and tourists led to a study by the Church's Board of American Missions which confirmed the need for Lutheran services on the British-owned Island in the North Atlantic. First services were held in August.

¶ July 20 marked the 20th anniversary of the abortive plot against Hitler and his regime in which Christian leaders played important roles. The event was marked at special services in both Lutheran and Roman Catholic churches in West Berlin, during which those who gave their lives in the attempt to overthrow the German dictator were lauded as martyrs. Speaking at the Kaiser Wilhelm Memorial Church, Lutheran Bishop Hanns Lilje said that the plotters against Hitler acted because they believed that "the chain of inhumanity and guilt" of the Nazi regime "could be broken only if someone had the courage to take new guilt upon himself."

The plot failed when Hitler walked away from a table, under which a bomb had been placed, shortly before it exploded.

¶ Plans for a Lutheran monastery and retreat house were disclosed at Oxford, Mich., by the Rev. Arthur C. Kreinheder who heads a Lutheran monastic order, the Congregation of the Servants of Christ. A former Detroit department store executive, Pastor Kreinheder studied theology and was ordained in the Church of Sweden in 1956, returning to America to found St. Augustine's House at Oxford. A year ago the house burned to the ground, but is now being rebuilt with quarters for eight retreatants plus members of the order.



ARTIST'S SKETCH depicts newly-dedicated building of the Seamen's Center of the Lutheran Church in America, in New York City, which offers hospitality to seamen of all faiths.

¶ About 500 top athletes and coaches participated in a week of "perspiration and inspiration" at the Fellowship of Christian Athletes conference on the Southern Oregon College campus in August. They combined inspirational meetings and talks with such sports as basketball, football, track, baseball, wrestling, swimming, tennis and weightlifting.

"Athletes are the leaders of high school and college youth," said Tad Wieman, Pacific Coast secretary of the FCA. "Young folk are hero worshippers. We want to give them the right kind of heroes to worship. It is also true that nowhere in contemporary society do young people come more realistically and dramatically to grips with the diciplines of failure and the temptations of success than in athletic competition."

NEW YORK CENTER FOR SEAMEN IS DEDICATED

THE RECENTLY completed $1,100,000 Seamen's Center of the Lutheran Church in America was dedicated on Sept. 27 in New York City. The 11-story building is located at the corner of 15th St. and Irving Place in lower Manhattan.

Formerly located on Water St. near the southern tip of Manhattan Island, the Center's new building was made possible from the voluntary gifts of Sunday schools and other groups and of many individuals, including members of Lutheran congregations. Generous contributions were also made by friends in the shipping industry.

According to the Rev. Dr. J. Vincent Nordgren, executive director of the Seaman's Center, an additional $32,000 is still needed to meet the cost of equipment and construction not as of now provided for, and is being sought through voluntary gifts.

The Seamen's Center has a long record of Lutheran service to seafarers and other transients. Many sailors count the Center a "home away from home." They make use of its recreational facilities, its mail and message service, its lounge room to meet friends in town, its reading room and television attractions. Counselling services are provided by the Center's pastors and worship is held regularly in the chapel.

About 100 guests can be lodged each night, and the rooms are usually filled. Facilities are also used by seamen's families, missionaries, international students and young women while looking for more permanent residence.

Every 20 minutes or so a merchant ship puts into New York harbor, or shoves off from its piers. To the number of many more than a million, seamen from such ships have found lodging and other hospitality under the Christian auspices of the Seamen's Center during the seven decades of its life.

"America's Lutherans are proud of this fine new Center and of its ministry today to the world's seafarers in this busiest seaport in all the world," Dr. Nordgren said.

October, 1964

A MIGHTY FORTRESS

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SYLVIA OLSON, of Seattle, Washington, is our "Lutheran Girl" selection for September.

As a sophomore at Augsburg College, Minneapolis, Minn., she sings with the Augsburg Choir and is looking forward to the group's scheduled European engagements next year. Musically inclined, she also sings in a women's trio and plays viola with a string quartet.

As the student body secretary in high school, Sylvia was an active leader who also served as Luther League president and demonstrated a talent for music and art.

She is working part-time as a dental assistant. She lists dental hygiene, social work and music as the fields that most interest her. Her favorite sport is skiing.

Sylvia is the daughter of the Rev. and Mrs. C. G.. Olson. She was nominated for this honor by the youth director of her home church, Mr. Robert L. Moylan. "Seldom have I seen a young woman with such a vibrant personality, variety of talents and a clear sense of Christian purpose. She exemplifies the best of our Lutheran young people," he states.

Chapel Chuckles



"JOHNSON...YOU KNOW HOW THE SKIPPER FEELS ABOUT SEAFOOD!!"

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MIGHTY FORTRESS

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LUTHERAN CONVENTION HAILS CIVIL RIGHTS ACT

THE CIVIL RIGHTS ACT of 1964 was strongly endorsed at the second biennial convention of the Lutheran Church in America at its meeting in Pittsburgh, Pa. July 2-July 9.

The LCA urged "all citizens to join in compliance with the Civil Rights Act in letter and in spirit," hailing the act as "a historic advance in the long struggle to secure rights to which we, as Christians, believe all citizens are entitled."

Subject of most debate was the controversial issue of civil disobedience as a justifiable means of combatting racial injustice when all other alternatives have failed. The final statement stressed that "if and when the means of legal recourse have been exhausted or are demonstrably inadequate, Christians may then choose to serve the cause of racial justice by disobeying a law that clearly involves the violation of their obligations as Christians."

In so doing, however, church members were cautioned that they must be willing to accept the penalty for their actions, to limit and direct their protest against a specific grievance or injustice, and to carry out their protest in a non-violent, responsible manner.

Free by Lawful Means

The statement declared that the Church and its members are "recognized as free by all lawful means, including participation in peaceful demonstrations" to urge repeal of laws which are believed to be "in basic conflict with the constitutional law of the land or the moral law of God."



WORSHIP SERVICES opened the second biennial convention of the Lutheran Church in America at which Dr. Franklin Clark Fry delivered the sermon before seven hundred delegates.

(RNS Photo)

Delegates also accomplished the following:

- Adopted "A Statement on Marriage and Family" approving birth control where it is spiritually and economically necessary.
- Called for an end to commercialism in the Church, citing the "false image" created by bazaars and other money-raising affairs.
- Voted to support the U.S. Supreme Court decision in the school prayer and Bible reading cases.
- Approved uniform communion practices, agreeing that opportunity for "private confession and absolution should be afforded in every parish."
- Received a report urging support of public schools and discouraging the starting of parochial schools.
- Approved a "master plan" providing for the merger and/or relocation of several of the LCA's ten theological seminaries.
- Were informed that $2,546,568 had been given to help support the LCA's church-related colleges in the U.S. and Canada in 1963.
- Were told of the critical need for missionary personnel to serve in the LCA's 11 missions in Africa, Asia and South America.
- Assured a two-year $45 million church expansion program, funds of which will be used to enter 215 fields, organize nearly 200 new congregations and erect 320 new church buildings.
- Approved a budget of nearly $59 million for the next biennium.
- Heard an address by Roman Catholic Bishop John J. Wright of Pittsburg, the first prelate of his faith to address a Lutheran convention in North America.
- Elected Dr. Malvin H. Lundeen to a four-year term as secretary of the LCA, a post to which he was named for two years in 1962 when church bodies merged to form LCA.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



THE LEGION OF MERIT medal, one of the highest peacetime decorations awarded to a member of the U.S. Armed Forces, was presented in June to Chaplain David Kinsler, U.S. Army, for his "exceptionally meritorious service" as post chaplain of Fort Jackson, S. C. from July, 1961 to May, 1964. Chaplain Kinsler, a Lutheran, is shown at left with Brig. Gen. Jefferson Irvin, commanding general of Fort Jackson, who presided at the ceremony. Chaplain Kinsler retired from active duty on May 31. (US Army Photo)

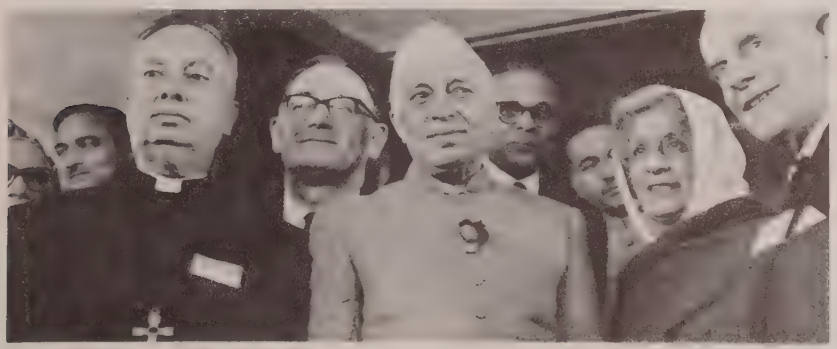


THE EYES ARE ECUMENICAL—A Roman Catholic optometrists smiles as he watches hundreds of old eyeglasses, frames and lenses added to a growing pile destined for the Presbyterian Eye Clinic at Taegu, Korea. Head of the project, "Eyes for Kores," is Dr. George Hurd, left above; helping the campaign are Dr. Kan, president of a two-county optometric society in California, and Mrs. Ross Griffin. A Presbyterian patient of Dr. Hurd started the campaign rolling when she mentioned to him the need of the Korean eye clinic for old eyeglasses. He enlisted eye doctors over a wide area, and in a short time 15,000 sets of usable, old glasses were contributed.

NEW HEADQUARTERS building for the World Council of Churches, nearing completion at Geneva, Switzerland, is shown in photo at right, set off by field of daisies. The $3 million structure houses offices for the 250-member staff of the WCC, as well as a chapel, cafeteria and exhibition area. The new building also provides office space for the Lutheran World Federation and other international church organizations. It was financed by gifts from Christian Churches around the world.



THE LATE Prime Minister Nehru of India received a standing ovation from delegates to the Third Assembly of the World Council of Churches at New Delhi in 1961. Before his address to the world Christian meeting Mr. Nehru (center, below) was greeted by the Rev. Dr. Franklin Clark Fry, WCC Central Committee chairman (left), and the Rev. Dr. W. A. Visser 't Hooft, general secretary of the WCC (right). Although Nehru claimed to be an agnostic his funeral was held according to Hindu religious rites.





BILL GLASS, defensive end of the Cleveland Browns professional football team, is shown above, right, as he speaks to Pony League football players. A graduate of Southwestern Theological Seminary, Glass is an evangelist and minister of the Southern Baptist Convention. He recently starred in an inspirational sports motion picture, "Play for Keeps," which emphasizes the Christian commitment of several leading sports personalities. Glass has been selected on many all-pro teams, and starred in the National Football League All-Star pro game on January [illegible], 1964.

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National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" September, 1964

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El Toro Marine Air Corps Fac.; Rev. Clyde E. Showalter, ALC, Red Hill, 13200 Red Hill Ave., Tustin.
Fort Irwin; same as Barstow Marine Corps Supply Center.
Fort MacArthur; Rev. H. Lester Peterson, LCA, Good Shepherd, 1350 W. 25th St., San Pedro.
Fort Miley; Rev. E. O. Steigerwalt, LCA, First United, 6555 Geary Blvd., San Francisco.
Fort Ord; Rev. James R. Spaid, LCA, United Monterey, Box 252, Monterey.
George AFB; Rev. Harold J. Lorimer, LCA, First, 1354 G St., San Bernardino.
Hamilton AFB; Rev. Ole Winter, ALC, Good Shepherd, South Novato Blvd. at Midway, Novato.
*Hollywood Lutheran Service Center, Mrs. Ethel C. Manns, Hastings Hotel, 6168 Hollywood Blvd., Hollywood.
Lemoore Naval Air Station; Rev. Roger L. Munson, LCA, St. James, 1780 Emma Lee Lane, Hanford.
Long Beach Naval Station; Rev. Virgil C. Bjerke, ALC, Our Saviour, 370 Junipero Ave., Long Beach.
Los Alamitos Naval Air Station; Rev. H. Carl Roessler, LCA, Bethlehem, 3402 Rossmoor Way, Los Alamitos.
March AFB; Rev. F. W. Heinecken, LCA, Trinity, 5969 Brockton Ave., Riverside.
Mare Island Shipyard; Rev. John Zeltin, LCA, St. Paul, 1300 Tuolumne St., Vallejo.
Mather AFB; ALC, Grace, 2201 Benita Dr. off Coloma, Rancho Cordora.
McClellan AFB; Rev. Charles L. Rice, LCA, St. Timothy, 3629 Centinella Dr., North Highland.
Moffet Naval Air Station; Rev. Henry Pflueger, ALC, Los Altos, 460 El Monte, Los Altos.
Norton AFB; same as George AFB.
Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.
Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.
Oxnard AFB; Rev. Gene Sikkink, ALC, First, 380 Arneill Rd., Camarillo.
Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.
Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.
Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range
Presidio; same as Fort Miley.
*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.
San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.
*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, 966 Market St., San Francisco.
San Francisco Navy Shipyard; LCA, Temple, Bayview & Latona, San Francisco.
Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.
Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.
Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.
Twentynine Palmas Marine Training Center, LCA, Prince of Peace, 71835 Siesta Dr., Twentynine Palmas.
Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.
Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
Fitzsimmons Hospital; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.
Fort Carson; same as Ent AFB.
Lowry AFB; same as Fitzsimmons Hospital.
Pueblo Ordnance Depot; Rev. Roy B. Setzer, LCA, Hope, 1522 Alexander Circle, Pueblo.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington
Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.
*Washington Lutheran Service Center, Mr. Wilmer G. Hanson, 523 11th St., N.W., Washington.

FLORIDA: Avon Park AFS; Rev. Arthur M. Hale, LCA, Resurrection, Main St. at Highlands Ave., Avon Park.
Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.
*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.
Jacksonville Naval Air Station; Rev. William Jensen, LCA, Faith, 5927 Timuquana Rd., Jacksonville.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.
Orlando AFB; LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 4600 N. 9th Ave., Pensacola.
Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.
Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Bergren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 2450 Stratford Lane, Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.
O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 2413 Golf St., Sedalia.

MONTANA: Cut Bank Air Force Station; ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; Rev. Leland H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
†Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 254 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; LCA, St. Paul, Bianding & Bull Sts., Columbus.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
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Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
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Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
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Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
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Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

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Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
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Dahlgren Weapons Plant; same as Camp A. P. Hill.
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Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
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Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
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ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

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COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.

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EL SALVADOR: Same as Costa Rica.

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Paris; Rev. Albert Ely, St. John's, 147 Rue de Grenelle, Tel. ODeon 23-41.

GERMANY: Berlin; Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

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KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.

MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

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SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.

SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.

SWITZERLAND: Geneva; Evangelical Lutheran Church, Rue Crespin 20 (Bourg deFour).

TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
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Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Amalie; Rev. Paul W. Schubert, LCA, Box 58.

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Fort Rucker, USAAVNC, Ch (Capt) James L. Shiell (ALC).
Redstone Arsenal, Hq. USA Msl Supp Comd, Ch (Capt) George C. Kahl (LCA).

ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)

ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)

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Fort Baker Hq 6th Region (7806) ARAD Com, Ch (LtCol) Rudolph H. Anderson (LCA).
Fort Ord, USATC, Ch(1stLt) John W. Rose (LCA); Post Chapel, Ch (Maj) Paul E. Klett (LCA).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schrader, Jr. (LCA).
Mather AFB, 3535th ABGp, Box 3421, Ch, Capt, Willard L. Conradson (ALC).
San Diego 33, USNTC, Admin Comd, LT Stephen L. Brandt, CHC, (ALC); LT Walter A. Hiskett, CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); LT James A. McCalmant, CHC (ALC); North Island USNAS, CDR Ross H. Trower, CHC (LCA).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
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FLORIDA: Eglin AFB, 4420 Cmbt Supp Gp (TAC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
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GEORGIA: Fort Benning; USAG—Ch (Capt) Gordon B. Hanson (ALC); 3rd Bde, 2nd Inf Div, Ch (Capt) Irving C. Njus (ALC); Hq. 1st Bde, 11th Air Assault Div, Ch (Capt) Ralph S. Spear (ALC); 2nd Bde, 2nd Inf Div, Ch (1stLt) LaVern W. Gardai (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (Capt) Wesley A. G. Baasen (ALC).
Glynco, USNAS, LT Clifford A. Olsen, CHC (ALC).
Robins AFB, 2853rd ABWg, Box 197, LtCol, John D. Barringer (LCA).
Turner AFB, 484th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Box 3017, Ch, Major, Richard F. Poock (ALC).

ILLINOIS: Chanute AFB; Tech Train Center, Ch, Capt, Arnold Nesvig (ALC).
Chicago 15, 1660 East Hyde Park Blvd, Hq 5th USA Sup Det, Ch (LtCol) William E. Paul (LCA).
Great Lakes USNTC, Center Chaplain's Office, Bldg #3, LCDR John T. Beck, CHC (ALC); District Chaplain, 9th Naval District, Bldg #130, CAPT Emil F. Redman, CHC (ALC); USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Box 57, Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Box 486, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, 1st Inf Div, Ch (Maj) James R. Boggs (LCA); Hq. 1st Inf Div, 1st Supt Comd, Ch (Capt) Norris L. Einertson (ALC).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (LCA).

KENTUCKY: Fort Campbell, 2/320 Abn Arty Bn, 101st Abn Div, Ch (Capt) LeRoy T. Ness (ALC); 1/506th Inf BG, Ch (Capt) John E. Magalee (LCA); Hq 2nd Bde, 101st Abn Div, Ch (Capt) Conrad N. Walker (ALC).
Fort Knox, Ireland Army Hospital Ch (Maj) Joseph G. Killinger (LCA), H & S Co, 3rd Tng Bde (BCT), Ch (Capt) Donald B. Beal (LCA).

LOUISIANA: Bardsdale AFB, 2nd Cmbt Supp Gp, Ch, LtCol, Voigt M. Sink (LCA).
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MAINE: Brunswick, USNAS, LT Jorgan U. Vaage, CHC (ALC), Dow AFB, 397 Cmbt Supp Gp (SAC), Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

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Sawyer AFB, Ch, Capt., Arthur E. Erickson (ALC).
Wurtsmith AFB, Ch, 379th Cmbt Supp Gp, Box 300-N, Capt, Eugene E. Hannemann (ALC).

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Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Maj, Michael G. Viise (LCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (LCA).

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Fort Bragg, 307th Eng Bn, 82nd Airborne Division, Ch (Capt) David W. Hah (ALC); U.S. Army Special Warfare School, CI Dept, Ch (Maj) Richard L. Combs (ALC); Hq. XVIII Airborne Corps, Ch (Maj) Lawrence O. Sanger (ALC).
Jacksonville, New River, MAG 26, MCAF, LT David L. Windle, CHC (ALC).

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OHIO: Lockbourne AFB, 801st. Cmbt Supp Gp, Ch, Capt, Jasper J. Smith (LCA).

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TEXAS:
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Lackland AFB, Hq & Hq Sec, LMTC, Office of the Chaplain, Ch, LtCol, Kenneth E. Hartman (LCA); Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
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UTAH: Hill AFB, 2849 ABWg, Box 563, Ch, Capt, Robert J. Wayne (LCA).

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Norfolk, USN Admin Comd, Armed Forces Staff College, CDR Eugene S. Swanson, CHC (LCA).
Quantico, USMCS; LCDR Edwin J. Nerthling, CHC (LCA).

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Fort Lewis, Hq. 1st Bde, 4th Inf Div, Ch (Capt) Richard Nybro (ALC); 3rd Bde, 4th Inf Div, Ch (1stLt) Clare H. Ledum, Jr. (ALC).
McChord, 7th Rgn ARADCOM, Ch (Capt) Gerald N. Hefty (ALC).

WISCONSIN: Madison, Traux Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

WYOMING: Francis E. Warren AFB; 809th Cmbt Supp Gp, Ch, Maj, Hugo G. Schmidt, Jr. (ALC).

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Staff, Escort Squadron #3, LT Edwin E. Sandvig, CHC (ALC).
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Navy #961, Office of Station Chaplain, USNS, CDR [illegible] mund W. Pipho, CHC (ALC).
Navy #3923, USNH, Box 1515, LCDR Kenneth L. Ebb, CHC, (LCA); HSA, CDR Theodore C. Herrmann, CHC (LCA).
3rd Marine Division, LCDR Vernon E. Stenberg, CHC (ALC); LT John A. Piirto (LCA).
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Second Glance

¶ Use of the words "under God" in the Pledge of Allegiance by school children was upheld as constitutional by the New York State Court of Appeals in a ruling in June. Elimination of the words had been sought by two parents acting on behalf of the "Freethinkers of America."

In an earlier ruling the State Supreme Court had pointed out that the petitioners' right to disbelieve was guaranteed by the First Amendment "and neither they nor their children can be compelled to recite the words 'under God' . . . But the First Amendment affords them no preferance over those who do believe in God and who, in pledging their allegiance, choose to express that belief."

¶ Lutheran mission work was due for expansion as the Board of World Missions of the Lutheran Church in America voted to start missions in Trinidad, an island off the Venezuela coast, and in Peru as an extension of its work in Chile. The work in Trinidad will be largely among its East Indian population who are of Hindu and Moslem background. The work in Peru will be among the Spanish-speaking population.

¶ A leader of Reform Judaism warned the Central Conference of American Rabbis that mixed marriages—between a Jew and a non-Jew—are an "increasing threat" to the survival of Judaism in America. Citing the "prospect of a considerable rise" in mixed marriages, especially among Jewish college students, he said there is a "growing fear that some day . . . Judaism as a vital force may be attenuated to the point of utter ineffectiveness, and the Jewish people perhaps will all but disappear."

At the same time, Rabbi Leon I. Feuer, president of the conference, said that Reform Jews "do not wish to isolate" themselves from other religious communities, "nor from the American civilization of which we are an integral part."

¶ Film and TV star Bob Hope, who has traveled around the world entertaining service men and women, was presented with the National Citizenship Award of the Military Chaplains Association at its 39th annual meeting. He was honored for "distinguished service to this country." The citation said that the comedian provided service men and their families with "medicine for the spirit."

Accepting the award, Mr. Hope stayed in character and quipped: "I feel out of place. Like Nasser at a Bar Mitzvah." Mr. Hope told his listeners that "I have to spend a night like this occasionally—in pious company. I know somebody up there likes me, but I like to keep in touch with the branch office."

¶ Total baptized membership of Lutheran Churches in the U.S. and Canada reached 8,870,721 at the end of 1963, according to figures released by the National Lutheran Council's Department of Research and Statistics. These Lutherans are organized in 18,422 congregations in all states and most provinces, and are served by 19,946 pastors.

Which Are You—

MISSIONARY OR MISSION FIELD?

By Chaplain Bernt C. Opsal, USNR

WHY AREN'T Christians more effective in their influence in our society today? This question cannot be discussed adequately in such a short article as this. However, there is one aspect to the problem which stands out in bold relief.

When Jesus Christ was upon this earth, he went about giving "the word" to those who would listen. It wasn't a namby-pamby, do-good, get-better, all's-well-with-the-world, just-do-the-best-you-can, everything-will-turn-out-all-right kind of message. No, it was bold and clear. What he said turned some people against him, because he spoke the truth. People hated him. They despised and abused him. They beat him and finally crucified him.

In simple and straightforward language he told them that man is lost without the salvation that God alone can give. The truth had to be said, no matter who might feel hurt. Jesus did not condone open, gross sin. He condemned the sin but forgave the sinner. He could not stand hypocrisy. Like a hot knife running through butter, he cut to the very core of man's problem—himself. No amount of religiosity, pious talk, or "do good" programs can save him.



CHURCH CALL at sea—aboard the U.S.S. Enterprise. (RNS Photo)

Plainly put, Jesus stated that man is doomed to damnation unless God saves him. Like a doctor giving the diagnosis to a seriously ill patient and stating the need for an operation, so our Lord stated in no uncertain terms that man needed to be *born anew.*

Our Saviour not only proclaimed the Law, that is, that man is lost in trespasses and sin, out of fellowship with God and heading for damnation unless God saves him. He also heralded the Gospel, the remedy for man's deathly, sick condition. He was the Gospel, in person. He had come to bring life, light and peace. He had come to bridge the gap which separated man from his Creator.

He could do this because he was God himself. As the Son of God he had come to live the perfect life which the law demanded and which man could not live. He had come to reveal to man how much God loves him. He had come also to atone for man's sin—to die to make it possible for man to be forgiven completely by God. This was a divine love, which exceeded anything man had ever experienced.

This "good news," personified in Jesus Christ, was told from person to person. Men were told that if they would repent of their sins and believe in this Christ they would have a new birth. They were to be baptized, declare themselves as followers of Christ, and live for him. They made a commitment, not to an organization but to a Person. Their promise was to follow him, come what may.

In the Book of Acts you can read the exciting account of how the disciples spread this message regardless of the consequences. When they were thrown into jail and beaten, they rejoiced that they were counted worthy to suffer for the sake of Christ. They had heard "the word"—the Law and the Gospel. They had accepted Jesus Christ as their personal Saviour. They had committed their lives to his service. Sometimes God called them from their occupations to go about teaching and preaching. Others stayed at their posts of duty in their daily tasks and witnessed to the faith by word, attitude and deed.

Is this what you are doing? *Are you a missionary?* All around you, aboard ship, in the field, on the grinder, in the tent, in the barracks, are men who are either lost or saved. Your challenge is to bring them Christ, the eternal life, by sharing with them the Word of God which you read and hear. *Or are you instead a mission field?*

If you want help in knowing how to study, how to share, how to teach God's Word, write in for an attractive free folder and learn about the sixteen correspondence courses available. The first lesson of the course "Salvation Made Plain" is free. Write to the Lutheran Bible Institute, 6125 Olson Highway, Minneapolis, Minnesota, 55422.

Largest North American Lutheran body is the Lutheran Church in America, which counts 3,227, 157 baptized members. Other large groups include the Lutheran Church—Missouri Synod, with 2,683,876 members; the American Lutheran Church, 2,544,617 members, and the Wisconsin Evangelical Lutheran Synod, 354, 840 members.

In addition there are six smaller Lutheran bodies, with a total membership of 70,231.

In the Inner-City—

Youths Seek "Anonymous Neighbor"

A LUTHERAN PROGRAM for young people to help them discover the "anonymous neighbor" in the inner city was held in downtown San Francisco this summer.

A dozen young people spent 10 weeks working with and among San Franciscans under the direction of two clergymen—a theological professor and a sociologist.

The project—Summer Work Seminar—was sponsored by the Lutheran Church in America's Board of College Education and Church Vocations.



THE CHURCH must seek "to discover new ways. . . . of re-entering the city and of becoming realistically aware of what is happening to people."

The Rev. Dr. E. Theodore Bachmann, New York, the board's executive secretary, said the idea for the seminar goes back to the "postwar student work camps in Europe and elsewhere as conducted by the World Council of Churches, the Lutheran World Federation, and other agencies."

The participants' average age is 20. They have another year or two of college. They come from a cross section of the nation, Dr. Bachmann said.

He described the seminar this way:

"The members of the work seminar came to the inner city to live there for three months. Their base of operations was a large house. A theological professor and his wife were the houseparents and he was director of the seminar . . .

"The administrator of the seminar was a young pastor who has for two years been conducting a joint social action program of the Lutheran Churches in San Francisco. He also has his advanced degree in social work."

Dr. Bachmann said the students divided their time between academic sessions, work and church activity.

"Positions of student employment included the assignments to an office in City Hall, a bureau in the California State office building, campaign headquarters of a California assemblyman running for re-election, the field office of a church-led group working for fair housing for Negroes, Mexicans, Nisei, and other disadvantaged minorities, and working with a group infiltrating teen-age gangs."

Other students, he explained, worked with the more conventional welfare and mental health agencies.

"All had contact with a local congregation, and thus were enabled to compare what its programs as well as its members have to offer."

The Lutheran educator tied the aims of the seminar to those of St. Mark's Church, San Francisco, the oldest Lutheran parish on the Pacific coast.

St. Mark's is in the center of an urban renewal program which it has supported by building two apartment houses on either side of the church.

"This is an example of the Church remaining in the city," Dr. Bachmann pointed out, "and not fleeing to the suburbs. Besides, the building that is under way symbolizes a kind of re-entry of the Church into the heart of the city."

Dr. Bachmann sees the work seminar as a method "to discover new ways of the Church re-entering the city and of becoming realistically aware of what is happening to people.

"In this way, we hope that the relevance of the Church will become more evident, and that the service rendered through the seminar—little as such service may actually be—may become a place of exciting discovery.

"For it may well be that in serving others, the students have discovered themselves. They may then be better able to decide on their own life work . . . The students, and others with them, may then too, have discovered that ecumenical horizons of church welfare work are both as far away as the other side of the world and as near as the anonymous neighbor."

The Rev. Herman G. Stuempfle, Jr., a professor at Gettysburg Lutheran Theological Seminary, Gettysburg, Pa,. directed the program He was assisted by the Rev. William J. Black, who has been working among Lutheran congregations in San Francisco to promote an awareness of the need for inner city churches.

Fortify your faith through

DAILY BIBLE READINGS

September 6-12
FIFTEENTH SUNDAY AFTER TRINITY

6 Hebrews 11:32-40
7 Matthews 6:24-34
8 Galatians 5:25—6:10
9 1 Kings 17:8-16
10 Luke 22:14-20
11 Luke 10:38-42
12 Acts 8:26-39

September 13-19
SIXTEENTH SUNDAY AFTER TRINITY

13 Romans 3:21-28
14 Luke 7:11-16
15 Ephesians 3:13-21
16 Job 5:17-26
17 Romans 11:5-6
18 Jeremiah 32:36-42
19 1 Corinthians 15:21-28

September 20-26
SEVENTEENTH SUNDAY AFTER TRINITY

20 John 1:1-5
21 Luke 14:1-11
22 Ephesians 4:1-6
23 Proverbs 25:6-14
24 2 Corinthians 5:15
25 Mark 2:18-28
26 Malachi 2:1-10

September 27-October 3
EIGHTEENTH SUNDAY AFTER TRINITY

27 John 4:11-21
28 Matthew 22:34-46
29 Revelation 12:7-12
30 Matthew 18:1-10
1 1 Corinthians 1:4-9
2 2 Chronicles 1:7-12
3 2 Corinthians 5:14-21

September, 1964

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SYLVIA OLSON, of Seattle, Washington, is our "Lutheran Girl" selection for September.

As a sophomore at Augsburg College, Minneapolis, Minn., she sings with the Augsburg Choir and is looking forward to the group's scheduled European engagements next year. Musically inclined, she also sings in a women's trio and plays viola with a string quartet.

As the student body secretary in high school, Sylvia was an active leader who also served as ...ther League president and demonstrated a talent for music and art.

She is working part-time as a dental assistant. She lists dental hygiene, social work and music as the fields that most interest her. Her favorite sport is skiing.

Sylvia is the daughter of the Rev. and Mrs. C. G.. Olson. She was nominated for this honor by the youth director of her home church, Mr. Robert L. Moylan. "Seldom have I seen a young woman with such a vibrant personality, variety of talents and a clear sense of Christian purpose. She exemplifies the best of our Lutheran young people," he states.

Chapel Chuckles



"JOHNSON...YOU KNOW HOW THE SKIPPER FEELS ABOUT SEAFOOD!!"

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LUTHERAN CONVENTION HAILS CIVIL RIGHTS ACT

THE CIVIL RIGHTS ACT of 1964 was strongly endorsed at the second biennial convention of the Lutheran Church in America at its meeting in Pittsburgh, Pa. July 2-July 9.

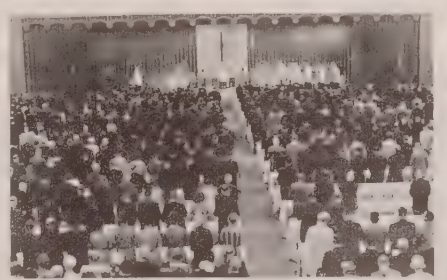
The LCA urged "all citizens to join in compliance with the Civil Rights Act in letter and in spirit," hailing the act as "a historic advance in the long struggle to secure rights to which we, as Christians, believe all citizens are entitled."

Subject of most debate was the controversial issue of civil disobedience as a justifiable means of combatting racial injustice when all other alternatives have failed. The final statement stressed that "if and when the means of legal recourse have been exhausted or are demonstrably inadequate, Christians may then choose to serve the cause of racial justice by disobeying a law that clearly involves the violation of their obligations as Christians."

In so doing, however, church members were cautioned that they must be willing to accept the penalty for their actions, to limit and direct their protest against a specific grievance or injustice, and to carry out their protest in a non-violent, responsible manner.

Free by Lawful Means

The statement declared that the Church and its members are "recognized as free by all lawful means, including participation in peaceful demonstrations" to urge repeal of laws which are believed to be "in basic conflict with the constitutional law of the land or the moral law of God."



WORSHIP SERVICES opened the second biennial convention of the Lutheran Church in America at which Dr. Franklin Clark Fry delivered the sermon before seven hundred delegates.

(RNS Photo)

Delegates also accomplished the following:

- Adopted "A Statement on Marriage and Family" approving birth control where it is spiritually and economically necessary.
- Called for an end to commercialism in the Church, citing the "false image" created by bazaars and other money-raising affairs.
- Voted to support the U.S. Supreme Court decision in the school prayer and Bible reading cases.
- Approved uniform communion practices, agreeing that opportunity for "private confession and absolution should be afforded in every parish."
- Received a report urging support of public schools and discouraging the starting of parochial schools.
- Approved a "master plan" providing for the merger and/or relocation of several of the LCA's ten theological seminaries.
- Were informed that $2,546,568 had been given to help support the LCA's church-related colleges in the U.S. and Canada in 1963.
- Were told of the critical need for missionary personnel to serve in the LCA's 11 missions in Africa, Asia and South America.
- Assured a two-year $45 million church expansion program, funds of which will be used to enter 215 fields, organize nearly 200 new congregations and erect 320 new church buildings.
- Approved a budget of nearly $59 million for the next biennium.
- Heard an address by Roman Catholic Bishop John J. Wright of Pittsburg, the first prelate of his faith to address a Lutheran convention in North America.
- Elected Dr. Malvin H. Lundeen to a four-year term as secretary of the LCA, a post to which he was named for two years in 1962 when church bodies merged to form LCA.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



THE LEGION OF MERIT medal, one of the highest peacetime decorations awarded to a member of the U.S. Armed Forces, was presented in June to Chaplain David Kinsler, U.S. Army, for his "exceptionally meritorious service" as post chaplain of Fort Jackson, S. C. from July, 1961 to May, 1964. Chaplain Kinsler, a Lutheran, is shown at left with Brig. Gen. Jefferson Irvin, commanding general of Fort Jackson, who presided at the ceremony. Chaplain Kinsler retired from active duty on May 31. (US Army Photo)

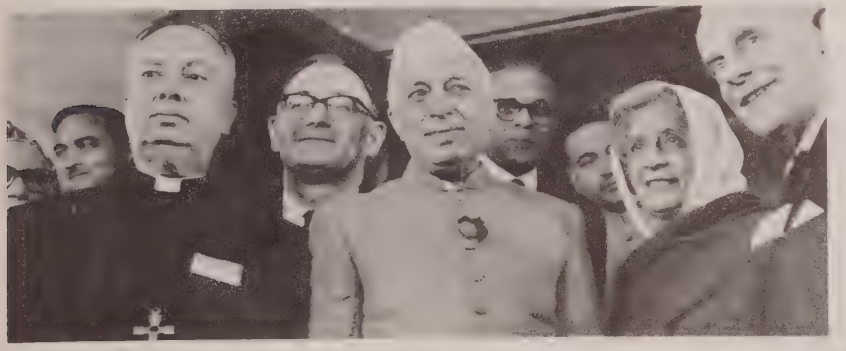


THE EYES ARE ECUMENICAL—A Roman Catholic optometrists smiles as he watches hundreds of old eyeglasses, frames and lenses added to a growing pile destined for the Presbyterian Eye Clinic at Taegu, Korea. Head of the project, "Eyes for Korea," is Dr. George Hurd, left above; helping the campaign are Dr. Kan, president of a two-county optometric society in California, and Mrs. Ross Griffin. A Presbyterian patient of Dr. Hurd started the campaign rolling when she mentioned to him the need of the Korean eye clinic for old eyeglasses. He enlisted eye doctors over a wide area, and in a short time 15,000 sets of usable, old glasses were contributed.

NEW HEADQUARTERS building for the World Council of Churches, nearing completion at Geneva, Switzerland, is shown in photo at right, set off by field of daisies. The $3 million structure houses offices for the 250-member staff of the WCC, as well as a chapel, cafeteria and exhibition area. The new building also provides office space for the Lutheran World Federation and other international church organizations. It was financed by gifts from Christian Churches around the world.



THE LATE Prime Minister Nehru of India received a standing ovation from delegates to the Third Assembly of the World Council of Churches at New Delhi in 1961. Before his address to the world Christian meeting Mr. Nehru (center, below) was greeted by the Rev. Dr. Franklin Clark Fry, WCC Central Committee chairman (left), and the Rev. Dr. W. A. Visser 't Hooft, general secretary of the WCC (right). Although Nehru claimed to be an agnostic his funeral was held according to Hindu religious rites.





BILL GLASS, defensive end of the Cleveland Browns professional football team, is shown above, right, as he speaks to Pony League football players. A graduate of Southwestern Theological Seminary, Glass is an evangelist and minister of the Southern Baptist Convention. He recently starred in an inspirational sports motion picture, "Play for Keeps," which emphasizes the Christian commitment of several leading sports personalities. Glass has been selected on many all-pro teams, and starred in the National Football League All-Star pro game on January 1[illegible], 1964.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, the Rev. Raymond Tiemeyer. Chaplain E. O. Midboe, Executive Secretary.

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Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
†Wright-Patterson AFB; Rev. Robert T. Kuhlmann, MO, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchsss, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Obardick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
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*Charleston Lutheran Service Center, Mr. A. J. Keller, 25[illegible] Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, [illegible]vent, 3347 Rivers Ave., Charleston Heights.
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N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
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Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
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Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
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Fort Sam Houston; same as Brooke Army Medical Center.
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Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
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Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
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Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
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Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
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Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
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Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
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WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
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WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
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ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

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COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.

E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

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EL SALVADOR: Same as Costa Rica.

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Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.
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FRANCE: Saverne (Bas-Rhin); Rev. Alfred Wohlfahrt, 25 Rue de Paris.
Paris; Rev. Albert Ely, St. John's, 147 Rue de Grenelle, Tel. ODeon 23-41.

GERMANY: Berlin; Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

GUAM: *Agana; Rev. Warren L. Wolf, Service Pastor, P.O. Box 2383

HONDURAS: Same as Costa Rica.

HONG KONG: Kowloon; Truth Lutheran Church, 50 Waterloo Road (Opposite Chinese YMCA) Tel 830817.

ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.

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IRELAND: Belfast; Lutheran Church, 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.

MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: Zeist; Rev. A. Duyvendak, Homeruslaan 41.

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NICARAGUA: Same as Costa Rica.

NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Hovikveien 68G, Bekkestua.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.

PANAMA CANAL ZONE: †Balboa (Pacific Side) Rev. Arthur W. Meyer; (MO) Redeemer, Balboa Rd. at Wight St.

PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.

PUERTO RICO: †Santurce; Rev. A. A. Wuertz, LCA, Grace English, Calle del Parque 150, Stop 23, 723-3220.

SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.

SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.

SWITZERLAND: Geneva; Evangelical Lutheran Church, Rue Crespin 20 (Bourg deFour).

TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
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URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

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VIRGIN ISLANDS: St. Thomas; Charlotte Amalie; Rev. Paul W. Schubert, LCA, Box 58.

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ALABAMA: Fort McClellan, USAG, Ch (1stLt) James N. Servey (LCA).
Fort Rucker, USAAVNC, Ch (Capt) James L. Shiell (ALC).
Redstone Arsenal, Hq. USA Msl Supp Comd, Ch (Capt) George C. Kahl (LCA).

ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)

ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)

CALIFORNIA: Camp Pendleton, USMCB, 3rd AmtracBn, 1st MarDiv, (Rein) FMF LT Paul L. Kauffmann, CHC (LCA); 3rd Bn, 7th MarRegt, 1st Mar Div, LT Paul H. Running, CHC (ALC); 7th Mar Regt, 1st Mar Div (Rein), FMF, LT Donovan A. Myers, CHC (LCA).
Fort Baker Hq 6th Region (7806) ARAD Com, Ch (LtCol) Rudolph H. Anderson (LCA).
Fort Ord, USATC, Ch(1stLt) John W. Rose (LCA); Post Chapel, Ch (Maj) Paul E. Klett (LCA).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (LCA).
Mather AFB, 3535th ABGp, Box 3421, Ch, Capt, Willard L. Conradson (ALC).
San Diego 33, USNTC, Admin Comd, LT Stephen L. Brandt, CHC, (ALC); LT Walter A. Hiskett, CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); LT James A. McCalmant, CHC (ALC); North Island USNAS, CDR Ross H. Trower, CHC (LCA).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
Santa Ana, 3rd MarAirWg, FMF, CDR Lawrence C. M. Vosseler, CHC (LCA).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
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Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).

FLORIDA: Eglin AFB, 4420 Cmbt Supp Gp (TAC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
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Fort Gordon, USATC, 3rd Tng Reg, Ch (Capt) Wesley A. G. Baasen (ALC).
Glynco, USNAS, LT Clifford A. Olsen, CHC (ALC).
Robins AFB, 2853rd ABWg, Box 197, LtCol, John D. Barringer (LCA).
Turner AFB, 484th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Box 3017, Ch, Major, Richard F. Poock (ALC).

ILLINOIS: Chanute AFB; Tech Train Center, Ch, Capt, Arnold Nesvig (ALC).
Chicago 15, 1660 East Hyde Park Blvd, Hq 5th USA Sup Det, Ch (LtCol) William E. Paul (LCA).
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KANSAS: Fort Riley, 1st Inf Div, Ch (Maj) James R. Boggs (LCA); Hq. 1st Inf Div, 1st Supt Comd, Ch (Capt) Norris L. Einertson (ALC).
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MAINE: Brunswick, USNAS, LT Jorgan U. Vaage, CHC (ALC), Dow AFB, 397 Cmbt Supp Gp (SAC), Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

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MASSACHUSETTS: Fort Devens, 2nd Inf Bde, 5th Inf Div, Ch (Capt) Mauno M. Kalliomaa (LCA).
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Second Glance

¶ Use of the words "under God" in the Pledge of Allegiance by school children was upheld as constitutional by the New York State Court of Appeals in a ruling in June. Elimination of the words had been sought by two parents acting on behalf of the "Freethinkers of America."

In an earlier ruling the State Supreme Court had pointed out that the petitioners' right to disbelieve was guaranteed by the First Amendment "and neither they nor their children can be compelled to recite the words 'under God' . . . But the First Amendment affords them no preferance over those who do believe in God and who, in pledging their allegiance, choose to express that belief."

¶ Lutheran mission work was due for expansion as the Board of World Missions of the Lutheran Church in America voted to start missions in Trinidad, an island off the Venezuela coast, and in Peru as an extension of its work in Chile. The work in Trinidad will be largely among its East Indian population who are of Hindu and Moslem background. The work in Peru will be among the Spanish-speaking population.

¶ A leader of Reform Judaism warned the Central Conference of American Rabbis that mixed marriages—between a Jew and a non-Jew—are an "increasing threat" to the survival of Judaism in America. Citing the "prospect of a considerable rise" in mixed marriages, especially among Jewish college students, he said there is a "growing fear that some day . . . Judaism as a vital force may be attenuated to the point of utter ineffectiveness, and the Jewish people perhaps will all but disappear."

At the same time, Rabbi Leon I. Feuer, president of the conference, said that Reform Jews "do not wish to isolate" themselves from other religious communities, "nor from the American civilization of which we are an integral part."

¶ Film and TV star Bob Hope, who has traveled around the world entertaining service men and women, was presented with the National Citizenship Award of the Military Chaplains Association at its 39th annual meeting. He was honored for "distinguished service to this country." The citation said that the comedian provided service men and their families with "medicine for the spirit."

Accepting the award, Mr. Hope stayed in character and quipped: "I feel out of place. Like Nasser at a Bar Mitzvah." Mr. Hope told his listeners that "I have to spend a night like this occasionally—in pious company. I know somebody up there likes me, but I like to keep in touch with the branch office."

¶ Total baptized membership of Lutheran Churches in the U.S. and Canada reached 8,870,721 at the end of 1963, according to figures released by the National Lutheran Council's Department of Research and Statistics. These Lutherans are organized in 18,422 congregations in all states and most provinces, and are served by 19,946 pastors.

Largest North American Lutheran body is the Lutheran Church in America, which counts 3,227, 157 baptized members. Other large groups include the Lutheran Church—Missouri Synod, with 2,683,876 members; the American Lutheran Church, 2,544,617 members, and the Wisconsin Evangelical Lutheran Synod, 354, 840 members.

In addition there are six smaller Lutheran bodies, with a total membership of 70,231.

Which Are You—

MISSIONARY OR MISSION FIELD?

By Chaplain Bernt C. Opsal, USNR

WHY AREN'T Christians more effective in their influence in our society today? This question cannot be discussed adequately in such a short article as this. However, there is one aspect to the problem which stands out in bold relief.

When Jesus Christ was upon this earth, he went about giving "the word" to those who would listen. It wasn't a namby-pamby, do-good, get-better, all's-well-with-the-world, just-do-the-best-you-can, everything-will-turn-out-all-right kind of message. No, it was bold and clear. What he said turned some people against him, because he spoke the truth. People hated him. They despised and abused him. They beat him and finally crucified him.

In simple and straightforward language he told them that man is lost without the salvation that God alone can give. The truth had to be said, no matter who might feel hurt. Jesus did not condone open, gross sin. He condemned the sin but forgave the sinner. He could not stand hypocrisy. Like a hot knife running through butter, he cut to the very core of man's problem—himself. No amount of religiosity, pious talk, or "do good" programs can save him.



CHURCH CALL at sea—aboard the U.S.S. Enterprise. (RNS Photo)

Plainly put, Jesus stated that man is doomed to damnation unless God saves him. Like a doctor giving the diagnosis to a seriously ill patient and stating the need for an operation, so our Lord stated in no uncertain terms that man needed to be *born anew.*

Our Saviour not only proclaimed the Law, that is, that man is lost in trespasses and sin, out of fellowship with God and heading for damnation unless God saves him. He also heralded the Gospel, the remedy for man's deathly, sick condition. He was the Gospel, in person. He had come to bring life, light and peace. He had come to bridge the gap which separated man from his Creator.

He could do this because he was God himself. As the Son of God he had come to live the perfect life which the law demanded and which man could not live. He had come to reveal to man how much God loves him. He had come also to atone for man's sin—to die to make it possible for man to be forgiven completely by God. This was a divine love, which exceeded anything man had ever experienced.

This "good news," personified in Jesus Christ, was told from person to person. Men were told that if they would repent of their sins and believe in this Christ they would have a new birth. They were to be baptized, declare themselves as followers of Christ, and live for him. They made a commitment, not to an organization but to a Person. Their promise was to follow him, come what may.

In the Book of Acts you can read the exciting account of how the disciples spread this message regardless of the consequences. When they were thrown into jail and beaten, they rejoiced that they were counted worthy to suffer for the sake of Christ. They had heard "the word"—the Law and the Gospel. They had accepted Jesus Christ as their personal Saviour. They had committed their lives to his service. Sometimes God called them from their occupations to go about teaching and preaching. Others stayed at their posts of duty in their daily tasks and witnessed to the faith by word, attitude and deed.

Is this what you are doing? *Are you a missionary?* All around you, aboard ship, in the field, on the grinder, in the tent, in the barracks, are men who are either lost or saved. Your challenge is to bring them Christ, the eternal life, by sharing with them the Word of God which you read and hear. *Or are you instead a mission field?*

If you want help in knowing how to study, how to share, how to teach God's Word, write in for an attractive free folder and learn about the sixteen correspondence courses available. The first lesson of the course "Salvation Made Plain" is free. Write to the Lutheran Bible Institute, 6125 Olson Highway, Minneapolis, Minnesota, 55422.

In the Inner-City—

Youths Seek "Anonymous Neighbor"

A LUTHERAN PROGRAM for young people to help them discover the "anonymous neighbor" in the inner city was held in downtown San Francisco this summer.

A dozen young people spent 10 weeks working with and among San Franciscans under the direction of two clergymen—a theological professor and a sociologist.

The project—Summer Work Seminar—was sponsored by the Lutheran Church in America's Board of College Education and Church Vocations.



THE CHURCH must seek "to discover new ways. . . . of re-entering the city and of becoming realistically aware of what is happening to people."

The Rev. Dr. E. Theodore Bachmann, New York, the board's executive secretary, said the idea for the seminar goes back to the "postwar student work camps in Europe and elsewhere as conducted by the World Council of Churches, the Lutheran World Federation, and other agencies."

The participants' average age is 20. They have another year or two of college. They come from a cross section of the nation, Dr. Bachmann said.

He described the seminar this way:

"The members of the work seminar came to the inner city to live there for three months. Their base of operations was a large house. A theological professor and his wife were the houseparents and he was director of the seminar . . .

"The administrator of the seminar was a young pastor who has for two years been conducting a joint social action program of the Lutheran Churches in San Francisco. He also has his advanced degree in social work."

Dr. Bachmann said the students divided their time between academic sessions, work and church activity.

"Positions of student employment included the assignments to an office in City Hall, a bureau in the California State office building, campaign headquarters of a California assemblyman running for re-election, the field office of a church-led group working for fair housing for Negroes, Mexicans, Nisei, and other disadvantaged minorities, and working with a group infiltrating teen-age gangs."

Other students, he explained, worked with the more conventional welfare and mental health agencies.

"All had contact with a local congregation, and thus were enabled to compare what its programs as well as its members have to offer."

The Lutheran educator tied the aims of the seminar to those of St. Mark's Church, San Francisco, the oldest Lutheran parish on the Pacific coast.

St. Mark's is in the center of an urban renewal program which it has supported by building two apartment houses on either side of the church.

"This is an example of the Church remaining in the city," Dr. Bachmann pointed out, "and not fleeing to the suburbs. Besides, the building that is under way symbolizes a kind of re-entry of the Church into the heart of the city."

Dr. Bachmann sees the work seminar as a method "to discover new ways of the Church re-entering the city and of becoming realistically aware of what is happening to people.

"In this way, we hope that the relevance of the Church will become more evident, and that the service rendered through the seminar—little as such service may actually be—may become a place of exciting discovery.

"For it may well be that in serving others, the students have discovered themselves. They may then be better able to decide on their own life work . . . The students, and others with them, may then too, have discovered that ecumenical horizons of church welfare work are both as far away as the other side of the world and as near as the anonymous neighbor."

The Rev. Herman G. Stuempfle, Jr., a professor at Gettysburg Lutheran Theological Seminary, Gettysburg, Pa,. directed the program He was assisted by the Rev. William J. Black, who has been working among Lutheran congregations in San Francisco to promote an awareness of the need for inner city churches.

Fortify your faith through

DAILY BIBLE READINGS

September 6-12

FIFTEENTH SUNDAY AFTER TRINITY

6 Hebrews 11:32-40
7 Matthews 6:24-34
8 Galatians 5:25—6:10
9 1 Kings 17:8-16
10 Luke 22:14-20
11 Luke 10:38-42
12 Acts 8:26-39

September 13-19

SIXTEENTH SUNDAY AFTER TRINITY

13 Romans 3:21-28
14 Luke 7:11-16
15 Ephesians 3:13-21
16 Job 5:17-26
17 Romans 11:5-6
18 Jeremiah 32:36-42
19 1 Corinthians 15:21-28

September 20-26

SEVENTEENTH SUNDAY AFTER TRINITY

20 John 1:1-5
21 Luke 14:1-11
22 Ephesians 4:1-6
23 Proverbs 25:6-14
24 2 Corinthians 5:15
25 Mark 2:18-28
26 Malachi 2:1-10

September 27-October 3

EIGHTEENTH SUNDAY AFTER TRINITY

27 John 4:11-21
28 Matthew 22:34-46
29 Revelation 12:7-12
30 Matthew 18:1-10
1 1 Corinthians 1:4-9
2 2 Chronicles 1:7-12
3 2 Corinthians 5:14-21

September, 1964

A MIGHTY FORTRESS

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BARBARA ANN GLOEDE of Staten Island, N.Y., is our "Lutheran Girl" for August.

During high school, Barbara was a scholarship student involved in such diverse activities as the glee club, field hockey, drama club and newspaper staff. Now a senior at Wagner College, Lutheran school on Staten Island, she has maintained an interest in these activities while preparing to be a teacher, with elementary education as her goal.

Endowed with wholesome charm, as well as ability, she was chosen "Miss New York" last year and represented her state in the Miss America pageant, earning an award for the best talent act of non-finalists. She plays the piano, clarinet and saxaphone.

Her church-related activities have included Luther League work, youth choir, and teacher of both vacation and weekday church school. She is the daughter of Mr. and Mrs. Chris Gloede, Great Kills, Staten Island, N.Y.

The Rev. Henry J. Cornish, the pastor who nominated her for this honor, says "she has all the fine qualities you like to see in a young person, as well as a sincere Christian outlook on life."

THE CHURCH BACK HOME





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PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY JUN 28 1964

Traditions Questioned—

Churches Study Confirmation Views

THE RITE of Confirmation is an important event each year in almost every Lutheran congregation. For the individual church member it is often a high point of teen-age years. In most instances a long period of instruction and elaborate ceremonies are included in the confirmation experience. So firmly established are the traditions of confirmation that many people are surprised to learn that in the past a wide variety of practices and interpretations have been associated with this rite.

In a recent book, "Confirmation in the Lutheran Church," Prof. Arthur C. Repp of Concordia Seminary, St. Louis, Mo., has traced the history of confirmation and shown the different meanings that this ceremony has had to Lutherans of different countries and different periods. He also questions some of the present traditions of the Church about confirmation.

Prof. Repp's book illustrates a growing trend in all Lutheran church bodies to re-examine confirmation practices. Educational leaders are asking what is the best age for the rite (most children are now confirmed at age 14), whether children should be allowed to receive Holy Communion before being confirmed (confirmation has usually been understood as a ceremony of admittance to the Lord's Supper), and what type of instruction and promises should be connected with it.

Announcement was made recently that the three major Lutheran bodies in North America have agreed to participate in a joint study of the theology and practice of confirmation. A commission of 15 members will represent the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church —Missouri Synod.

As a basic document the commission will have a 3,000-word report on the subject which was submitted to the LCA in 1962 by its own Joint Commission on Confirmation. Specifically the LCA's commission had suggested "for the purpose of stimulating discussion" that children be permitted to receive the Sacrament of Holy Communion at the age of 10 years.

The LCA commission had further proposed that confirmation should no longer be regarded as necessary for admission to Holy Communion.

America's Lutherans can look forward to lively discussions on this important subject during the next few years.



HUNDREDS of vacationists this summer are visiting the Chapel of the Transfiguration, located at the base of the mighty Teton Mountains in Grand Teton National Park, Wyoming. The simple altar of the chapel is backed up by a plate glass window, permitting a view over sage-covered plains and heavily wooded mountains to Grand Teton peak, rising 13,766 feet above sea level. The scene reminds the viewer of the Biblical verse, "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made heaven and earth" (Ps. 121:1,2).

Personalities in Pictures

Religious sidelights on recent news events
and other items of interest

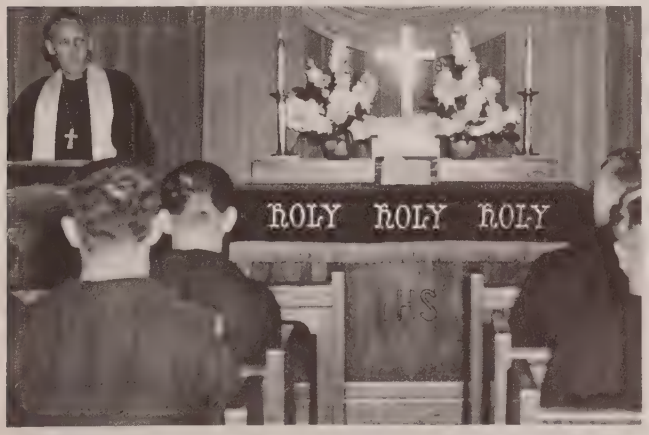


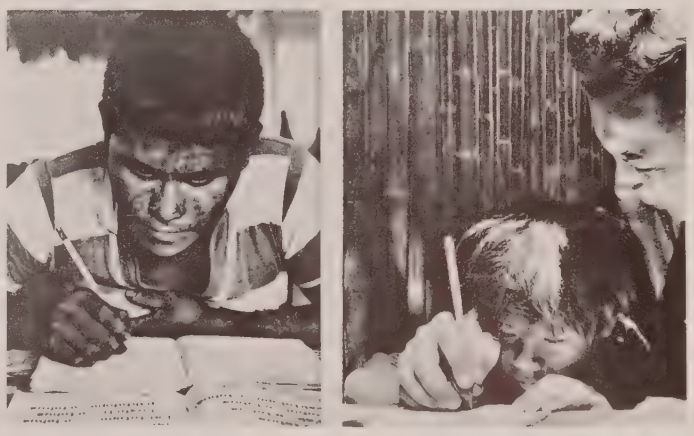
JUDICIARY COMMITTEE of the House of Representatives called on numerous leading American churchmen to express their views on proposed amendments to the U.S. Constitution to allow voluntary prayer and Bible-reading in the public schools. Among witnesses were the Rev. Daniel Poling, left, editor of the Christian Herald magazine, who said he favors such an amendment, and the Rev. Dr. Martin E. Marty, right, associate professor at the University of Chicago Divinity School, who opposed the proposals. They discuss the subject here with Prof. Paul Freund of Harvard University. Advocates of amendment generally disagreed with recent Supreme Court interpretations of the First Amendment, which labelled school devotional exercises as an "establishment of religion." Many opponents of school prayers expressed the view that such devotions must be so "general" that they do not express any meaningful form of religious belief.



BISHOP of the Northern Diocese of the Evangelical Luthern Church of Tanganyika is the Rt. Rev. Stephano R. Moshi, who was recently installed in his office by Bishop Hanns Lilje of Hanover, Germany, past president of the Lutheran World Federation. Bishop Moshi, 58, is presiding officer of the 400,000-member Tanganyikan Church, formed last year through the merger of seven regional bodies, as well as heading a diocese of 160,000 members. He is also a vice president of the Lutheran World Federation.

SAILORS aboard the USS Yorktown are now worshipping in what has been termed the "finest chapel afloat in the Pacific." An all-new, permanent 60-seat chapel was installed on the ship during a recent five-month overhaul. It features pine paneling, air conditioning, new draperies, paint and tile in the Navy color scheme of blue and gold. There is also a new altar, lectern and altar fixtures. Pictured below is Chaplain W. J. Forsyth preaching first sermon in the new chapel. Noonday services are held daily, with regular services on Sunday. The chapel is open 24 hours a day for private prayer.





STEADY PROGRESS in bringing the written Gospel to remote parts of the world is reported by Wycliffe Bible Translators organization. At left, an Amarakaeri Indian boy in the jungles of the upper Amazon in Peru studies a primer. His language, unwritten until five years ago, was mastered by a Wycliffe linguist, Robert Tripp. At right, a Campa Indian girl is being taught to write by Willard Kindberg, another Wycliffe worker who plans to remain among the Campas for 20 years to produce the New Testament in the native language.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, the Rev. Raymond Tiemeyer. Chaplain E. O. Midboe, Executive Secretary.

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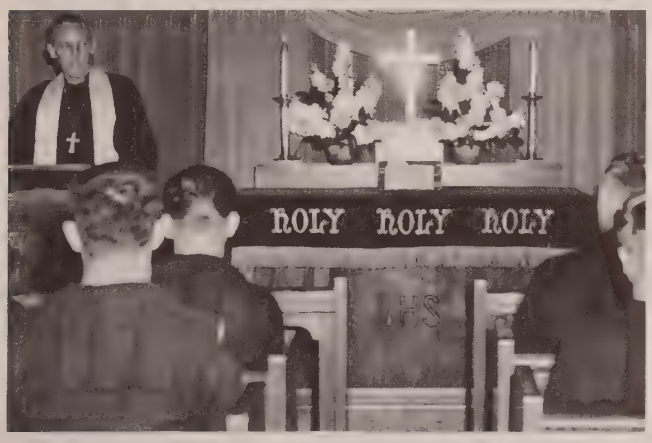


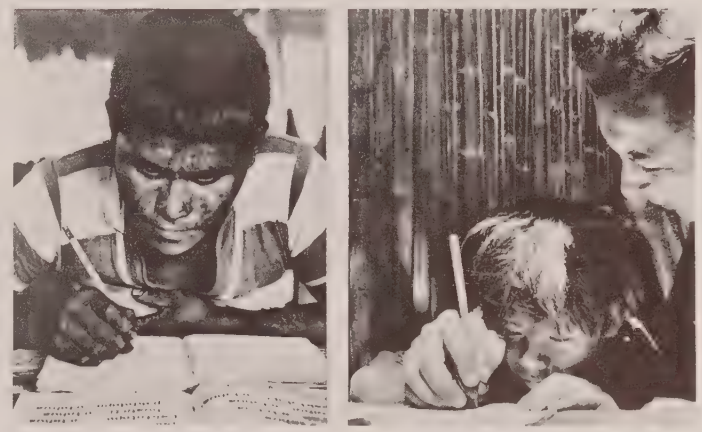
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Supplement to "A Mighty Fortress" August, 1964

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Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, (MO), Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 2413 Golf St., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
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Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

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Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
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McGuire AFB; same as Fort Dix.
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Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
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Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
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†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
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*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
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Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

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†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
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Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

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North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
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Willow Grove Naval Air Station; LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
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Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
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Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

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Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Theodore Steenblock, ALC, Grace, 12[illegible] Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
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Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
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*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 175 South Seventh E., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
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Langley AFB; same as Fort Monroe.
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Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
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*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
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WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
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COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

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EL SALVADOR: Same as Costa Rica.

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GUAM: *Agana; Rev. Warren L. Wolf, Service Pastor, P.O. Box 2383

HONDURAS: Same as Costa Rica.

HONG KONG: Shatin New Territories, Rev. Rodger M. Singer, LCA, Mission, Tao Fong Shan Rd., Box 7. Tel. Shatin 485.

ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.

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IRELAND: Belfast; Lutheran Church, 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.

MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: Zeist; Rev. A. Duyvendak, Homeruslaan 41.

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NICARAGUA: Same as Costa Rica.

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PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

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Keelung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

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VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Amalie; Rev. Paul W. Schubert, LCA, Box 58.

W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

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Fort Rucker, USAAVNC, Ch (Capt) James L. Shiell (ALC).
Redstone Arsenal, Hq. USA Msl Supp Comd, Ch (Capt) George C. Kahl (LCA).

ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)

ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)

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Fort Ord, USATC, Ch(1stLt) John W. Rose (LCA); Post Chapel, Ch (Maj) Paul E. Klett (LCA).
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Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
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McChord, 7th Rgn ARADCOM, Ch (Capt) Gerald N. Hefty (ALC).

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WYOMING: Francis E. Warren AFB; 809th Cmbt Supp Gp, Ch, Maj, Hugo G. Schmidt, Jr. (ALC).

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APO 235, 51st Cmbt Supp Gp, Ch, Capt, Richard G. Eisemann (LCA).
APO 331, USA Med Svc Gp, Ch (Capt) Paul F. Garrity (LCA).
APO 343, US Army Depot, Japan, Ch (Capt) George Reswik (ALC).
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Navy #926, USNG, LT John F. Seibert, II, CHC (LCA).
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3rd Marine Division, LCDR Vernon E. Stenberg, CHC (ALC); LT John A. Piirto (LCA).
MWSG 16, 1st Mar Acft Wg, LT John G. Harrison, CHC (LCA).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

IN TRANSIT: Ch (1stLt) Bernard K. Borson (ALC).

MISSIONS WORK BOLSTERED BY SKILLED VOLUNTEERS

A DENTIST goes to Madagascar where he serves 700 patients in two months, extracts up to 70 diseased teeth in one day . . . .

A plastic surgeon changes the appearance of a girl with a cleft palate who was ostracized from her community in India . . . .

A contractor helps build a church and school in Ethiopia . . . .

A radio engineer teaches technicians in Tanganyika . . . .

In the past three years, more than 80 such volunteers have gone abroad to contribute their skills at missions stations around the world for periods of two months to two years under the World Brotherhood Exchange. And they have gone at their own expense.

Some 600 persons at a dinner held recently in Minneapolis were told by Dr. Walter H. Judd, former medical missionary and congressman, that the Exchange's ministry of healing and witness had grown faster than could have been expected.

But he appealed for more volunteers for the fight against disease, poverty and ignorance, saying the experience of serving abroad could be the "richest" experience in their lives.

The Rev. Conrad S. Braaten of Thousand Oaks, Calif., Lutheran pastor and executive director of the Exchange, said 23 volunteers are currently serving abroad under the Exchange's auspices, eight will be leaving in the next six weeks and "dozens" are being prepared for service in the next four months.

World Brotherhood Exchange was organized by Lutheran leaders, but has since branched out to include persons of many denominations. Many overseas mission fields, as well as one among the Navajo Indians in Arizona, are served by Exchange volunteers.

Victory is assured, but many Christians

JOIN THE "GIVE-UP GANG"

By Chaplain Robert Wayne, USAF

EVERY SCHOOLBOY has been thrilled with the adventures of Marco Polo, his father, Nicolo, and uncle Maffeo, as told in his book, "The Travels of Marco Polo." Born in 1254 in Venice, Polo recorded such adventures that they could only be classified in those days as untruths. Even today in England, an untruth may often be called a "Marco Polo" by young children.

The great Kublai Khan, ruler of much of Asia, received these travelers from afar and treated them well. He was impressed with their Christian faith and wanted to know more of Christianity. One day the great Khan expressed the desire that the Pope would send him a hundred men of learning, thoroughly acquainted with the principles of Christian religion and qualified to prove to the learned of his dominions, by just and fair argument, that the faith professed by Christians is superior to, and founded upon more evident truth than any other. The Khan had opened the door to the Christian missionary venture in Asia.

When the Polos came back to Venice, they sought the help of church leaders in sending back with them, on a second journey to Asia, some Christian teachers. Pope Gregory dispatched two men with the Polos as missionaries, Friar Nicholas of Vicenza, and Friar William of Tripoli.

When the little party entered the desert areas of western Asia, on their way to the great Khan, there were difficulties. Marco Polo tells of it in his book, "Here they received intelligence that the Sultan of Babylonia . . . had invaded the Armenian territories with a numerous army . . . Terrified at these accounts and apprehensive for their lives, the two friars determined not to proceed further, and delivered over to the Venetians the letters and presents entrusted to them by the Pope." These two men, on whom so much depended, faded from history and the Polos continued their journey and arrived safely at their destination.

Kublai Khan had requested 100 missionaries, but he received none. One wonders what he must have thought of these faint-hearted Christians. It was not until many years later that the Christian missionaries moved into China. If these two men, traveling to the courts of the great Kublai Khan, had persevered and trusted that together with God they were a majority, our present history may well have been changed.

The Spies Who Failed

The Bible contains a similar story of joining the "Give-Up Gang." Moses sent twelve spies on a long and dangerous journey into the land of Canaan. After forty days, the spies returned to the Israelite camp and made two reports, a majority report and a minority one. Ten of the men were filled with fear and brought in their report concluding that the Canaanite warriors were so fierce that the Israelites could not possibly possess the land. Caleb and Joshua, however, had faith that God would stand with them. The people were tired, emotionally worn out, and took the easier course of action which was to turn back. They literally fell apart at the seams and cried out, "Let us choose a leader and return to Egypt."

These stories are as familiar as today's newspaper. We start out on some adventure of life with high hopes and good intentions, but difficulties continually stand in our way. Instead of understanding that with God we are a majority in any situation, fear creeps in and we ask ourselves, in effect, "Would it not be better to go back to Egypt?"

When God lays a hand on our shoulder and points to some open door, some task that can be done, does He not always also give us the strength and resources to accomplish the mission He has assigned us? In the Garden of Gethsemane a great burden was laid on the shoulders of our Lord, so much so that the Gospel pictures the intensity of the moment when sweat stood on his forehead like drops of blood. It was a real struggle, but the Scripture also states that an angel came from heaven and strengthened Him, so that He could go out to meet His captors with His head high, with the realization that the victory was assured.

We must understand that when we enlist under the banner of our Lord, there will be problems, but the final victory is assured. "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Fortify your faith through
DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

August 2-8
TENTH SUNDAY AFTER TRINITY
2 Matthew 9:1-8
3 Luke 19:41-48
4 1 Corinthians 12:1-11
5 Jeremiah 7:1-11
6 Romans 1:16-17
7 Jeremiah 26:1-19
8 Matthew 11:16-24

August 9-15
ELEVENTH SUNDAY AFTER TRINITY
9 Matthew 5:1-12
10 Luke 18:9-14
11 1 Corinthians 15:1-10
12 Daniel 9:15-19
13 1 Peter 5:2-11
14 Luke 7:36-50
15 Romans 10:4-18

August 16-22
TWELFTH SUNDAY AFTER TRINITY
16 Matthew 28:16-20
17 Mark 7:31-37
18 2 Corinthians 3:4-9
19 Isaiah 29:17-21
20 Luke 24:46-48
21 Matthew 12:31-42
22 James 3:1-12

August 23-29
THIRTEENTH SUNDAY AFTER TRINITY
23 1 Corinthians 13:1-13
24 Luke 10:23-37
25 Galatians 3:16-22
26 Zechariah 7:4-10
27 John 15:1-14
28 Matthew 20:20-28
29 1 Timothy 1:5-17

August 30-September 5
FOURTEENTH SUNDAY AFTER TRINITY
30 Matthew 7:13-14
31 Luke 17:11-19
1 Galatians 5:16-24
2 Proverbs 4:10-23
3 John 14:1-6
4 Micah 6:1-8
5 Acts 3:1-10

Churches and Civil Rights

THE LONG legislative battle over the Civil Rights Bill, and the whole movement seeking greater justice for racial minorities stirred the consciences of the Churches of America as have few issues in over three centuries of national history. Christians were not unanimous in their attitudes toward individual measures. Voices were heard which accused the Church of doing "too little, too late." But national leaders such as President Johnson and Sen. Hubert Humphrey called the rights issue essentially a "moral" one, and pointed specifically to Churches as having both ability and responsibility to help bring greater justice and harmony in human relations.

Pictures on this page point out some aspects of Christian action and reaction in the current civil rights struggle.



Activity was brisk in Washington as ministers and laymen met each morning for prayers at the Lutheran Church of the Reformation. Following the prayers, churchmen of many denominations went to nearby Capitol Hill to contact legislators on behalf of Civil Rights Bill. Picture at left shows a procession, organized by the National Council of Churches' Commission on Religion and Race, to commemorate the 10th anniversary of the Supreme Court decision against public school segregation.

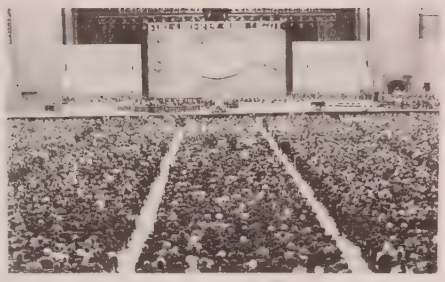


Fasting, an ancient form of Christian discipline, was the form of protest adopted by the Rev. Clayton Hewett, Episcopal clergyman. He is shown below on his cot in a county jail at Media, Pa., where he went on a hunger strike to protest racial segregation in public schools. Another clergyman ministers to him.



Alabama Gov. George C. Wallace campaigned for Democratic presidential nomination on a segregationist platform. Clergymen were among his most outspoken opponents, however. At right a Roman Catholic priest, Rev. Bernard Strange, pickets Gov. Wallace as he seeks votes in Indianapolis, Ind.

The Methodist Church at its General Conference in May struggled with the problem of segregation in its own organization. A demonstration by Methodists, pictured at right, urged the Church to abolish its Central Jurisdiction, exclusively for Negro congregations. In a compromise action, delegates voted to desegregate gradually.



More reluctant were the Southern Baptists. At their annual meeting in Atlantic City, N.J., pictured above, this largest single Protestant church body in America, declined to urge its congregations to work for integrated membership.

In contrast, the United Presbyterian Church continued among the forefront of religious bodies supporting civil rights. Symbolic of this was the election of Dr. Edler G. Hawkins of the Bronx, N.Y. (center below) as moderator (spiritual leader) of the Church.







For many, a heroine of the integration movement was the wife of an Episcopal bishop, Mrs. Malcolm Peabody of Massachusetts. Cartoon above from the Albany *Times-Union* shows her as "Whistler's Mother" in jail. She was imprisoned briefly in Jacksonville, Fla., after her arrest for efforts to integrate public accommodations there.

August, 1964

A MIGHTY FORTRESS

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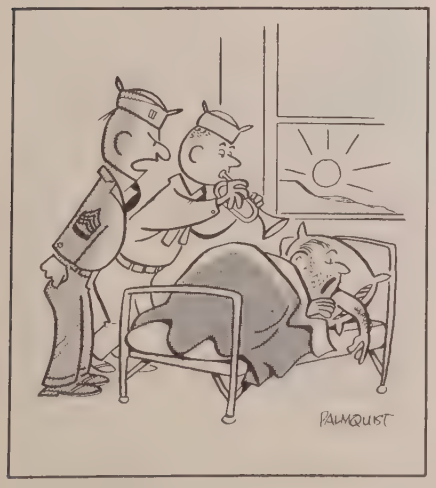
PATRICIA ANN GREGORY of Alvin, Texas, a WAVE, is July's "Lutheran Girl of the Month."

Prior to her Navy enlistment, Pat attended Texas Lutheran College, Seguin, where she majored in music and sang in the chapel choir. During high school days she served as Luther League president in her home congregation. She was also a counselor and choir director at Bible camp.

At recent graduation ceremonies at the U.S. Naval Training Center, Bainbridge, Md., Pat was awarded the American Spirit Honor Medal as the recruit who had displayed "outstanding qualities of leadership," as well as other honors recognizing her "conscientious attention to duty."

Pat is the daughter of the Rev. and Mrs. Miles J. Gregory. She was nominated as "Lutheran Girl" by Chaplain A. C. Boyer of Bainbridge. He reports that during recruit training she sang in the chapel choir at the Center and since graduation has been its director.

Chapel Chuckles



"TRY 'ONWARD, CHRISTIAN SOLDIERS'.... MAYBE THAT'LL DO IT!"

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The Church and the Jewish People—

LUTHERAN CONSULTATION CONDEMNS ANTI-SEMITISM

ANTI-SEMITISM in all its forms was categorically condemned by an international Lutheran consultation on "The Church and the Jewish People." The conference of 40 theologians, pastors and church administrators from 14 countries met at Logumkloster, Denmark, early in May.

Anti-Semitism is not only a "denial of the dignity and equality of men," said the conference statement, but "primarily a denial of the image of God in the Jew; a demonic form of rebellion against the God of Abraham, Isaac, and Jacob, and a rejection of Jesus the Jew, directed upon his people."

Confessing the "long and terrible history of Christian culpability for anti-Semitism," the report stated that "no Christian can exempt himself from involvement in this guilt."

While declaring its conviction that only "a return to the living God in the power of his grace and, through the forgiveness of Jesus Christ our Lord" could ultimately defeat anti-Semitism, the members of the group pledged "to work . . . with others at practical measures for overcoming . . . this evil within and without the Church, and for reconciling Christians with Jews."

Mission Ideas Clarified

The consultation was called because the Christian Church is in the process of rethinking and re-interpreting its entire missionary enterprise, said Bishop Heinrich Meyer, of Lübeck, Germany, chairman of the conference, and this raises questions also about relations with Jews.

Factors calling for special consideration, he stated, include the important Old Testament heritage shared by Christians and Jews, their difference as to the Messiahship of Jesus, and the fact that anti-Semitism is still alive in many parts of the world despite the horror aroused by the murderous outbreaks of anti-Semitism in recent years.

Christians must continue missions as an unavoidable consequence of their belief in the uniqueness and centrality of Jesus Christ for faith and for history, the consultants agreed, and that to exclude as a matter of policy any person or group from the Church's witness to this belief would be discriminatory. However, if anyone thinks that Lutheran missions engage in a "Christian witness" that violates the personality or the freedom of another person, treating him simply as an object for conversion, he is dealing with a caricature, Bishop Meyer said.

Call for Dialogue

Conversations or "dialogues" with Jews that "presuppose the existence of common ground as well as differences" are to be welcomed, the delegates agreed, whether these take place in formal institutes or between various groups or individuals. Such dialogues aim at understanding rather than conversion, but ought not to be "aimless exercises which do not deal with fundamental beliefs and problems," the consultation reported.

In the report on anti-Semitism, introduced by Dr. Harold H. Ditmanson of St. Olaf College, Northfield, Minn., Lutheran Churches throughout the world were urged to examine their publications for possible anti-Semitic references.

"Especially reprehensible are the notions that Jews, rather than all mankind, are responsible for the death of Jesus the Christ, and that God has for this reason rejected his covenant people," it said.

In addition, Lutherans were asked "to oppose and work to prevent all national and international manifestations of anti-Semitism."

Congregations and their members were urged to "know and to love their Jewish neighbors as themselves; to fight against discrimination or persecution of Jews in their communities; to develop mutual understanding; and to make common cause with the Jewish people in matters of spiritual and social concern, especially in fostering human rights."

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



FORMER PRESIDENT Harry S. Truman led dignitaries in groundbreaking ceremonies at Fulton, Mo., for an American memorial to Sir Winston Churchill, who delivered his famous "Iron Curtain" speech there on March 5, 1946. The memorial will be the reconstructed church of St. Mary Aldermanbury, bombed in London in World War II. It will be moved stone-by-stone and rebuilt on the Campus of Westminster College. Looking at model of the church with Mr. Truman are the college president and the British ambassador to the U.S. (RNS Photo)



ACTOR Kirk Douglas and wife eat warm milk porridge and biscuits with youngsters in Hong Kong. Acting on behalf of the U.S. Consulate General, the traveling couple presented a mobile canteen to the Lutheran World Federation as a gift from the people of the U.S. The Rev. K. L. Stumpf, Lutheran World Service director in Hong Kong, said the canteen will aid in serving some 25,000 underprivileged boys and girls. The LWF operates four such canteens, four milk bars and 20 feeding stations for low income families in densely populated sections of Hong Kong.

STUDENTS from Lutheran and Roman Catholic seminaries at Fort Wayne, Ind., used a campaign appearance there by pro-segregation Gov. George C. Wallace of Alabama as an occasion for a joint demonstration in support of the civil rights bill. The seminarians, and five Lutheran professors, marched and distributed anti - discrimination literature outside a hotel where Gov. Wallace held a press conference. Participating were 125 students from Concordia Senior College, a Lutheran pre-theological college, and about 30 from the Crosier House of Studies, a seminary of the Roman Catholic Crosier Fathers. (RNS Photo)



SHAKESPEARE AND HIS CHURCH—Holy Trinity Church, Stratford-on-Avon, England, is where William Shakespeare was baptized and where he is buried. The 400th anniversary of his birth, being observed this year, has focused attention on the historic Anglican church building. Many churchmen and church publications cited religious aspects of the great playwright's work in anniversary speeches and articles.



ONE OF THREE Lutheran churches cited among the ten outstanding examples of contemporary church design in the U.S. is Hope Church, Paradise Valley, Calif. The church, built in 1963, was selected by a five-man jury of church building experts and nationally known architects representing the National Conference on Church Architecture. Designed by the firm of Maul and Pulver, Covina, Calif., Hope church was judged as a first unit of what ultimately will be a larger building and was cited for "attaining considerable dignity through the use of clean forms."



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Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Hataas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1155 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Dean Hepper, LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 290 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Donald V. Owens, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 175 South Seventh E., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Ma'colm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. Gilbert O. Rossing, ALC, Central, W. 309 5th Ave., Spokane.
Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Gloria Dei, 3315 S. 19th St., Tacoma
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; Rev. La Verne Nelson, ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; Rev. Fred MacLean, St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.
Sundance AFS; Rev. Lloyd F. Ziebarth, ALC, Our Saviors, 1020 State St., Spearfish, South Dakota.

Overseas Agencies:

AUSTRALIA: North Adelaide; Rev. M. Lohe, D.D., Lutheran Church House, 58 O'Connell St.

AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.

ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

BRAZIL: Rio de Janeiro; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
Minas Gerais; Rev. O. K. Stenberg, ALC, Rua Dom Pedroll, 62, Juiz De Fora.

CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentia Naval Station, LCA, Trinity, 5 Torbay Rd.

CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

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DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.

E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

ECUADOR: Guayaquil; Rev. Eddison Osario Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: Same as Costa Rica.

ENGLAND: Birmingham; Rev. Alex. Monstovies, Edgboston Cong. Church, Francis St.
Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
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Oxford; Rev. Franklin E. Sherman, Ph.D., Mansfield College.

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MWSG 16, 1st Mar Acft Wg, LT John G. Harrison, CHC (LCA).

Army and Air Force Post Offices, Seattle, Wash.
APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

ATTENDING CHAPLAIN SCHOOL
USA School: Ch (Capt) Richard A. Tupy (ALC);

Second Glance

¶ A Lutheran church in Washington, D.C. is the site of daily services held during the Senate debate on civil rights, to point up church concern over racial injustice.

Beginning April 29, Monday-through-Saturday prayer sessions at the Lutheran Church of the Reformation on Capitol Hill drew prominent churchmen at 9 a.m. each day, who afterwards went to the Senate Office Building to contact legislators on behalf of the civil rights bill.

¶ Spain's Protestant minority is now more confident and optimistic, according to Jose Cardona, secretary general of the (Spanish) Evangelical Defense Commission. Official and unofficial pressures from the government of Spain, which is largely Roman Catholic, have long interfered with freedom of Spanish Protestants. Recently, however, signs of greater tolerance and legal protection for the Evangelicals have been noted.

¶ A Lutheran woman, mother of four sons and grandmother of 13, has been chosen 1964 "Mother of the Year." She is Mrs. Cora H. Stavig of Sioux Falls, S.D., wife of the president of Augustana College (Lutheran). [illegible] selection was announced by the American [illegible]thers Committee to coincide with "Mothers' Day" in May. Mrs. Stavig's four sons have achieved distinction in their respective fields of medicine, literature and business. Mrs. Stavig has served as a "foster mother" to many foreign students attending Augustana College, practicing her own brand of "people-to-people" diplomacy to foster international understanding.

¶ Electric lighting is to be installed in the Church of the Holy Sepulchre in Jerusalem. Until now it has been lighted only by candles. An agreement has been signed by Greek Orthodox, Armenian Orthodox and Roman Catholic custodians of the ancient shrine, traditional site of Christ's crucifixion and tomb, to permit the installation. The joint custodianship of the church has in the past led to bitter disputes between the three bodies involved.

¶ An American missionary said in Lima, Peru, recently that large expeditions into the South American jungles provoke savage Indian tribes to violence. The Rev. Mariano Gagnon, a native of Manchester, N. H., only American Roman Catholic priest serving in Peru's Amazon jungle, made his comment after a 75-man expedition of Peruvian engineers was attacked by savages.

Father Gagnon said that he has made many trips into the area without incident, but [illegible]er did his party exceed more than five [illegible]sons. More than that number, he contended, frightens the forest Indians and provokes attack. There are few tribes which have still not made contact with the white man in Peru's jungle area; however, those still left are very savage. These tribes are nomadic and depend on hunting and fishing for survival.

In Christ alone is

THE SOURCE OF TRUE LIBERTY

By Chaplain Bernt C. Opsal, USNR

EACH TIME we go by the Statue of Liberty in New York harbor, we seem to hear her say, "Welcome!"

Perhaps you have sailed by on the ferry or taken the boat ride to the island on which she stands. Or perhaps you have stood at attention aboard ship as you sailed past her up the Hudson River to a berth or pier. To many an American soldier, airman or seaman coming back from overseas, she has been a most welcome sight.

Thousands have also sailed by the statue as they have seen the shores of America for the first time. If they have known what she symbolizes, they have thrilled to this sight as she majestically holds forth the torch expressing freedom for all who come seeking it.

Yet, it is possible to live in such a country as America, called "the land of the free and the home of the brave," and still not experience *real freedom.* Jesus Christ was bold enough to say, ". . . if the Son makes you free you will be free indeed" (John 8:36). That's right! If you haven't been set free by Christ, then you still aren't free.

According to the Scriptures, man is self-centered, a slave to sin, interested mainly in what he can get for himself out of life. There *is* a sense in which man is to look out for himself and also think highly of himself. We are told in God's Word that we are to love our neighbor *as ourselves.* But we are not to think of ourselves more highly than we ought to think. And we are not to be among those who "look after their own interests and not those of Jesus Christ" (Phil. 2:21).

Man can do some wonderful things. He can construct beautiful highways, improve the lot of the underprivileged, give aid to needy nations, do much in the area of social improvement. However, good as these are, we may do them merely for self-preservation, not really for the welfare of others. In fact it is impossible to do good to others purely out of unselfish motives; otherwise man would have to be perfect. And this we know is not the case. Man is still bound. He is not free . . . *until Christ sets him free.*



In order for man to be free he must be created anew. Paul says, ". . . if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17). By permitting Christ to do his good work in us, we can become the kind of free men he intends us to be. He said, *"If you continue in my Word,* you are truly my disciples, and you will know the truth and the truth will make you *free"* (John 8:31, 32).

The religious people of Jesus' day balked at this. "We are descendants of Abraham," they said, "and have never been in bondage to any one. How is it that you say, 'You will be made free'?" (John 8:33) Jesus told them in forthright terms, "You are of your father the devil, and your will is to do your father's desires" (John 8:44).

Are you searching for a freedom which will set you free from guilt? Do you want to be set free from the power of a sin which has enslaved you? Then come back to the Christ of your baptismal covenant. Are you displeased with your lack of success in living a clean, moral life? Then come back to the Christ of your confirmation. Do you feel yourself trapped in a life without meaning and purpose? Then yield yourself to that One who alone can set you free.

Christ makes you free to become a true man of God, in the likeness of himself, who was THE true man of God. He sets you free to live that life which is pleasing to him, a life of unselfish service to those about you, your buddies, who also need to know this Christ who alone can set them free.

Fortify your faith through

DAILY BIBLE READINGS

July 5-11

SIXTH SUNDAY AFTER TRINITY

5 2 Corinthians 3:1-5
6 Matthew 5:20-26
7 Romans 6:3-11
8 Ruth 1:1-18
9 Colossians 3:14-24
10 Matthew 19:6-30
11 Ephesians 2:4-10

July 12-18

SEVENTH SUNDAY AFTER TRINITY

12 Romans 15:4-7
13 Mark 8:1-9
14 Romans 6:19-23
15 Isiah 62:6-12
16 Luke 12:27-34
17 Hosea 14:1-9
18 Acts 14:8-23

July 19-25

EIGHTH SUNDAY AFTER TRINITY

19 Isaiah 5:1-7
20 Matthew 7:15-23
21 Romans 8:12-17
22 Jeremiah 23:16-29
23 Luke 13:6-9
24 Matthew 7:21-29
25 Acts 20:17-38

July 26-August 1

NINTH SUNDAY AFTER TRINITY

26 Philippians 2:5-11
27 Luke 16:1-9
28 1 Corinthians 10:1-13
29 Proverbs 16:1-9
30 1 Corinthians 1:18-31
31 Exodus 32:1-6
1 2 Timothy 1:3-14

For renewal of youth—

Holden Village--A Place Apart



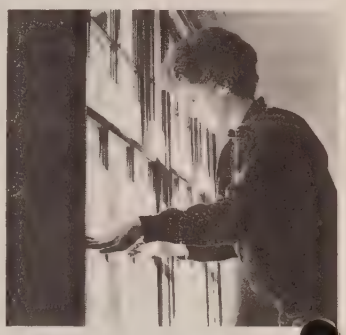
HOLDEN VILLAGE is a unique inter-Lutheran retreat center tucked high in the Cascade Mountains of northern Washington. Once an abandoned mining town, its facilities stood deserted for a number of years before the property was given to the Lutheran Churches of the U.S. Now it is a flourishing wilderness retreat, a pioneering "place apart" where Christians can attempt honestly to appraise their way of life.



Arriving at the dock after a three-and-one-half hour boat trip along scenic Lake Chelan, you face what appears to be an unclimbable ridge of mountains fortified with a thick forest. But a bus takes you the remaining 11 miles up a winding gravel road to Holden. The facilities, valued at $3 million, include 14 chalets, six dormitories, recreation hall, school house, dining hall, and hospital.

Pioneering task of reactiving locked up, dust-covered, partially dismantled and vandalized facilities began in 1960, when about 500 persons (mostly young adults) volunteered to do this work. The following year the work crews doubled in number, and by 1962 Holden Village was ready for its first "open house" season. Girl pictured at right was among the volunteers

Recreation is an integral part of the program, along with study, work, worship and meditation. The Rev. Carroll Hinderlie, who is Holden's executive director, is enthusiastic about the primary purposes of this wilderness retreat. He hopes Holden might be a place where the Church can renew its youth, although programming is not restricted to young people. "Man has got to get apart to get his perspective on life," he says.



Volunteers working on the trails, pictured at right below, express in physical labor, the basic purpose which the retreat seeks to serve. During 1964 the village is open from May 15 to October 15, during which time outstanding faculty personnel will dwell on specific subjects of Bible study; youth ministries; art, drama and music in the Church; philosophy of the modern novel; geology; the mission of the Church; Church and law, and family renewal.

In the latter part of the summer Holden will feature a Young Adult "Stehekin" and the First International Christian Hootenanny.

As one young camper put it: "The future is exciting. No one knows the real things that will happen here."

For more information, write the Holden Village year-round office at 122 West Franklin St., Minneapolis, Minn., 55404.





July, 1964

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

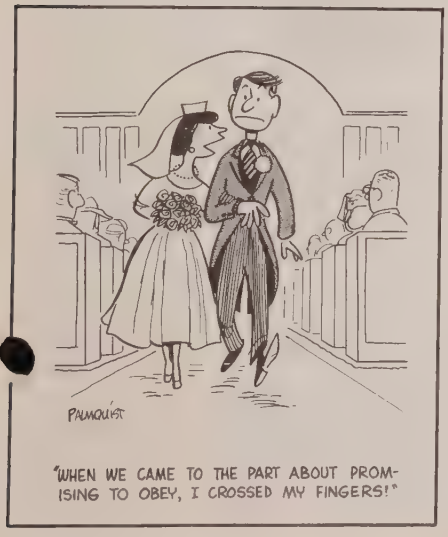
ELSA JOHANSEN of Ivanhoe, Minnesota, is our "Lutheran Girl of the Month" for June.

Demonstrating high scholastic ability in both high school and college, she was valedictorian in high school and later graduated with highest honors from Gustavus Adolphus College, St. Peter, Minn. Now enrolled in the graduate nursing program at the University of Minnesota, she was recently named the outstanding nursing student in the state and received numerous accolades for her excellence in this profession.

Elsa, daughter of Mr. and Mrs. Harold Johansen, is a member of Bethany-Elim Church, Ivanhoe. Her church work has included the presidency of the Luther League, singing in the choir, and serving as organist for two years.

The Rev. James D. Ford, assistant chaplain of the U.S. Military Academy, West Point, for whom Elsa worked as secretary during the summer of 1962, nominated her for this honor. "During years of service to her Church and profession, she has always exhibited a friendliness and warmth with everyone she has known," he writes.

THE CHURCH BACK HOME



"WHEN WE CAME TO THE PART ABOUT PROMISING TO OBEY, I CROSSED MY FINGERS!"

A MIGHTY FORTRESS

VOL. XIV | New York, N.Y., June 1964 | No. 2

After Arizona Survey—

Belief in Basic Tenets Held Strong Among Modern Christians

A SURVEY of Protestants living in the Salt River Valley area of Arizona has revealed that a high majority of respondents expressed complete belief in the divinity of Christ, the Virgin Birth and other traditional Christian doctrines.

The poll was conducted by the *Arizona Republic;* the participants were Baptists, Methodists, Lutherans, Episcopalians and Presbyterians.

According to the publication, 330 persons replied; 650 questionnaires had been mailed out. More than 80 percent of the respondents professed complete belief in "10 fundamental tenets" of Christianity. It was estimated by poll-takers that some 40 percent of the valley's residents were regular church-goers. The study was made of persons in this group.

Several valley clergymen felt that the poll was a demonstration that modern Christians have kept the faith in the traditional orthodox concepts of their religion.

Episcopal Bishop Joseph M. Harte of Arizona said: "This shows a very considerable orthodoxy among people and exonerates our belief that Christian people do believe the basic doctrines of the Christian faith. It shows there is not a liberalization in Christian doctrine."

Suggesting questions for the poll were Bishop Harte, the Rev. Dr. Kermit Long of Phoenix's Central Methodist Church, the Rev. Charles E. Schmitz of the American Lutheran Church of Phoenix and the Rev. Dr. David C. Hall of North Phoenix Baptist Church.

The results of the survey:

1. *Do you believe that the Bible is God's inspired word of salvation?* Completely, 282; partially, 41; reject, 1; do not understand, 4.

2. *Do you believe that God created man and the universe?* Completely, 307; partially, 20; reject, 2; do not understand 1.

3. *Do you believe in the divinity of Christ?* Completely, 308; partially, 16; reject, 3; do not understand, 2.

4. *Do you believe in the Virgin Birth of Christ?* Completely, 286; partially, 29; reject, 9; do not understand, 6.

5. *Do you believe in the Second Coming of Christ?* Completely, 263; partially, 39; reject, 14; do not understand, 10.

6. *Do you believe in salvation through the blood of Christ?* Completely, 285; partially, 23; reject, 8; do not understand, 12.

7. *Do you believe in heaven and a life after death?* Completely, 297; partially, 26; reject, 2; do not understand, 4.

8. *Do you believe in the Holy Trinity of Father, Son and Holy Ghost?* Completely, 308; partially, 15; reject, 1; do not understand, 5.

9. *Do you believe that God hears prayer?* Completely, 311; partially, 12; reject, 4; do not understand, 10.

10. *Do you believe that God made man in His image?* Completely, 272; partially, 38; reject, 10; do not understand, 5.

Some of the other questions asked elicited the following replies:

1. *Do you believe it is a function of the Church to preach the teachings of Jesus Christ?* Major function, 321; a minor function, 6; not a function, none.

2. *Do you believe that the Church should teach moral principles?* Major function, 262; minor function, 85; not a function, 7.

3. *Do you believe that the Church should combat social evils?* Major function, 229; a minor function, 85; not a function, 13.

4. *Do you believe it is a function of the Church to send missionaries to non-Christian peoples?* Major function, 287; a minor function, 39; not a function, 3.

5. *Do you believe the Church should provide food or assistance to persons in economic distress?* Major function, 148; a minor function, 166; not a function, 11.

6. *Do you believe the Church should minister to those in jails?* Major function, 230; a minor function, 91; not a function, 3.

7. *Do you believe it is a function of the Church to comment on issues in political campaigns?* Major function, 81; a minor function, 125; not a function, 118.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



CHRISTIAN REFUGEES clear ground for makeshift homes in West Bengal, India, just across the Pakistani border, in picture at left. They said they left Pakistan to escape Muslim persecution. Many thousands have moved into India, and are in need of homes, clothing, food and drugs. Lutheran World Relief is helping meet these needs. Religious unrest has involved Hindus, Muslims and Christians in India and Pakistan in recent months. (RNS Photo)



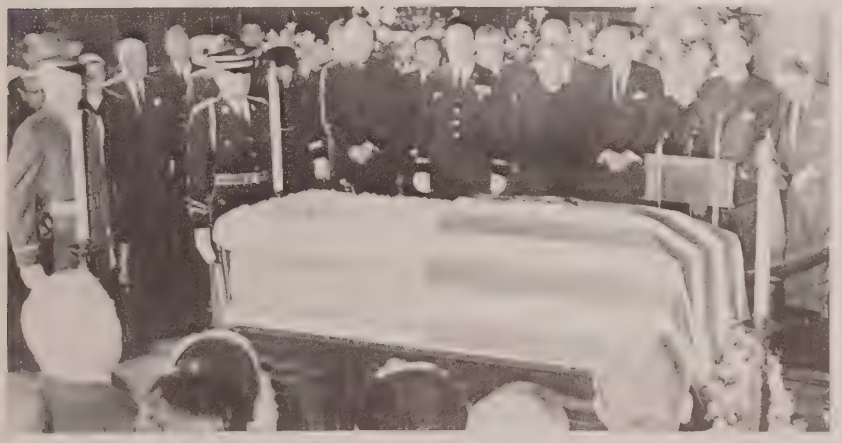
SOME CHURCHES were severely damaged and many others were darkened and left without heat as an earthquake of tremendous proportion rocked Alaska on Good Friday. Two days later Easter worshippers gathered, not only in churches but also in garages and warehouses, before returning to the huge task of digking out from under the quake's rubble. Despite the tragedy, Easter services were well attended, as at Elmendorf Air Force Base chapel (above), where many wore parkas and other heavy clothing. Early reports indicated there were few cases of major damage to Lutheran church property. (RNS Photo)



LARGEST CHURCH in northern Europe is the cathedral of Uppsala, Sweden, pictured at right. The Lutheran Church of Sweden celebrates the 800th anniversary of the archdiocese of Uppsala at a festival June 12-15 which will be attended by the King and Queen of Sweden and prominent Lutheran and other Christian leaders from many countries. The first archbishop of Uppsala was consecrated in Sens, France in 1164. The present archbishop, the Rt. Rev. Gunnar Hultgren is the 65th occupant of the office. The present cathedral was built in the 13th century.



THE LATE General Douglas MacArthur is shown at left in 1951 as he reviewed the annual parade of the Brooklyn Sunday School Union. On that day he greeted some 100,000 children of more than 300 congregations in the New York City borough. The parade is held each June to commemorate the founding of the Sunday School organization. (RNS Photo)



RELIGIOUS SERVICES for the late General of the Army Douglas MacArthur were held at the Seventh Regiment Armory, New York City, while the noted soldier's body lay in state there. In photo at left, the Rev. Dr. Terence Finlay, rector of St. Bartholomew's Protestant Episcopal Church, offers a prayer before the flag-draped casket. At his right is Roman Catholic Francis Cardinal Spellman and at his left, Rabbi Max Schenk. Among those shown in second row are Mayor Robert Wagner of New York and Gov. Nelson A. Rockefeller. (RNS Photo)

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, the Rev. Raymond Tiemeyer. Chaplain E. O. Midboe, Executive Secretary.

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National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" June, 1964

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Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; Rev. Carl A. Haneycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.
Orlando AFB; LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 2015 N. E. St., Pensacola.
Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; Rev. William C. Kaiser, LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; LCA, St. James, 1325 Magnolia Ave., Brunswick.
Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, ICA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 3201 Erin Dr., Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.
O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings. Rev. James R. Stenslie
Offut AFB; LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, 1155 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. James R. Stenslie, ALC, Amborse.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Dean Hepper, LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Danelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Donald V. Owens, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 175 South Seventh E., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

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USS ORISKANY (CVA-34) LCDR Carl Elwood, CHC (LCA).
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USA School: Ch (Capt) Richard A. Tupy (ALC); Ch (Maj) John Siege (ALC).

Second Glance

¶ The little town of Ferrin, Ill., 55 miles east of St. Louis, has been pinpointed by the Census Bureau as the population center of the United States. The town is also unique in that every one of its 50 citizens is a member of the local Bethlehem Lutheran Church, and everyone except the pastor and the teacher in the Church's parochial school is related to everyone else.

¶ The 72-year-old wife of a retired Episcopal bishop became a leader in integration efforts in Jacksonville, Fla., in April. Mrs. Malcolm Peabody of Cambridge, Mass., who is also mother of Gov. Endicott Peabody of Massachusetts, was jailed along with others for her efforts to integrate public accommodations in the Florida city.

¶ Some British Roman Catholics have put a large share of the blame for a decline in conversions to their Church on the effects of the Second Vatican Council. In the last four years there has been a sharp decline in the number of conversions, the Catholic Information Center in Liverpool reported. Many respondents to an appeal for opinions on the decline attribute it to "the present friendly attitude of officials in the Church to non-Catholics . . ." This reasoning was disputed by *The Universe,* London Catholic weekly, which said that "a great many more responsible and unbiased views are called for before a proper analysis can be made."

¶ The Rev. Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, launched a fund-raising drive among German Evangelicals for a "repentence church" to be built on the grounds of the notorious Nazi concentration camp at Dachau. He said the church will be "a memorial shrine for all victims of Nazism who lost their lives because they professed their faith and stood up for justice and humanity, or belonged to other races or were citizens of a state or members of a party opposed by the Nazis."

¶ A Danish Lutheran pastor, known for helping Jews during World War II, made a lecture tour of the U.S. and Canada during April and May. The Rev. Poul Borchsenius of Randers, Denmark, an expert on Judaism, has written several books on the Jewish people and the state of Israel. Using the cover name of "Hans Hansen" in the Danish underground, which he joined in 1941, he soon was dubbed by the Nazis as "the shooting priest." During 1943 Pastor Borchsenius was credited with smuggling to Sweden the small community of 20 Jews of Randers to keep them out of Nazi clutches.

¶ Communist authorities of East Germany are displaying a growing readiness to exchange ideas with church leaders—"to talk and listen"—the Lutheran Bishop of Pomerania reported. The Rt. Rev. Friedrich Krummacher, whose Church is entirely in the East zone, said the government has shown appreciation for the Church's work particularly for the physically and mentally handicapped. At the same time, he urged atheists to stop forcing their ideology on others through government power, public communications media and especially in the schools.

When you are transferred, or your address is otherwise changed, be sure to notify your home church. Your congregation wants to continue sending you A MIGHTY FORTRESS and other literature and correspondence. This will be easier if your up-to-date address is on file in the parish records. Keep your pastor or service contact secretary posted.

Is it possible to

ACHIEVE THE IMPOSSIBLE?

By Chaplain David L. Windle, USN

DURING the summer months the tone of our worship and thus of our religious thinking is usually of a practical nature. We desire to put into practice, to use in everyday life, the teachings of our Christian faith. As Christians we want to follow Christ, to live the way He taught us, showing our gratitude for all He has done for us.

However the Christian life is not easy. In fact, actually to put into practice much of Christ's teaching is an impossible task. Yet, says Jesus, unless we do as God tells us we are not fit for the Kingdom of God. "Whoever puts his hand to the plow and looks back is not fit for the Kingdom of God" (Luke 9:62).

Throughout most of the life we are concerned about one thing, *ourselves.* Our world revolves around ourselves. We direct much energy toward that which is satisfying to us and we carefully try to avoid that which would harm us or make us sad. The limits of our immediate concern are usually very narrow and confining. While the statement of Jesus about "putting our hand to the plow and not looking back"—that is, following a straight line—may seem even more confining, the contrary is true. It is actually in committing ourselves exclusively to God and giving Him our attention that life opens up to us. It is in following the "narrow" prescribed way that we find what is really good and happy and satisfying.



"WHOEVER puts his hand to the plow and looks back is not fit for the Kingdom of God" (Luke 9:62). (RNS Photo)

Christ wants us to grow and mature in our Christian faith. He wants us to be the masters of our life. This can only take place when we, of our own motivation, direct ourselves toward the goal of the Kingdom of God. Our concern must be putting into practice the ideals of the Christian life, rather than living a life directed by impulse dependent upon our biological needs or personal comfort. Life is for most of us too full of meaningless wanderings, "looking back," by way of an attempt to recapture the past.

In almost every area there are tried and tested ways of doing things. In almost everything we do, whether it be work or play we follow directions, diagrams, or schematics. By following these we get results. Failure to follow them leads to frustration. When we travel, whether by foot, auto, aircraft or ship we must follow certain routes to get to a designated place. Irrational wanderings have no value and delay us.

Can not the same principles apply in the Christian life? God has laid down certain rules or guide lines or directions—whatever you want to call them—for us to follow in reaching the ultimate goal, the Kingdom of God. But we "look back," we wander from the prescribed way and go on meaningless and often dangerous and harmful excursions and side trips. We must admit that even though we have given our loyalty to Christ and have set his way as our goal, personal impulse often wins out, and we stray. The result: the things we tell ourselves we will not do, we do; and much that we have full intention of doing we leave undone. The ultimate goal of the Christian life is that there be a consistency between that which we profess and that which we practice.

Since we do "look back," since we do not give God our exclusive attention, who then is fit for the Kingdom? That which we are not able to achieve completely, Christ has achieved. He is fit for the Kingdom and offers to us his fitness. The compassion and mercy of God is given to us who believe in Christ. Our response to this is to follow to the fullest of our abilities the pattern set by Christ, to put into practice the things Christ taught us about living the Christian life, to give our uninterrupted attention to God and not become distracted by merely selfish concerns.

Christian Pavilions at the World's Fair



SPIRES, towers, crosses, famous religious art objects, and light beams reaching skyward will help project the Christian message to the 70 million people expected to visit the 1964-65 New York World's Fair. Religious pavilions offering a wide variety of features cover more than seven acres in the heart of the fair's International and Industrial areas, space which has been provided rent-free.



Lutheran interest at the fair centers on the $1,500,000 Protestant and Orthodox Pavilion, pictured at left below. Here the Lutheran exhibit, sponsored by regional groups representing the three major Lutheran bodies in the U.S., occupies 800 square feet of floor space. Its main display incorporates narration, music, and a variety of bright, colorful lighting effects, focusing attention on the Biblical theme, "Jesus Christ the Light of the World."

Near the display is a lounge area with information desk and literature racks. Facilities for private counseling are available, with a pastor on duty each day to answer visitors' questions and serve as chaplain.



Other Christian exhibits include the Vatican Pavilion with its display of Michelangelo's famed sculpture, "Pieta," pictured above left. This statue was sent by Pope Paul from St. Peter's Basilica in Rome.

An unusual pavilion, pictured at right, is devoted to "Sermons from Science." In a 500-seat theatre films on such subjects as creation, the atom, space, underseas life and other scientific subjects, will seek to show that science and religion are in complete harmony.



The Billy Graham Pavilion presents evangelistic motion pictures.

A controversial feature of the Protestant and Orthodox Pavilion is the film, "Parable," in which a circus clown is portrayed as a Christ-like figure. While some critics have objected to the film as "irreverent," others have defended it as an effective way to bring the Christian message to people who do not understand or accept the usual expressions of the Gospel.

Fortify your faith through
DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

June 7-13

SECOND SUNDAY AFTER TRINITY

7 Psalm 89:7-16
8 Luke 14:15-24
9 1 John 3:13-18
10 Proverbs 9:1-10
11 Isaiah 6:1-4
12 Luke 14:25-33
13 Jeremiah 7:25-28

June 14-20

THIRD SUNDAY AFTER TRINITY

14 Hebrews 1:1-3
15 Luke 15:1-10
16 1 Peter 5:6-11
17 Isaiah 12:1-6
18 Mark 1:14-15
19 Jeremiah 31:1-14
20 Acts 9:1-18

June 21-27

FOURTH SUNDAY AFTER TRINITY

21 Luke 2:29-32
22 Luke 6:36-42
23 Romans 8:18-23
24 Numbers 6:22-27
25 Isaiah 57:15-21
26 Matthew 5:43-48
27 Romans 14:7-17

June 28-July 4

FIFTH SUNDAY AFTER TRINITY

28 Psalm 83:1-4, 16-18
29 Luke 5:1-11
30 1 Peter 3:8-15
1 Lamentations 3:22-33
2 Luke 18:9-14
3 Matthews 16:13-25
4 Proverbs 3:1-7, 11-12

June, 1964

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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DEBBIE WRIGHT, of Hampton, Virginia, is our "Lutheran Girl of the Month" for May.

In addition to her many activities at Hampton High School, where she is a junior, Debbie "has been outstanding in giving of herself unselfishly to the needs of her Church," says the Rev. Robert B. Lineberger, who nominated her for this honor.

She has been church organist, Sunday school pianist, editor of the Luther League paper, and, at various times, secretary, treasurer and president of the Luther League. She has also been director of the chapel choir at Langley Air Force Base, where Pastor Lineberger is contact pastor.

Upon graduation, Debbie plans to attend college, majoring in music. She is described by her pastor as an intelligent girl with a keen sense of humor and pleasant personality. She is the daughter of Mr. and Mrs. C. E. Wright.

THE CHURCH BACK HOME



A MIGHTY FORTRESS

VOL. XIV | New York, N.Y., May 1964 | No. 1

Church Youth Told—

MILITARY SERVICE MAY BE A CHRISTIAN'S VOCATION

A PROGRAM to tell the Church's young people what they, their friends and families face when a young man goes into military service will be started by the Youth Commission of the Lutheran Church in America.

The Rev. Clair B. Hoifjeld, the commission's staff official who will direct the special program, said about 100 Lutheran teen-aged boys and girls will attend a meeting, probably at Fort Dix, N. J., this spring.

This will inaugurate the commission's "Program of Religious Encounter for Pre-Inductees," a pilot project designed to "acquaint them with what military life is and how it may affect them, their peers and the Church," Pastor Hoifjeld said.

Commenting on the need for such a program, the Rev. Engebret O. Midboe, who heads the National Lutheran Council's Division of Service to Military Personnel, discussed the Church's responsibility to youth facing military service.

"American society—including our Churches—has not taken proper cognizance of the fact that military service has become a serious factor for consideration in the life of most young men," he asserted.

Anxiety of Youth

Moreover, he observed, "one of the greatest single obstacles on the horizon for a teen-age boy today is the uncertainty about his induction into the armed forces sooner or later."

This concern extends to young girls and "it has been conjectured that this uncertainty is one of the contributing factors to the upswing in the juvenile delinquency rate," Chaplain Midboe noted.

Furthermore, he warned that if the draft age is lowered to 17 or 18—a possibility now under consideration—"the problem will be much more serious."

Pastor Midboe declared that a conspiracy of silence on the part of society and the Church has discouraged open discussion of the fact that a large percentage of physically and mentally able young men face some sort of military service.

"In spite of the fact that we know that this is so," he said, "this fact needs to be emphasized because this whole matter is not often discussed openly just like death, a serious handicap, or some such thing which we simply do not mention."

Chaplain Midboe urged the Church to take the initiative in mentally preparing a young man for military service.

"Unless a man's underlying motivation upon entering the military service is based upon a sense of duty and responsibility as a Christian citizen, he is likely to become a problem not only to himself but the service as well. . .

"The whole matter," he went on, "ought to be placed in its proper context over against the psychological, philosophical and the ideological battle with which we are faced as a nation, the comparison of our small sacrifice over against that which those who are battling for the shoddy gospel of Communism are willing to make and the simple Christian fact that wherever we are we may be of influence for good for society and for the advancement of the Kingdom of God.

Compared to Mission Work

"A high sense of vocation to the military service is as essential as a call to the foreign mission field, if we are going to carry out our God-given purposes in this life," the chaplain said.

Pastor Midboe also said that military service can be a worthwhile career for a Christian.

"As church people we are perhaps loathe to make such a suggestion to a young man because we are so imbued with the idea that military service is basically evil and that it would be certainly a rare thing, if not almost a complete impossibility, for a young man to be a Christian and serve a career in the armed forces.

"And yet, we must admit that here is certainly a valid call to a Christian vocation with high responsibility and commensurate opportunities for service both to God and to men," he concluded.

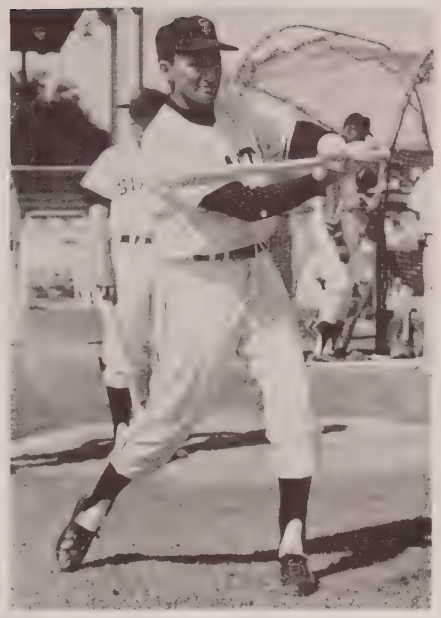
PACIFIC LUTHERAN THEOLOGICAL SEMINARY APR 10 1964

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



A WAX TABLEAU commemorates the sacrifice of four World War II chaplains. They gave up their life belts and went down together in the Atlantic in 1943 when the troopship Dorchester was torpedoed by a German sub. Depicted at left are (l. to r.): an unidentified soldier, Rabbi Alexander Goode, the Rev. George L. Fox (Methodist), the Rev. Clark V. Poling (Reformed), and the Rev. John P. Washington (Roman Catholic). The figures are in the National Historical Wax Museum in Washington, D.C.



ALVIN DARK, manager of the San Francisco Giants, is one of six Christian athletes featured in a new motion picture, "Play for Keeps." Produced by Youth Films, the feature-length, color sports spectacular combines thrilling action with the Christ-centered personal testimonies of several professional baseball and football players. Also starring in the film are Felipe Alou, Bobby Richardson, Bill Wade, Raymond Berry and Bill Glass.

EXPLORER SCOUT James Sulerud, of Halstad, Minn., receives congratulations from the Rev. Dr. Malvin Lundeen, secretary of the Lutheran Church in America (left) and the Rev. G. S. Thompson, executive director of the Division of Welfare, National Lutheran Council. Scout Sulerud was one of 12 Scouts and Explorers chosen to represent 5½ million Scouts of America in a "Report to the Nation," made to President Johnson and other government leaders. Sulerud is a member of Trinity Church in Crookston, Minn., and an Eagle scout.





ALMOST A YEAR after a Supreme Court ruling banning officially-sponsored Bible reading and prayer in public schools, debate continues about the practices. At left, Rep. Frank S. Clark of Pennsylvania delivers petitions to Congress from over 22,000 residents of three Pennsylvania counties, asking return of prayer and Bible reading to the schools. The congressman is one of 35 House members who have introduced a resolution calling for a constitutional amendment to override the Supreme Court decision.

At right, Mrs. Madalyn Murray alters a billboard advertising the program of the Constitutional Prayer Foundation. Mrs Murray added an "Un" to "constitutional" on the sign stationed next to her Freethought Society of America office. The foundation endorses school prayer. Mrs. Murray was plaintiff in a suit which brought the Supreme Court decision against devotional acts in the public schools. (RNS Photos)



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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" May, 1964

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
*Colorado Sprinas Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.
Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
Fitzsimmons Hospital; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.
Fort Carson; same as Ent AFB.
Lowry AFB; same as Fitzsimmons Hospital.
Pueblo Ordnance Depot; Rev. Roy B. Setzer, LCA, Hope, 1522 Alexander Circle, Pueblo.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 148 Orchard Ave., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington
Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.
*Washington Lutheran Service Center, Mr. Wilmer G. Hanson, 523 11th St., N.W., Washington.

FLORIDA: Avon Park AFS; Rev. Arthur M. Hale, LCA, Resurrection, Main St. at Highlands Ave., Avon Park.
Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.
*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.
Jacksonville Naval Air Station; Rev. William Jensen, LCA, Faith, 5927 Timuquana Rd., Jacksonville.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.
Orlando AFB; LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 2015 N. E. St., Pensacola.
Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; Rev. William C. Kaiser, LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; LCA, St. James, 1325 Magnolia Ave., Brunswick.
Hunter AFB; same as Fort Stewart.
Robins AFB; Rev. Raymond A. Petrea, ICA, Faith, N. Pleasant Hill Rd., Warner Robins.
Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 3201 Erin Dr., Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.
O'Hare International Airport; ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleve'and.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Dean Hepper, LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charles Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 2 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Pe 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Donald V. Owens, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 4922 W. 11th Street, Lubbock.
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Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
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APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (LCA).
APO 185, 1st Abn Brigade, 8th Inf Div, Ch (Capt) Donald P. Blucher (ALC).
APO 225, 6th Msl Bn, 61st Arty, Ch (Capt) Walter M. D. Olsen (LCA).
APO 231, 7272 ABWg, Box #47, Ch, Capt, Sheldon E. Hermanson (ALC).
APO 253, 317th Troop Carrier Wg, Box 1183, Ch, Capt, Sigurd J. Nelson (LCA).
APO 254 TUSLOG; Det #30, Box 715, Ch, Maj, Ray H. Saathoff (ALC).
APO 256, 83rd Eng Bn (Cont) Ch (Capt) Robert D. Thoms (ALC).
APO 282, 3973 Combt Supp Grp, Ch, Maj, Francis E. Jeffery (ALC).
APO 283, 3970th Strat Wg, Box 1109, Ch, Maj, Luther T. Gabrielsen (ALC).
APO 286, 3974 Cmbt Supp Gp, Box 9298, Ch, Capt, James F. Wilson (LCA).
APO 287, Hq & Hq Co, USAADA-TF, Ch (Capt) Gerald R. Ristau (ALC).
APO 321, 602nd ACW Sq. Box 1428, Ch, Capt, Stanley K. Emerson (ALC).
APO 338, TUSLOG DET 3-1, Ch, Capt, Roger H. Pearson (LCA).
APO 380, TUSLOG 29, Ch, Maj, Delford J. Kalal (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (LCA); 4th Signal Gp, Ch (Capt) Delbert L. Daire (LCA); Hq 11th Eng Gp, Ch (Capt) Gerald M. Gundersen (ALC).
APO 696, 24th Eng Bn, Ch (Capt) Milton C. Brown, Jr. (ALC).
APO 699, Hq. Co, 2nd Bn, 9th Inf, Ch (1stLt) LaVern W. Gardai (ALC).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Box 1949, Ch, Maj, Richard D. Trapp (ALC).
APO 872, Hq 7th Army Stock Control Center, Ch (Capt) Donald J. Ostroot (ALC).

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Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
US Mobile Const. Bn #7, LT John D. Yeich, CHC, (LCA).
Destroyer Division #182, LT Arthur L. Smeland, CHC (LC
LT Clark B. McPhail, CHC (ALC).
Navy #116, Hq. Tenth Naval District, CAPT Robe
Schneck, CHC (LCA).
Navy #537, USNS, LCDR Martin J. Doermann, CHC. (ALC).
Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Commander, Iceland Defense Force, CAPT John M. Kleckner, CHC, (LCA).

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APO 76, 6167 Supp Sq, Ch, Capt, Albert D. Owens (LCA).
APO 235, 51st ABGp, Ch, Capt, Richard G. Eisemann (LCA).
APO 301, Detachment "L" (Provisional) USA Advisory Group, Ch (Capt) Gerald N. Hefty (ALC).
APO 328, 6102 ABWg, P.O. Box 366, Ch, LtCol, Voigt M. Sink (LCA).
APO 343, US Army Depot, Japan, Ch (Capt) George Reswik (ALC).
APO 919, 439 Cmbt Supp Gp, Box 156, Ch, Capt, Stuart H. Lengel (LCA).
APO 929, 348 Cmbt Supp Gp, CMR # 1, Box 742, Ch, Capt, George M. Rushe (LCA).

Navy Fleet Post Offices, San Francisco, Calif.

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USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC)
USS IWO JIMA (LPH-2), LCDR Carl E. Ruud, CHC (LCA).
USS ORISKANY (CVA-34) LCDR Carl Elwood, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
USS YORKTOWN (CVA-10) LCDR Willis J. Forsyth CHC (LCA).
COMLANSHIPRON #9, LT. Ted E. Edwards, CHC, (LCA).
COMDESRON # 19, LT Donald I. Olson, CHC (ALC).
Staff Commander Destroyer Division #92, LT. Robert L. Keys, CHC (LCA).
Staff Commander Destroyer Division #153, LT. Melius E. Bol'esen, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #3923, USNH, Box 1515, LCDR Kenneth L. Ebb, CHC, (LCA).
3rd Marine Division, LCDR Vernon E. Stenberg, CHC
LT John A. Piirto (LCA).
Marine Air Wing #1, LT John G. Harrison, CHC,

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

ATTENDING CHAPLAIN SCHOOL

USA School: Ch (Capt) Richard A. Tupy (ALC); Ch (Maj) James R. Boggs (LCA); Ch (Capt) Donald K. Adickes (LCA); Ch (Maj) John Siege (ALC).
USN School: LTJG Aldon E. Purdham, CHC (LCA); LT Edwin E. Sandvig, CHC (ALC)

Second Glance

¶ Dr. Donald Soper of London, noted British Methodist, wrote recently in the *Methodist Recorder* that if "Beatlemania" typified western society, then "with all their faults, give me the Soviets. They at least believe that all aspects of life must be related to their overriding political beliefs." He asked, "Into what aspect of the full life of the Kingdom of God can we find a place for the Beatles?"

¶ Parishioners of a Lutheran Church in a Detroit suburb went "underground" during Lent to worship in "catacombs" reminiscent of the ancient Church. Every Wednesday evening during the pre-Easter season, members of Prince of Glory Church visited the home of a parishioner to hold services in the basement. As homemade candles and flat dishlike lamps flickered eerily and cast ominous shadows on the wall, members prayed ancient liturgies and sang hymns. The Rev. Alan J. Kieffer, pastor, said, "We're trying to emphasize the basic elements of the primitive Christian fellowship and worship." But he added that members "realize the Church today cannot remain hidden and secretive. It must come out of hiding and bear a fearless witness."

¶ A new Lutheran Service Center was opened in Long Beach, Calif., in February. It is located in the parish hall of St. Stephen's Church, 1611 Pine Ave., and is open Sundays from 4-10 p.m. Transportation is provided for servicemen between the center and the piers. Lutheran Churches in the Long Beach area are cooperating to make the center possible. It has ping pong, reading and writing rooms, TV room, a lounge with piano, and refreshments. All service personnel are welcomed.

¶ A 30-foot statue of the Apostle Paul will be erected in a downtown section of St. Paul, Minn., the city named for him. The statue, which is being prepared by Warren Mosman, St. Paul sculptor, shows the Apostle at the moment he was blinded on his way to Damascus to persecute the Christians.

¶ Presentation in New York of a play, "The Deputy" by Rolf Hochhuth, a German author, has stirred up controversy about the role of the late Pope Pius XII during World War II. The play presents Pius as a symbol of those who kept silent about the Nazi program of extermination of European Jews. The author believes the Pope, whom Roman Catholics believe to be the "deputy" or representative of Christ, should have openly condemned the Nazi genocide program. Defenders of Pius XII, however, assert that if he had protested the Nazis would actually have intensified the persecutions. They cite examples of quiet, behind-the-scenes efforts of the pontiff to help the persecuted.

PENTECOST is the time for confirmation in many churches. Pictured at right are youths in a Swedish parish, dressed in albs, a new style of confirmation robe recently introduced.

The movement of God's Spirit makes

THE CHURCH—A HOLY SCANDAL!

IT WAS NOTHING short of scandalous. The onlookers were amazed and perplexed. Indeed, to some it was quite obvious that the disciples were intoxicated (Acts 2). This was a fine way for respectable religious leaders to behave! But the disciples could not help themselves. At that first Pentecost they had just received the Holy Spirit. And when the Spirit is allowed to move freely, the results are surprising and sometimes revolutionary.

Holy Baptism was Pentecost for each of us. We received the same Spirit of God. Have we let the Spirit move freely in us? When was the last time the world was "amazed and perplexed" at the working of the Spirit in you? Have we Christians caused any holy scandal of late?

The Spirit of God is the life of God. He is a revolutionary and disturbing force in those who give Him free rein. St. Paul exhorts us, "Quench not the Spirit!" (I Thessalonians 5:19). But you must see that that is just what we have done. We have tried to control and contain the Spirit in order to protect our own comfort. An observer of the American scene has this to say about us:

> The Church is pleasant-voiced; endangering nothing in particular; an ornament of the Sunday pew; devoted to good causes in proportion to their remoteness; ignorant alike of the ardors of the mystic or the heroisms of the reformer; cheerfully assured that whatever is innocently agreeable is religious; a domestic religion, calculated to make life pleasant in the family circle; curiously at ease in Zion.

That was said by a faithful Christian who loves the Church. Imagine what the Church's enemies could say! Or is that just the problem, the Church does not seem to have many enemies? Who was it that said, "Woe to you when all men speak well of you!"? (St. Luke 6:26) Perhaps we have been more concerned about what people think and say than for the power of the Spirit.

PENTECOST—the birthday of the Church—is celebrated May 17 this year. It commemorates the coming of the Holy Ghost on the first Christians, 50 days after Jesus' Resurrection. This article, from an American Lutheran Publicity Bureau tract, describes the meaning of the Spirit's coming for the Church of today.



A Spiritual Tornado

The Holy Spirit is a spiritual tornado that breaks down all the barriers and excuses that keep us from obedience to God. The Spirit is radical and restless. There can be no safety or complacency where the Spirit is let loose. He upsets our pet ideas, shatters our prejudices, and makes us righteously intolerant of all wrong, injustice, sham and half-truth. In the face of wrong, J. D. Salinger says, "Most of us have learned to suppress, ignore, or outwit the occasional suspicion that the situation is not to be borne—only the young, the mad, and the saints do not know the trick." Men who live by the Spirit risk being considered naive or rather odd. God, however, calls them saints.

At Pentecost the Spirit was evidenced in flames of fire. He would now cause a burning and restless zeal in us. The man of the Spirit is not satisfied with the world as it is, because the Spirit will not accommodate Himself to the world as it is. So long as men suffer unjustly, so long as brethren are separated by racial and economic discrimination, so long as two-thirds of the world is hungry while one-third tries to lose weight, so long as some build shelters for death while their brethren do not have shelter for life, so long as the Church overlooks the thousands and thousands in the inner city—so long will the Spirit be a restless and burning fire in our lives.

The Spirit gives us courage to tackle the big tasks. Through a motley crew of Palestinian peasants He established the Church. The Spirit is no less potent today. The Spirit would accomplish the great acts of God through us. He moves us to a new boldness in witnessing to others. He inspires us to a truly sacrificial offering of ourselves to God. He gives us vision to see in every man a brother of Christ.

We need the Holy Spirit to operate courageously for Christ. At Pentecost the disciples were "filled with the Holy Spirit." The Spirit comes to you in the life of the Church, in sermon, song, Sacraments, and the study of His Word. May we be open to His coming and responsive to His moving! Then will the Church again be a "holy scandal." Then will the world look at us as it looked at the Early Church, in amazement and perplexity. They will ask, "What does this mean?" (Acts 2:12) And we will answer with St. Peter, "The Spirit of God is upon us!"

Sharing Your Experience:

A BEACHHEAD FOR BROTHERHOOD

by Sgt. Lars Nelson, USAR

AS A FORMER member of the much-publicized Berlin Brigade, it was my good fortune to be called at one time to step in as administrative chief of the chaplain division. The division, unfortunately, at the time seemed to be a confused and suspicious collection of warring church groups.

The Protestant and Roman Catholic sections rarely had any direct contact, other than through the chaplains' assistants dropping into my office periodically to turn in reports and gather supplies. The Jewish section felt so left out and removed from the mainstream of division activity that we never saw the civilian head of their office.

From this vacuum there seemed to be little hope of escape short of going to European HQs for "guidance." I had planned on beginning to chart a workable solution after the forthcoming Easter celebration, but I was spared the effort by the very curious turn of events on that day.

On this glorious Easter dawn, I was chosen to be the official greeter and guide for our Sunrise Service guest of honor and speaker, the Right Rev. Hanns Lilje, Lutheran bishop of Hannover, Germany. An old friend of mine from St. Olaf College days, Bishop Lilje was very attentive and understanding when I put before him the problem which we faced.



BISHOP LILJE

He was in great spirits and tactful form that sunny morning, as he deftly hurdled the task of presenting both an Easter message and an impromptu exercise in the brotherhood of man, for us and our Jewish guests. He then went well beyond his expected duties by insisting on meeting all the chaplains and religious personnel of our entire division, in addition to greeting the assembled military VIPs.

Since we Protestants had sponsored his presence, and were the largest group in the division, it was also our pleasure to accept the accolades for his tremendous effectiveness. Shortly after his departure a new quiet settled on our division. The deep impact of this dedicated man's visit made itself felt. From a new respect for our side of the fence, the other sections began to cooperate more in getting our common work done, and providing a witness for our God—which is precisely why we are in the "chaplain business."

A new era of brotherhood in this small area is the living testimony to an inspiring man.

The author of "A Beachhead for Brotherhood," now an army reservist, makes his home in South Bend, Indiana. For sharing his experience in the service with readers of A MIGHTY FORTRESS, he will receive a check for $10.

You, too, are eligible to submit a brief article on some unusual happening or new understanding connected with your military life. If we use it, we will pay you $10.

Why not sit down now and put your special experience into writing? Send it to A MIGHTY FORTRESS, 50 Madison Avenue, New York, N.Y. 10010.

Fortify your faith through

DAILY BIBLE READINGS

May 3-9

FIFTH SUNDAY AFTER EASTER

3 Luke 12:1-5
4 John 16:23-30
5 James 1:22-27
6 Isaiah 55:6-11
7 2 Kings 2:9-15
8 Acts 1:1-11
9 Mark 16:14-20

May 10-16

SUNDAY AFTER THE ASCENSION

10 Psalm 27
11 John 15:26-16:4
12 1 Peter 4:7-11
13 Isaiah 32:14-20
14 Psalm 28
15 John 17:20-26
16 Romans 8:29-39

May 17-23

PENTECOST

17 John 16:7-15
18 John 14:23-31
19 Acts 2:1-13
20 Joel 2:28-32
21 Luke 11:11-13
22 Ezekiel 36:22-28
23 Acts 2:14-21

May 24-30

TRINITY SUNDAY

24 1 Corinthians 13:8-13
25 John 3:1-15
26 Romans 11:33-36
27 Isaiah 6:1-8
28 Colossians 1:24-29
29 Matthew 28:19-20
30 Genesis 1:1-2:3

May 31-June 6

FIRST SUNDAY AFTER TRINITY

31 Psalm 115
1 Luke 16:19-31
2 1 John 4:16-21
3 Deuteronomy 6:4-13
4 Philippians 3:7-14
5 Job 29:11-16
6 1 Timothy 6:6-19

May, 1964

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(1952-1955)



Lutheran
GIRL OF THE MONTH

MAY WE PRESENT BETTY MONTICUE of Benton Harbor, Michigan? She is our choice as "Lutheran Girl of the Month" for October.

When Betty set out to enter nurses' training at Augustana Hospital, Chicago, Ill., in late August, she left a wonderful record for her home community to remember her by. Her infectious enthusiasm and devoted use of her talents played their part in her becoming president of the Luther League, teacher in the Sunday school, and member of the senior choir—all at Saron Lutheran Church (Aug.) at St. Joseph, Mich., where the Rev. Frans A. Victorson is her pastor.

Saron congregation named her their "Youth of the Year" in 1954. Early this year she won first place in the Berrien County Council of Churches oratorical contest, for which she received a free trip to visit the United Nations in New York City.

"Billboard" Awards Citation To Church TV Program

"THIS IS THE LIFE," TV feature produced by the Lutheran Church—Missouri Synod, has received the plaudits of *Billboard*, news weekly of the amusement industry.

Selected as the best non-network religious series being televised today, the program drew praise on the basis of its achievements in public service, raising of cultural standards, and religious programming.

This is the second year the program has won the top non-network honor. It polled almost three times the number of votes cast for its nearest co-entrant.

In the over-all category of TV Film Series Performing the Greatest Public Service, the Lutheran series ranked fifth in the nation. Preceding it were: "Medic," "The Search," "Disneyland," and "I Led Three Lives."

Participating in *Billboard's* Third Annual TV Film Program Talent Awards were 502 television executives who represented stations and networks, advertising agencies, sponsors, distributors, producers, laboratory men, and suppliers. Voting was restricted to one ballot per company.

As it begins its fourth series this fall, "This Is the Life" goes out over 265 stations. Its anniversary episode featured "Mrs. America of 1956," Mrs. Carl Deitemeyer, a member of Christ Lutheran Church, Lincoln, Neb.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
BUREAU OF SERVICE TO MILITARY PERSONNEL
A MIGHTY FORTRESS

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Tanganyika To Be Site Of First All-Africa Lutheran Conference

INTRODUCING THE AFRICAN Lutheran to his fellow African Lutheran on a continental scale promises to be a gripping experience of the first All-Africa Lutheran Conference next month, according to Dr. George Hall, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

Undertaken by the Department of World Missions of the Lutheran World Federation, this conference on November 12-22 will have its setting at Marangu, Tanganyika, in the shadows of famous snow-crowned Kilimanjaro.

"All around, though invisible in the banana groves and coffee plantations, is the liveliest tribe in Tanganyika, the quarter million Chagga, who live on the lower slopes of this noble mountain," writes Dr. Daniel Friberg, missionary to Africa.

Recognized to be among the most progressive of African tribes in politics and in economics, the Chagga is one of the seven tribes in the membership of the Lutheran Church of Northern Tanganyika, which, in turn, is the most independently advanced Lutheran Church in Tanganyika. This Church is the first on the continent of Africa to have attained membership in the Lutheran World Federation. Appropriately, it will be host to the first All-Africa Conference.

Most of the 1,000,000 Lutherans in Africa have come to their knowledge of the faith through the work of 24 European and American missionary societies.

These native Christians live in pocket groups in at least 15 separate countries, using probably

(Continued on page 4)

FIVE AT A TIME

DIVERSITY OF LANGUAGE will not hinder any of those attending the first All-Africa Lutheran Conference at Marangu, Tanganyika, next month from participating in its discussions.

IBM simultaneous translation equipment such as the United Nations employs is being installed for the conference, according to Dr. Fridtjov Berkeli, executive secretary of the Department of World Missions of the Lutheran World Federation.

This equipment permits simultaneous translation into five languages, a necessary device inasmuch as the conference will bring Lutherans together from the whole continent of Africa, as well as Lutheran World Federation and National Lutheran Council officials from Europe and the United States.



COMPARING THE FIRST 16mm release print of the "Martin Luther" film with a 35mm theatrical print are Lothar Wolff (Left) of Louis de Rochemont Associates, co-author and executive producer of the film, and Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., the sponsoring organization. Since its world premiere in Minneapolis, where 90,000 people viewed it during the first 3½ weeks, this spectacular film has played in many parts of the world. It will be shown in a theater in Moshi, Tanganyika, as a feature of the first All-Africa Lutheran Conference next month.

THEOLOGICAL SEMINARY
THE LIBRARY



LUTHERAN PASTORS AND SEMINARY STUDENTS SPENT SIX WEEKS in study at the state mental hospital at Willmar, Minnesota, this summer. Their stay in the hospital was part of a full-time 12-week course in clinical pastoral training sponsored jointly by Luther Theological Seminary of St. Paul and the Lutheran Welfare Society of Minnesota. Here they are pictured as they listen to a lecture on psychiatry by Dr. Frithjof Sorum (lower left). The ministers also participated in seminars in which they studied dynamics of human behavior, discussed case histories, and heard lectures on medicine, social work, psychology, and similar fields. On their arrival at the hospital, the ministers became "patients" for a day at the institution. During the remainder of their stay, they lived with alcoholics and worked with psychotics. (RNS Photo)

Churches at High Membership Record of 97,482,611 Souls

WITH A GAIN of 2,639,766 members during 1954, church rolls in the United States recorded an all-time high of 97,482,611.

Religious bodies now claim in their memberships slightly better than six out of every ten persons.

This gain was 2.8 per cent over 1953 as compared with the U.S. population increase of 1.7 per cent for the same period.

Further statistics from the Yearbook of American Churches for 1956 indicate that Americans are donating more money for religious purposes than they have ever done before, new church construction is breaking all previous records, churches are staffed by the greatest number of ministers in history, and Sunday school enrollment is at an all-time high.

According to the yearbook, Protestants now number 57,124,142; Roman Catholics, 32,403,332; Jews, 5,500,000; Eastern Orthodox, 2,024,319; Old Catholics and Polish National Catholics, 367,918, and Buddhists, 63,000.

The relative strength of Protestant and Catholic groups has remained "virtually the same" for more than 50 years, the report says.

The largest single Protestant body is the Methodist Church, with 9,202,728 members.

Consecration of Youth

CHRIST, in my youth I come to Thee,
In these eager, valiant years,
With eyes undimmed by wisdom's tears;
Strong of body, clean of soul
I come to Thee.

Christ, with my youth I come to Thee—
With all my unspent years,
My eagerness unchecked by fears,
The radiance of my dreams,
My vision's far outreach,
My hope that gleams
Through slowly opening doors
To future years—my fervent prayers,
The ardor of my love,
My reckless faith that climbs the stairs
To heaven above—
Joyously, without restraint,
I give my youth to Thee!

—Hilda Marie Benson

Second Glance

★ For drivers on the Pennsylvania Turnpike, the operators of the 360-mile trans-state toll highway have issued a second edition of "A Guide to Your Place of Worship."

This booklet is a directory of churches of all denominations within easy driving range of each interchange. It is available on request at toll gates on the road.

★ World population has grown by 35 million in a single year, according to statistics gleaned by the United Nations.

A breakdown of population by continents gives the following figures:

Africa—216,000,000
North America—233,000,000
South America—121,100,000
Asia (excluding USSR)—1,323,000,000
Europe (excluding USSR)—406,500,000
Oceania—14,200,000
USSR—214,500,000

★ One of the largest cafeterias in Kansas City, Mo., encourages its patrons to contribute to a tithing fund of the firm. The diner simply indicates on the listing on the reverse side of the meal check which one of the 59 churches should be the recipient of the donation, and the establishment forwards the gift.

★ About one million Norwegian radio listeners, or 42 per cent of the total, frequently tune in the Sunday church service broadcasts over the state-owned radio system, according to a survey of the Norwegian Gallup Institute. Next to news and weather reports, the Sunday morning church broadcasts were the most popular Sunday radio programs in the country.

Thus far, only the Lutheran churches belonging to the state church of Norway are permitted to broadcast Sunday morning religious programs, though a movement is on foot to provide these facilities to minority religious groups.

★ A son succeeds his father as president of the Finnish Lutheran Church of America (Suomi Synod).

The Rev. Raymond Wargelin of Fairport, Ohio, was elected this summer to take over the office formerly held by Dr. John Wargelin, 73, of Hancock, Mich.

★ A Racine, Wis., auto dealer places this two-column advertisement in the RACINE JOURNAL TIMES SUNDAY BULLETIN:

Go to Church Today
See Us Tomorrow
Hunter's
Racine Ford Company

★ Safe driving is a modern application of practical religion, declared Ned H. Dearborn, president of the National Safety Council, as he presented a safety award for the city of Chicago. (It placed first in a traffic safety contest for cities with a population of more than a million.) "Today's driver must drive to protect other drivers and pedestrians . . . the man behind the wheel must now be his brother's keeper," he said.

★ Taking a forward step in its treatment of the American Indian, the Evangelical Lutheran Church has disbanded its Indian Mission in northern Wisconsin in favor of assimilating into the regular congregations of the church members of the three tribes involved.

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman; Dr. R. E. Tulloss, secretary; Dr. Martin Anderson; Mr. Herbert Engelbrecht; Dr. T. F. Gullixon; Mr. Fred C. Eggerstedt; Dr. Armin G. Weng. *Acting Editor:* C. Lorraine Telander. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. *Address all correspondence to* A Mighty Fortress, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.

INDIANA: Indianapolis: Fort Benjamin Harrison, Office of the Post Chaplain, Chaplain (Maj) Bertrand Jordan, (ALC).

IOWA: Sioux City AFB; Hq. 521st Air Defense Grp., Office of the Chaplain; Chaplain (Maj) John J. Deutschlander, (ULCA).

KANSAS: Fort Leavenworth; 5025 ASU; Branch USDB: Chaplain (Maj) Milton E. Berg, (Aug).
Smoky Hill AFB; 802nd Air Division; Chaplain (1stLt) John Steen, (LFC).

KENTUCKY: Fort Knox; 240th Engr. Btln, H & S Co., Chaplain (Maj) Samuel A. Lewis, (ULCA).

LOUISIANA: New Orleans; 8th Naval District; Office of the Chaplain, Chaplain (Capt) Emil F. Redman, (ALC).

MAINE: Bangor; Dow Air Force Base, Hq. Sq., 506th Air Base Group, Chaplain (1stLt) Deane Hofstad, (ELC).

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NEW JERSEY: Fort Dix; 69th Div. Artillery, Chaplain (1stLt) Ian F. Tarbet, (ULCA).

NEW MEXICO: Albuquerque; Sandia Base; 1090th Sp. Rept-Gp.; Chaplain (1stLt) Henry H. Hafermann, (ALC).
Clovis Air Force Base; 312 Fighter-Bomber Wing, Chaplain (Maj) Daniel H. Fredrick, (ALC).
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Mitchell Air Force Base; Hqrs. First Air Force, Chaplain (Maj) John H. K. Miller (ULCA).
New York: Union Theological Seminary, Chaplain (LtCdr) Oscar Weber (ULCA).
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Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 17½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 521 Fourth Avenue.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Dr. J. P. Beasom, NLC, 8 Collingham Garden, London, S.W. 5, Tel. WILI 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

GERMANY: *Kaiserslautern; The Rev. C. M. Sitler, NLC, Service Pastor, P. O. Box 8, Dr. Rudolph Breitscheidstrasse 17.

HAWAII: Honolulu; Rev. J. Fincher, NLC, P. O. Box 6166.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, The Rev. M. C. Brelje, Service Pastor.
*Yokosuka; Lutheran Service Center, 23, 3-Chome, Honcho, Rev. W. M. Daubenspeck, Service Pastor.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148, Santurce; Harvey Prinz, Supply Pastor.

VIRGIN ISLANDS: St. Thomas; Rev. James G. Amos, Box 58, Charlotte Amalie.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

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ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Craig AFB; 3615 Pilot Training Wing, Chaplain (Maj) Kenneth E. Hartman, (ULCA).
Maxwell AFB; 3800th AU Wing, Chaplain (Capt) Henry E. Boehm (ULCA).

CALIFORNIA: Beale AFB; Hq. 2275th Air Base Group, Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Bridgeport; U.S. Marine Corps Cold Weather Btln; Chaplain (Lt) Theodore E. Schultz (ALC).
Camp Pendleton; Marine Corps Base, Forward Echelon, 1st Marine Division, Chaplain (Cdr) Lawrence Vosseler, (ULCA); Chaplain (Lt) Carl Elwood (Aug); Chaplain (Ltjg) Kenneth Carbaugh (ULCA); Chaplain (Ltjg) Robert Kiefer (ULCA).
El Toro; Marine Corps Air Station, Chaplain (LtCdr) Oscar W. Houpt (ULCA); Air FMF PAC, Chaplain (LtJG) Carl Ruud (ULCA).
Lathrop; Sharpe General Depot, Chaplain (Maj) William F. Martin, (ULCA).
March Air Force Base; Office of the Staff Chaplain, 15th Air Force, Chaplain (Col) Herman E. Knies (ULCA).
Mare Island; Naval Shipyard; Chaplain (Cdr) Warren L. Wolf, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego, U.S. Naval Hospital; Senior Chaplain, Chaplain (Cdr) Dewitt E. Wright, (ULCA); Naval Station, Office of the Chaplain, Chaplain (Ltjg) Theodore Youngerman, (ULCA); Naval Training Center, Office of the Chaplain, Chaplain (Lt) George M. Hershberger, (ULCA); U.S. Marine Recruit Depot, Office of the Chaplain, Chaplain (LtCdr) Thomas J. Richter, (ULCA).
Travis Air Force Base; Box 183, Hqs. 5th Air Base Group, Chaplain (1stLt) Lester Slagle, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff (ALC); Chaplain's Center, Chaplain (1stLt) Michael Viise (ULCA). Department of the Air Force, Office, Chief of Chaplains, Chaplain (Col) James F. Patterson (ULCA). Department of the Navy, Office, Chief of Chaplains, Chaplain (Cdr) Orlando Ingvoldstad, Jr. (ELC). U.S. Naval Receiving Station, Chaplain's Office, Chaplain (LtCdr) Arthur C. Boyer (ULCA).

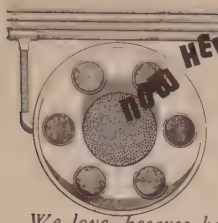
FLORIDA: Eglin AFB; Office of the Chaplain, Chaplain (1stLt) Robert J. Wayne, (Aug).
Jacksonville; Naval Air Station; NATTC, Chaplain (Lt) Paul F. Peiper, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station, Building #634, Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; 813 Air Division, Chaplain (1stLt) Gerald H. Riedel, (ULCA).

GEORGIA: Fort Benning; 29th Infantry Regt, Chaplain (Capt) Paul E. Klett, (ULCA).
Ft. Sheridan; Hdqtrs. 5043rd SU, Transfer Station, Chaplain (1stLt) Wallace A. Larson (ELC).

ILLINOIS: Great Lakes; U.S. Naval Training Center, Chaplain (LtCdr) Thomas S. Severtson (ELC). Chaplain (Lt) James D. Reid (ULCA).
Skokie; Hq. 49th AAA Bn., Chaplain (1stLt) Joseph G. Killinger, (ULCA).

National Lutheran Council—Bureau of Service to Military Personnel

pages of the FORTRESS. A revised listing will appear with each issue.



The Law of Love

BY DR. ROBERT D. HERSHEY
Pastor of Holy Trinity Lutheran Church
New York City

We love, because he first loved us. I. John 4:19.

GOD IS a tremendous dramatist. Watch Him unfold creation's story.

He starts with darkness on the face of the deep and the Spirit of God brooding over the murky waters.



Dr. Hershey

Then He says, "Let there be light," — and piercing shafts of brightness cut the dark. He separates the two into an orderly sequence of day and night.

He makes the sky, the earth, and the sea. He hangs stars and the moon and the sun in the sky. He puts trees and plants into the soil, and some into the sea.

To bring this all to vibrant pitch, He lets loose birds to wing through the sky, cattle and creeping things and beasts to move over the earth, and fish to swarm in the seas.

Then, finally, when all these are present, the stage is set for the grand entrance of the highest of all God's creation—human life, fashioned in God's own image. Man arrives on the scene.

It is into a furnished world that man comes with his infinite capacities, with his talents, with his desires, and with his needs.

Look at the tiny babe in a cradle. Crowding in around that bit of impotent humanity are all the possibilities that a lifetime offers. But the child lies there gurgling or cooing, completely unaware of it all. His parents, his home, the whole world about him—they are his heritage, unknown to him now; his problem is to come to realize all this and to make the highest of it. These things are ready-made for him; the question is, how will he respond to them?

Let us say it in these words:

The food is before the hunger and says to it,
"I've been waiting for you to desire me."
The river is always before the thirst,
Beauty was in the sky and on the hill before
The eye of man was fashioned.
Music rode the winds before the earth was framed.
Fragrance was in the rose before the nostril came
To catch the odor.
The picture was before the imagination discovered it,
The sea before the ships that sailed it.
The fish before the fisherman caught it.

God has always been there first. Nobody ever gets ahead of God.

How presumptuous it is for us ever to dream that we are the builders of the world—or "builders of the kingdom of God," a phrase which falls so glibly from our lips. The kingdom of God is already built! That's God's business. You and I have only to walk into it.

What we can really mean when we refer to building the kingdom of God is that we seek to help others find the way which has already been prepared—by God. Such concern is not to be minimized, of course. But only God is the builder.

It was John's exciting discovery that also in love God has always been first on the scene. He declares this beautifully: "We love because he first loved us."

This is an exceedingly great thought to anyone pondering over his own lack of love to God.

Love cannot be coerced and still be love. We may be able to force ourselves to go through the motions of pushed favors and pleasantries, but we simply cannot drum up love within ourselves. Its essence is of finer stuff.

Someone says that his life is dull and boring, just a tedium of hour following hour, and day after day, and week after week. That man is really acknowledging that he has never learned to open the door. It's a crime to waste a lifetime that way.

Open your heart and your mind to see the goodness of God! — and the love of God will course through your being. It's the law of love that our love is always a response to the initial love of God. If you don't have a love for God in your heart, you can be quite sure that you have not paused to appreciate that God has given you everything and that you have been put into this world to accept with a spirit of consecrated adventure all the possibilities that unfold to you.

Think on the love and goodness of God—think quietly and honestly, read from the Word about the patient love of God through the centuries, thank Him for the daily forgiveness of your sins.

Sensitize us, good Lord, to recognize Thy goodness to us—and then we shall love Thee as we ought. Amen.

Reading Through the
Bible In A Year

THIS IS A SUGGESTED schedule of daily readings from the Bible, planned for use in private meditation. If circumstances limit your reading to a single chapter, read the one listed in parentheses after the complete portion listed for each date.

OCTOBER

1	Est. 4-7	(ch. 7)	**16**	Matt. 5-7	(ch. 5)
2	Est. 8-10	(ch. 8)	**17**	Matt. 8-11	(ch. 10)
3	Ezra 1-4	(ch. 1)	**18**	Matt. 12-15	(ch. 12)
4	Hag. 1-2		**19**	Matt. 16-19	(ch. 18)
	Zech. 1-2	(ch. 1)	**20**	Matt. 20-22	(ch. 22)
5	Zech. 3-6	(ch. 6)	**21**	Matt. 23-25	(ch. 24)
6	Zech. 7-10	(ch. 8)	**22**	Matt. 26-28	(ch. 27)
7	Zech. 11-14	(ch. 13)	**23**	Mark 1-3	(ch. 3)
8	Ezra 5-7	(ch. 6)	**24**	Mark 4-6	(ch. 5)
9	Ezra 8-10	(ch. 10)	**25**	Mark 7-10	(ch. 9)
10	Neh. 1-3	(ch. 1)	**26**	Mark 11-13	ch. 11)
11	Neh. 4-6	(ch. 4)	**27**	Mark 14-16	(ch. 14)
12	Neh. 7-9	(ch. 9)	**28**	Luke 1-3	(ch. 1)
13	Neh. 10-13	(ch. 13)	**29**	Luke 4-6	(ch. 4)
14	Mal. 1-4	(ch. 3)	**30**	Luke 7-9	(ch. 7)
15	Matt. 1-4	(ch. 3)	**31**	Luke 10-13	(ch. 12)



PRESIDENT AND MRS. Eisenhower and Mrs. John S. Doud, the President's mother-in-law, presented this handmade limed-oak pulpit to the Corona Presbyterian Church in Denver, Colorado, as a memorial to four deceased members of the Eisenhower family. Just two blocks from the Doud home, this house of worship was Mrs. Eisenhower's girlhood church. The President and his family worship there now on their annual vacations at the summer White House. The Rev. Robert S. Lutz, pastor of the church, stands in the pulpit for this picture. (RNS Photo)



THIS ILLUSTRATED edition of the New Testament is a recent innovation by the American Bible Society. Examining it here are the Rev. Leonard Boyd and Dr. James Nettinga, both of the California area. Produced by rotogravure, the edition comes in modern picture-book style and is entitled, "The Good News." It contains 566 pictures, 9 maps, and 6 diagrams to illustrate and clarify the scriptures in the light of recent archeological and historical studies. (RNS Photo)

Children Still Choose Jesus as Literary Hero

JESUS IS STILL the undisputed favorite literary hero of children, this in spite of current fads for books about horses and Davy Crockett, reports a noted author of literature for juveniles.

All the Davy Crockett books ever sold won't nearly match the number of books about Jesus which have been published in the last generation, is the further declaration of Dr. Mary Alice Jones of Nashville, Tenn.

The director of children's work for the Methodist Board of Education, Dr. Jones herself has written 20 religious books for young people, with a circulation of seven million copies in ten languages.

"I'm a Davy Crockett fan myself," says Dr. Jones, an alumna of Davy Crockett Elementary School in Dallas, Texas, "but Davy is just a 'passing phase' compared to the surging circulation of children's religious books."

Speaking before the 23rd International Sunday School convention in Cleveland last summer, she cited four factors as responsible for increased sales of children's literature in the publication houses of the Church:

1. The rising birth rate, increasing the number of readers.
2. Parents' assuming more responsibility for their children's religious education.
3. Emphasis of the churches on family worship.
4. New outlets for children's religious books —five and dime stores, drug stores, groceries, and newsstands.

Tanganyika Is Site For All-Africa Conference

(Continued from page 1)

fifty different languages in their teaching of Luther's Small Catechism.

To illustrate the vast separations, missionaries point out that a direct flight from the ULCA missionary field in Liberia to that of the Norwegians in Madagascar is as long as one from Canada to Bolivia, South America. Considering the length of the continent, the Swedish missionaries and their converts in Eritrea on the Red Sea are farther from the German missionaries and their native believers in Cape Province of South Africa than is Norway from Tibet in Central Asia.

To help these scattered believers sense their oneness as a Church is a thrilling prospect for the All-Africa Conference!

QUALITIES OF FUN SET FORTH AT CONCLAVE OF YOUTH

"HAVE FUN but be selective in your recreation" was the advice the Rev. Harner Middleswarth of Philadelphia gave the 3,000 young people attending the national Luther League convention of the United Lutheran Church at Ann Arbor, Mich., in August.

"Recreation is big business today," he said. "Promoters and agents of commercialized recreation too often work under the idea that 'business is business.' The Christian has a duty to be selective and should work to save those who cannot help themselves from pernicious forms of amusement.

"Recreation should enrich life, not just exhaust the body and the purse. In this day of increased automation there are increasing numbers of unwanted and unassimilated youth with too much leisure time. They offer a terrific challenge to the youth of the Church," declared Pastor Middleswarth.

Motion pictures and songs that distort religion came under fire from the convention. The delegates firmly adopted a resolution "disapproving the use by the motion picture and song industries of biblical and religious material when there is distortion of its intended purpose—to convey the Word of God."

This youth group expressed its opposition to universal military training decrying the "emphasis of many governmental leaders on the idea that permanent military power is a solution to international tension."

Taking the positive point of view, the delegates endorsed the efforts of the United States government to "make world peace through increased love and understanding of other peoples rather than chiefly through reliance on the deterring effect of military or economic power."

Luther Leagues which had entered into interracial areas to promote integration of various classes and races of people received praise also.

October 1955

A MIGHTY FORTRESS

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VIVACIOUS, dark-eyed Miss Yvonne Seagle of Hickory, N. C., is our "Girl of the Month" for July. Winner of a 4-year Kiwanian scholarship to Lenoir Rhyne College (ULCA school), Hickory, Yvonne will be a sophomore this fall. Now 18, she is an enthusiastic leader in Luther League activities at Bethlehem Lutheran (ULCA) Church in Hickory, where she also plays piano for Sunday School worship services.

Television Evangelism Mapped for Unchurched

THE EVANGELICAL Lutheran Church has produced the pilot film in a television series which it hopes will "reach the unchurched of America for Christ."

It was unveiled at a special screening in Minneapolis, Minn., and is now being shown to ELC congregations across the nation in an effort to win their support in producing the balance of the projected series of 13 half-hour films.

As planned, the series will have the general title, *"It Happened to Me,"* and will dramatize the experiences of present-day persons whose lives have been changed by the Christian faith.

The pilot film tells the story of Barclay Allen, pianist, composer and band leader, whose meteoric rise in the entertainment world was interrupted by an accident in 1949 which left him permanently crippled.

After dramatizing some of Mr. Allen's experiences, the film is climaxed with an interview between him and the Rev. Norman Hammer, ELC television evangelist and former Hollywood, Calif., pastor.

Mr. Hammer spearheaded production of the film, which is a joint venture of the ELC's evangelism and public relations departments.

If support is obtained for the project and a series of 13 films produced, they will be televised in 1955, possibly as part of an inter-Lutheran all-year-round program, the Rev. O. H. Hove, ELC public relations secretary, said.

Co-producers of the pilot film were Pastor Hammer and Bill Karn, who also directed and wrote the script. Cast includes Myron Healey, Betty Lou Gerson, Dan Riss, and Don Harvey. The film is a product of ELC Television Productions, Inc., under general administration of the ELC's public relations office.

A Mighty FORTRESS

VOL. IV NEW YORK, N. Y., JULY, 1954 NO. 3

Ike Says Chaplains Are 'Too Modest'; Urges them To Stress Free Way of Life

PRESIDENT Dwight D. Eisenhower, speaking to the annual convention of the Military Chaplains Association in Washington, at which he received the 1954 award for "the promotion of good citizenship during 1953," told the chaplains that the great service they can render the nation, apart from their normal duties, is to make every serviceman realize what he is fighting for.

The Chief Executive appealed to the chaplains to do a more thorough job of explaining to members of the Armed Forces that they are "defending a free way of life."

Chaplains have a key role to play in "keeping up the morale and spiritual strength we need to defend freedom from totalitarianism in our day," he said.

The simplest and best way to do this, he suggested, is to "get over to them that they are defending a free way of life, and that that free way of life is imbedded deeply in the religious faith of their fathers."

"I believe it can be done ahead of time, and I don't believe we have to ask our fighting men of any service to go into battle not knowing what they are fighting for," President Eisenhower said.

As an example of soldiers who believed they saw a direct connection between what they were doing and "something deep in their souls," the President used Cromwell and his Puritan army, an analogy that likely caused some eyebrow-raising in certain religious circles, according to the *Washington Religious Review*.

"Now, you may have been a Cavalier instead of a Roundhead in your sympathies, but you do have to admit that there was a most efficient army, and they sang while they hewed off heads with a sweep of their swords," the President said. "They were highly disciplined, and greatly and wildly enthusiastic about the cause for which they fought. They marched into battle singing hymns . . . "

The President repeated a comment he previously had made about chaplains: "They were far too modest, far too much like shrinking violets, and were normally hiding their lights behind trees, if not under bushels."

He added the admonition that chaplains should have gotten out where they belonged to "do something about things," like explaining to the GI's what the war was all about — whatever the war.

In awarding the citation, the chaplains praised the President for his spiritual leadership, the example he sets through his own regular attendance at public worship services, and his frequent references to his own belief in God.

Assistant Secretary of Defense John A. Hannah told the meeting that the Army is preparing a new course of instruction to better enable men in uniform to understand "the precious freedom they are called upon to defend," and he asked the chaplains to play a large role in "putting the program across."

He said the program will comprise courses in the Declaration of Independence, the Constitution, the Bill of Rights and other fundamentals of the American way of life.

"Chaplains have a great risk to perform," Dr. Hannah said, "in helping the men to believe in the equality of man, respect for the truth and, above all, in the existence of a good God.

"Such beliefs will provide the greatest security for our way of life. There is no assurance that we will come out at the end of the difficult road ahead of us unless such essential beliefs as these are held by all our people."



TWO OFFICIALS of the World Council of Churches study a poster being used to promote the WCC's Second Assembly in Evanston, Ill., Aug. 15-31. They are: Dr. W. A. Visser 't Hooft (whose family name means "chief fisherman" in Dutch) of Geneva, Switzerland, WCC general secretary (left); and Dr. Samuel M. Cavert of New York, U. S. executive for the WCC. The poster shows the Assembly's theme: *"Christ—The Hope of the World."* (RNS Photo)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY



AT SEA, Chaplain J. F. Agnew, USNR, conducts religious services for men aboard the USS *Archerfish* (SS-311) while the submarine is on maneuvers in the Atlantic.

The clergyman is assistant chaplain at the U. S. Naval Base in Guantanamo Bay, Cuba.

Seek Full GI Benefits For Theology Students

THE VETERANS ADMINISTRATION is studying an appeal from Protestant theological seminaries that seminarians and graduate students be given full benefits under the G. I. Bill of Rights, even though they attend classes only four days a week.

Some seminaries operate on a four-day week, because their students do pastoral work over the weekend for which academic credit is given.

A number of seminarians have been receiving a reduced scale of allowances under the G. I. Bill as the result of a contention by VA administrators that they are only part-time students.

The legal division of the VA is understood to be preparing a memorandum for the administrator, recommending the seminarians be recognized as carrying a full-time program.

A spokesman for one Protestant agency which has called the attention of VA officials to the problem said that if the memorandum is approved, it will solve the problem.

Protestant Chaplaincy Recruitment 'Very Good'

RECRUITMENT of Protestant chaplains for the Armed Forces is proceeding so well that at least one branch of the Service is thinking of raising minimum qualifications for candidates.

Chaplain (Rear Adm.) Edward B. Harp, Jr., Navy Chief of Chaplains, says the Protestant recruitment picture for all services was "very good." He added that the Navy is considering re-establishment of its pre-war requirement that candidates have at least two years' experience in a civilian pastorate.

Chaplain (Maj. Gen.) Charles I. Carpenter, Air Force Chief of Chaplains, agrees that some trial period ought to be required of new chaplains, to prevent a situation in which the Armed Forces might find themselves with young men too inexperienced to handle the difficult assignments given to service chaplains.

A Furlough Coming Up?

CONTRARY to what you may have heard, barely 10% of France's population of some 42 millions believes in or practices any form of religion. This means that France, in 1954, is an almost entirely dechristianized land.

Probably not more than 7 million Frenchmen can be considered Roman Catholics "in good standing," a fact admitted by R.C. leaders, even though the majority of the populace is still baptized, married and buried by the Roman Church.

Though numerically small, French Protestants exert an intense vitality in evangelism, social work, foreign missions, lay leadership and religious journalism. They are actually a "leaven" in a secular land.

If you're planning a furlough in France, get from the French National Tourist Office in Paris an illustrated map-brochure entitled, "Journeys in Protestant France."

You'll find Lutheran headquarters in Paris at 83 Boulevard Aragon (Tel. Gob. 6164, the Rev. Etienne Meyer). Pastor F. Gueutal, Director of the Lutheran Refugee Aid Committee, is at 13 Rue de Poissy, Paris (Tel. Ode. 3241).

To visit the historic Huguenot region, contact the Rev. Howard Schomer at College Cevenol, Le Chambon-sur-Lignon (Haute-Loire), Tel. 20. As an American Congregationalist, he is well-informed on French Church life. (*Next Month:* Suggestions for Italy.)

E. Zone Churchmen Concerned Over Anti-Religious Teaching

LEADERS of the Evangelical Church in Germany have voiced "grave concern" over anti-religious tendencies in Soviet school policies.

The churchmen met recently in West Berlin under the chairmanship of Bishop Otto Dibelius of Berlin. They said developments at East Zone schools indicated that the Soviet materialist ideology was being systematically forced upon German youth.

"It is the imperative duty of the Church to voice to the responsible East German authorities its grave concern and to urge a change in the situation," the churchmen said.

Second Glance

★ Statistics issued in West Berlin by the Evangelical Church in Germany reveal that the number of theology students in the Soviet Zone has more than doubled since 1948. At present, a total of 931 students are enrolled at the Evangelical faculties of East German universities in Rostock, Halle, Greifswald, Leipzig, Jena and East Berlin.

★ Setting up of libraries of "books of religious interest" at all military and naval installations was urged in a resolution adopted by the Military Chaplains Association of the U. S. at its annual meeting in Washington, D. C.

★ Miss Marion E. Potts, 60, a United Lutheran missionary from Philadelphia, is being decorated by the Japanese government for her 30 years' service in educating Japanese girls. Miss Potts will receive the fifth class Order of the Sacred Treasure.

★ Among 12 chaplains recently decorated for meritorious service in Korea, as announced in Washington by the Office of the Chief of Army Chaplains, was Chaplain (Capt.) Viggo O. Aronsen, an Evangelical Lutheran pastor, who received the Bronze Star.

★ The East German Communist government has agreed to the erection of a Protestant and a Roman Catholic church in Stalinstadt, Soviet Zone steel city, reversing a previous policy of not permitting the construction of chapels or churches. Up to this time, both groups had been using tents, mobile chapels and rented rooms for worship services.

★ A new three-cent stamp bearing the motto, "In God We Trust," was issued last month for use as regular postage, the Postmaster General's office announced in Washington. The stamp is similar to a multi-colored eight-center recently issued, and also carries a picture of the Statue of Liberty. It is purple, and the same size as the present Thomas Jefferson stamp which has been in use since 1938, but which will now be discontinued.

★ The upper house of the Convocation of Canterbury, a group of Anglican bishops, approved in London recently a motion denouncing the hydrogen bomb as "a grievous enlargement of the evils inherent in all war and a threat to the basic obligations of humanity and civilization." The bishops called upon statesmen to seek an agreement to limit, reduce and control armaments, in order to "remove immediate threats of war and encourage the return of mutual confidence."

★ Leaders of the Lutheran Church-Missouri Synod and the Wisconsin Lutheran Synod have failed to reach final agreement on a doctrinal dispute which threatens to end their 82-year-old fellowship. They are the principal bodies in the Lutheran Synodical Conference, comprising about a third of the Lutherans in the U. S. Wisconsin objects to the Common Confession (a doctrinal agreement approved by Missouri and the American Lutheran Church, a National Lutheran Council body), has accused Missouri of "unionistic practices" by permitting joint prayer with persons outside the Synodical Conference, and further disapproves of Missouri's cooperation with the boy scout movement and the joint NLC-Missouri Synod chaplaincy service.

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NOW HEAR THIS!

Ashamed of Your Christianity?

by Chaplain Bernt C. Opsal, USNR

WHY IS IT that so many servicemen who count themselves as Christians are ashamed to let others know that they are Christians?

One basic reason, no doubt, is that many GI's, sailors, airmen and marines come from Christian homes and activities in their Luther Leagues and home parishes where they have never previously had to face the world's ridicule, as they now must do in the Armed Forces.

As a consequence, there are many servicemen who have hidden under shells like turtles, barely sticking their heads out far enough to make themselves known or their influence felt.

In the Armed Forces, there is a clear line drawn between believers and unbelievers. The world and its crowd take part in immorality and drunkenness unashamedly. And, many a Christian is hiding his light under a bushel—because he is *afraid!*

Pray God to give us more men who are Daniels, unafraid of the lions' den; and more Stephens, who care not for the scoffers' stones as they are cast at them!

Often, the example of a Christian who openly identifies himself as a "follower of the Way" can be a means of encouraging other weaker ones to step out in faith.

A young soldier lay on his bunk debating with himself: "Should I read my Testament, or not?" The first night it remained closed. He had heard more profanity during the previous 24 hours than he had in many months back in his home town. No, he dared not read. He prayed silently, but felt like a hypocrite.

The next night, however, the soldier had the courage. You see, even during the day he had prayed God that he might have the "guts" to let others see that he was interested in a book, the Bible.

And, so he began to read his Bible. Sure, there were cat-calls. Some of his best buddies poked fun at him. But he took it good-naturedly, replying with little comments of encouragement that they might do well to do likewise.

When the week was up, as he looked around the barrack, he saw that many a Testament had come out of a duffel bag, pocket, or other secluded place. He wondered: "Could it have been that there were others a little afraid, a little ashamed, like me?"

Still musing, "Perhaps they were encouraged when they saw me begin to read . . . Thank you, God, for giving me courage. Help me and my buddies to show our colors, and to be willing to witness for Thee and Thy Son, Jesus Christ, as the occasion arises," he prayed.

"If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved." (Romans 10:9-10)

Do you have a spiritual problem or question which you would like to have answered? If so, you are invited to write to *"Now Hear This!"*, c/o A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N. Y.

MF Begins New Feature: Answers Your Questions

BEGINNING with this issue of a MIGHTY FORTRESS, we are presenting a new feature, "Now Hear This!", prepared by Chaplain Bernt C. Opsal, USNR, who has served with the Navy in Korea and also in the Pacific during World War II.



Chaplain Opsal

Idea behind the the feature is to supply answers to spiritual problems and questions which you may have in mind. In this way, we hope to render a service through the MF which may not be available to you in any other form. Of course, any Lutheran chaplain will be happy to talk with you personally about any problems. For those of you without this opportunity, we invite you to write.

Chaplain Opsal is president of the Lutheran Bible Institute, Minneapolis.

Prayer Room in Capitol Approved by Congress

THE SENATE has voted unanimously to join the House in establishing a prayer and meditation room in the United States Capitol in Washington, D. C.

The room will be situated below the Capitol dome, just off the main rotunda. It will be about equally distant from the floor of the House and the Senate.

This is the first time in the 154-year history of the Capitol building that Congress has designated such a prayer room

Rep. Brooks Hays (D-Ark.) and Sen. A. S. (Mike) Monroney (D-Okla.) jointly sponsored the resolution to create the prayer chamber. Since it was a concurrent resolution, the measure does not require President Eisenhower's signature.

In a joint statement, the two sponsors stressed that the resolution had been adopted without any outside pressure on Congress.

"We felt from the beginning that passage of the resolution should come only from the members' personal convictions," they said. "Our nation should get a life from this evidence of renewed interest in religion, prayer, and meditation."

They emphasized that the room will be "a place of retreat for members who seek help from that Power outside themselves."

The resolution made clear that the room will not be available for any formal worship services or assemblies.



GI's of the First Battalion at Fort Monmouth, N. J., study a "prayer reminder" placed on their mess-table. The "reminder" reads: *"Each in his own words, Each in his own way; Let us remember at meal-time to thank Him for our blessings."* Army men shown, left to right: Pvt. Paul Hammann, Pvt. Harlan Frederick, Pvt. William Fortes. *(Official U. S. Army Photo)*

Senate Approves Adding 'Under God' to Flag Pledge

A RESOLUTION that the words "under God" be added to the pledge of allegiance to the flag has been unanimously approved by the Senate. The proposal was sponsored by Sen. Homer Ferguson (R-Mich.)

A similar resolution sponsored by Rep. Louis C. Rabaut (D-Mich.) is pending before the House Judiciary Committee and is expected to be reported to the floor soon.

Sen. Ferguson's resolution was amended in the Senate to make it conform with the House's version. The Senate specified that the words "under God" should follow "one nation," rather than the word "indivisible," as suggested by Sen. Ferguson.

As amended, the Pledge of Allegience would read: "I pledge allegience to the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

Lutherans Name Military Service Bureau Director

AN ARMY CHAPLAIN has been named secretary of the National Lutheran Council's Bureau of Service to Military Personnel. He is the Rev. Engebret O. Midboe, 38, a pastor of the Evangelical Lutheran Church, who assumed his new duties in Washington, D. C., on June 1.



Chaplain Midboe

For the past three years, Mr. Midboe has been on active duty in the chaplaincy of the U. S. Army, serving as chief of reserve chaplains at First Army headquarters on Governor's Island, N. Y. He also served overseas for two years during World War II.

Chaplain (Capt.) Midboe succeeds Dr. Gynther Storaasli, a former Army chaplain, who headed the NLC bureau from June, 1948, through March, 1954. Col. Storaasli, who retired from the Army in 1948 after nearly 30 years of service, is now director of the newly-organized military chaplaincy commission of the Evangelical Lutheran Church in Minneapolis, Minn.



Chaplain Storaasli

Shortly before he was offered the NLC post, Chaplain Midboe had signed for another tour of duty abroad, but his request for separation from the service as of June 1 was granted by the Adjutant General's Office to permit him to accept the position with the Council.

The Bureau of Service to Military Personnel supervises a spiritual ministry for Lutheran men and women in the Armed Forces. It also maintains contacts with NLC chaplains, furnishing them with literature and supplies. It also acts as a clearing agency for endorsement of chaplains from NLC member bodies for service in the Army, Navy or Air Force.

WCC Leader Sees No Difficulty Over Iron Curtain Delegates to Evanston

DELEGATES of Churches in Communist-ruled countries are expected to have little difficulty in obtaining American visas to attend the Second Assembly of the World Council of Churches in Evanston, Ill., Aug. 15-31, according to Dr. W. A. Visser 't Hooft.

The State Department has shown "good will and a positive attitude" in dealing with the matter, Dr. Visser 't Hooft, the WCC's general secretary, said on arriving in New York from Geneva to make final preparations for the conclave.

He predicted that the Assembly will be attended by delegates from churches in Hungary, Czechoslovakia, Poland and East Germany.

Dr. Visser 't Hooft added, however, that the governments of these countries will issue passports to very few delegates. The aggregate of Iron Curtain delegates, he said, will be a tiny percentage of the total number of official church representatives at Evanston.

The WCC leader discounted a charge made in American Legion circles that the admission of some Assembly delegates to this country would threaten American security.

On this question, he lauded the position taken by the *Chicago Tribune*, which said editorially that "the danger to our security from the Evanston meeting is far less than the benefits it should bring as a witness to the common loyalties of Christians throughout the world."

"It is possible," the *Tribune* said, "that some of the visitors from Soviet-controlled countries may be heartened to carry on against the oppression of religion in their homelands. At least they will be able to see what happens in a country that believes in freedom of religion," the paper added.

While emphasizing that the Evanston deliberations will be a "positive Christian testimony" rather than a stand "against Communism," Dr. Visser 't Hooft said that such testimony represents a challenge to "totalitarianism of any sort." He described the Assembly as "a unifying factor" in current international life.

He said he was "encouraged" by the Assembly's prospects. Preparatory meetings held in all parts of the world have revealed an "immense interest" in the gathering, he said.

Assembly Tickets Scarce As World's Series Ducats

TICKETS to the Second Assembly of the World Council of Churches at Evanston, Ill., next month, are already as hard to come by as ducats for a World's Series baseball game.

By June 1, all of the 33,000 tickets for public sessions of the Assembly had been snapped up, according to WCC officials in New York.

Those holding tickets will be able to attend any of 11 plenary sessions in Northwestern University's McGraw Hall, where the Assembly will be held.

Ticket restrictions do not apply to the Ecumenical Festival of Faith, to be held the evening of Aug. 15 in Soldier Field, Chicago, which has a seating capacity of 100,000.

Reach All-Time High In Bible Distribution

DISTRIBUTION of Scriptures in the United States increased by 140% over the past five years and reached an all-time high during 1953 of 9,726,391 volumes, the American Bible Society was told at its 138th annual meeting in New York.

In 1948, a five-year program was adopted to double the domestic distribution of Scriptures, which then amounted to 4,047,915 volumes. In 1953, the goal was met and exceeded by 40%.

Of the total number of volumes distributed in the U.S., 509,298 were whole Bibles, 815,732 were Testaments, and 8,401,361 were portions of the Bible. In addition, chaplains distributed 1,301,145 Scriptures to members of the Armed Forces and veterans.

Eleven Lutheran church bodies contributed $120,189 in direct gifts to the American Bible Society in 1953, nearly 17% of a record total of $785,897 received by the Society from about fifty Protestant denominations.

JULY, 1954

A Mighty FORTRESS

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Mailed by:

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Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).
Fort Benning; 3440 ASU, TIC; Chaplain (Capt) Paul E. Klett, (ULCA).

ILLINOIS: Scott AFB; Hq., ATRC; Staff Chaplain, Chaplain (Col) Palmer P. Pierce, (ULCA).

IOWA: Sioux City AFB; Hq. 521st Air Defense Grp., Office of the Chaplain; Chaplain (Maj) John J. Deutschlander, (ULCA).

KANSAS: Fort Leavenworth; 5025 ASU; Branch USDB; Chaplain (Capt) Milton E. Berg, (Aug).
Smoky Hill AFB; 802nd Air Division; Chaplain (1stLt) John Steen, (LFC).

KENTUCKY: Fort Knox; Comb.at Command "B," 3rd Armored Div.; Chaplain (Capt) John D. Roth, (ULCA). Armored Center Chaplain's Section, 2128 ASU, Chaplain (Capt) John Strube, (ULCA).

LOUISIANA: Barksdale Air Force Base; Hq. Sq. 805 ABG; Office of the Chaplain, Chaplain (1stLt) Ralph Reidesel, (ULCA).

MARYLAND: Aberdeen Proving Grounds; 2151 ASU, Hq. & Hq. Det. (SC), Ordnance Corps Hqrs., Chaplain (LtCol) John R. Strevig, (ULCA). 2151 ASU, Chaplain (Capt) Auburn F. Bowers, (ULCA).
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MASSACHUSETTS: Fort Devens; 1170 ASU, Station Complement; Chaplain (Maj) John R. Bender, (ULCA).
Cambridge; Harvard University, NROTC Unit, Professor of Naval Science, Chaplain (Lt) Ross H. Trower (UCLA).

NEW HAMPSHIRE: Grenier Air Force Base; Hq. 1610 Air Transport Group, Chaplain (Capt) Lowell W. Koch, (ALC).

NEW JERSEY: Fort Dix; Hq. & Hq. Co., 271st Inf. Regt., Chaplain (1stLt) Ian F. Tarbet, (ULCA).

NEW MEXICO: Albuquerque; Sandia Base; 1090th Sp. Rept-Gp.; Chaplain (1stLt) Henry H. Hafermann, (ALC).

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Fort Totten; Post Chapel, Chaplain (Maj) William L. Clewell, (ULCA).
Mitchell Air Force Base; Hqrs., Continental Air Command; Chaplain (Maj) John H. K. Miller, (ULCA).
Sampson Air Force Base; 3650th Military Wing, Office of the Chaplain; Chaplain (Capt) Hugo G. Schmidt, (ALC); Chaplain (1stLt) Ray H. Saathoff, (ALC).

NORTH CAROLINA: Camp Lejeune; Camp Chaplain's Office, MCB; Chaplain (LtCdr) Robert J. Schneck, (ULCA). U.S. Naval Hospital; Chaplain (LtCdr) Frank R. Morton, (ULCA). Second Marine Division, FMF, Hq. 2nd Service, Chaplain (Ltjg) Paul F. W. Pieper, (ULCA).
Fort Bragg; 82nd Airborne Division; Chaplain (1stLt) Richard Combs, (ELC); 981 Eng. Const. Bn., Chaplain (1stLt) James R. Hayes, (ULCA).

OKLAHOMA: Altus Air Force Base; Hdqrs. 96th Air Base Group; Chaplain (1stLt) Richard D. Trapp, (ALC).

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SOUTH DAKOTA: Ellsworth AFB; 28th Air Base Group; Hq. & Hq. Sq.; Chaplain (Maj) Albert H. Mattheis, (ALC).

TENNESSEE: Memphis; Naval Air Station; Chaplain (Lt) Clarence C. Bachmann, (ULCA).

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Sheppard Air Force Base; 3750th Tech. Tng. Wg.; Chaplain (1stLt) George C. Saffron, (ALC).
Webb Air Force Base; 3560 Pilot Tng. Wg.; Chaplain (1stLt) Francis E. Jeffrey, (ELC).
Wolters Air Force Base; 1901 Eng. Avia.Bn.; Office of the Bn.Chaplain; Chaplain (1stLt) Carroll N. Anderson, (ELC).

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Fort Monroe; O.C.A.F.F.; Chaplain (Col) Harold H. Schulz, (ALC).
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Portsmouth; Norfolk Naval Shipyard; Chaplain (LtCdr) Charles F. Holland, (ULCA).
Quantico; Marine Corps Schools; Chaplain (Lt) Thomas B. Uber, (ULCA). Post Chapel; Marine Corps Schools; Chaplain (LtCdr) Walter J. Vierling, (ULCA).
Yorktown; U.S. Naval Mine Depot; Box 111; Chaplain (Lt) Eugene S. Swanson, (Aug).

WASHINGTON: Bremerton; U.S. Naval Hospital SOQ, Chaplain (Ltjg) Reuben Sorensen, (ELC). Fort Lewis; 44th Infantry Division, Hq. 130th Regiment, Chaplain (1stLt) Erwin H. Knitt, (ALC). 44th Infantry Division, Hq. 123rd Regt., 2nd Bn. Chaplain (1stLt) Donald P. Mosling, (ULCA).
Seattle; U.S. Naval Sta., Bldg 267; Chaplain (LtCdr) Edwin W. Andrews, (ULCA).

WYOMING: Frances E. Warren AFB; 3450th Tech. Trng. Wing; Chaplain (1stLt) Richard C. Roth, (ULCA).

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Fleet Post Office, New York, N. Y.:

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APO 46; Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
APO 111; Hq. 112th Inf. Rgt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
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APO 102; Hq. KMAG; Chaplain (LtCol) Harry F. Coder, (ULCA).
APO 187; 4930 Test Support Group; Chaplain (1stLt) Donald Fallon, (ALC).
APO 201; Hq. 8th Engr. (C) Bn., Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 239; Hq. 6332 A B Group, Chaplain (1stLt) Edward L. Gard, Jr., (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 6319 Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 358; Hqs. 4th Ord. Bn., Chaplain (1stLt) Wallace A. Larson (ELC). Hqtrs. First Corp Arty., Chaplain (1stLt) Frank O. Vavrin, (ULCA).
APO 712; Hqtrs. Tokyo Ordnance Depot, Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 901; 58th Fighter-Bomber Wing, Chaplain (1stLt) Richard F. Poock, (ALC).
APO 925; Hq. Far East Air Force, Chaplain (Col) Cecil L. Propst, (ALC).
APO 929; 802nd Engr. Avn. Bn.; Chaplain (1stLt) Howard B. Franzen, (LFC). 6160 Air Base Wing, Chaplain (Capt) Henry E. Boehm, (ULCA).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Baikan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson (Aug).
APO 958; Hq. U.S. Army, Pacific, Chaplain (Col) J. H. August Borleis, (ULCA).
APO 973; 91st Military Police Battalion; Chaplain (Maj) Donald W. Helm, (ULCA).
APO 994; 528th AC & W Gp.; Chaplain (1stLt) Robert F. Gibson, (ALC). Hqs. Sq., 35th Fighter-Interceptor Wing; Chaplain (Maj) Olaf G. Helland, (LFC).
APO 1055; 8167th Army Hospital; Chaplain (Maj) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

ARMY: Chaplain (Capt) Judson Crary, (ELC); Chaplain (Maj) Gustav F. Duhrkop, (ULCA); Chaplain (Capt) Bertram C. Gilbert, (ULCA); Chaplain (Maj) Frank E. Heisel, (ULCA); Chaplain (Capt) Reginald J. Huebner, (ALC); Chaplain (LtCol) David E. Kinsler, (ULCA); Chaplain (Maj) George D. Laird, (ULCA); Chaplain (1stt) John Larsgaard, (ELC); Chaplain (Capt) Luther R. Livingston (Aug); Chaplain (Capt) James W. Miller, (ULCA); Chaplain (Maj) Arnold W. Rogust, (ALC); Chaplain (Capt) Hiram W. Trostel, (ULCA); Chaplain (1stLt) Richard D. Vangerud, (ELC); Chaplain (Col) John O. Woods, (ULCA); Chaplain (1stLt) Merlin T. Zimmerman, (ULCA).

NAVY: Chaplain (Ltjg) Robert W. Keifer (ULCA).

AIR FORCE: Chaplain (1stLt) Paul R. Kilde, (ELC).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," July, 1954

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.

*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. W. R. Morgan, Trinity, NLC, E. 10th St. at Isabel Ave.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace, 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, Gentry Hotel, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L. Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AFB; Naval Base; Rev. I. B. Tweet, NLC, Our Redeemer, Doris Ave. & "F" St.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Fort Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. N. C. Ellermann, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB, Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Center, 523 Eleventh St., N.W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
*Panama City; Tyndall AFB; Lutheran Parish Center; Rev. E. Schack, Mo., Trinity, W. 11th and Balboa Sts.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole, NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: Indianapolis; Ft. Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AFB; Ft. Riley; Lutheran Parish Center, Topeka Lutheran School, 7th & Roosevelt Sts.
Wichita; Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC, Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz, Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson & Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St.
St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB, NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
*Long Branch; Fort Monmouth; Lutheran Parish Center; Rev. F. H. Bartelt, NLC, Reformation, Broadway and Locust Sts.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
*Jacksonville; Camp Lejeune; Lutheran Parish Center, Highway 24, former VFW building, Rev. T. C. Plexico, NLC.
New Bern; Cherry Point; NLC St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Phoenixville; Valley Forge Gen. Hosp.; Rev. S.t. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WILI 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

GERMANY: Kaiserslautern; Rev. C. M. Sitler, NLC, Service Pastor, LWF, APO 757, c/o P.M. New York, N. Y., (Temp. address).

HAWAII: Honolulu; Rev. J. Fincher, NLC, P. O. Box 6166.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn, 1836 Kichijoji, Musashino-shi. Services: Lutheran Center, GHQ Chapel Center.
*Yokosuka; Lutheran Service Pastor, Rev. W. M. Daubenspeck, Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engelstad, (ELC); Air University, Chaplain (LtCol) Herman E. Knies, (ULCA).

ARKANSAS: Camp Chaffee; 5th Armored Division, Hq. Combat Command "A", Chaplain (1stLt) Howard H. Schaar, (ULCA). 5th Armored Division, Chaplain (1stLt) David M. Johansson, (Aug).

CALIFORNIA: Beale Air Force Base; Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Box 975, Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, Headquarters Company, Chaplain (Ltjg) Jack H. Zoellner, (ULCA).
Camp Stoneman; 312 Replacement Group, Chaplain (Maj) Earl J. Johnson, (ULCA).
Coronado (San Diego 55); U.S. Naval Amphibious Base, Chaplain's Office; Chaplain (LtCdr) George R. Brosuis, (ULCA).
Fort Mason; POE San Francisco; 9206 TSU-TC; Chaplain (LtCol) Erwin T. May, (ULCA); Fort Mason, POE; 314 Warehouse "C", MSTS Pacific Area, c/o Staff Chaplain's Office, Chaplain (LtCdr) James R. Spaid, (ULCA).
Hamilton Air Force Base; P.O. Box 412, Chaplain (Maj) Voigt M. Sink, (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Air Station; Office of the Chaplain; Chaplain (Ltjg) Raymond H. Farness, (ELC). U.S. Naval Hospital; Senior Chaplain, Chaplain (Cdr) Dewitt E. Wright, (ULCA).

COLORADO: Camp Carson; 31st Division, Office of the Chaplain, Chaplain (Capt) Percival C. Lovseth, (ELC).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); U.S. Naval Air Station; Anacostia; Chaplain LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Department of the Air Force, Office, Chief of Chaplains, Chaplain (Col) James F. Patterson, (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).



Lutheran
GIRL OF THE MONTH

JUNE's "Lutheran Girl" is vivacious Miss Maxine Buechler, 18, Servicemen's Corresponding Secretary for St. Stephen's (ALC) Lutheran Church, Chicago, Ill. In addition to writing to GI's from the parish, Maxine is a Luther League leader, sings in the choir and teaches Sunday School. Pfc. Roger Bleck, stationed at Ft. Lewis, Wash., says Maxine is a sophomore at Chicago Teachers College.

DATES TO REMEMBER —

Pentecost, Father's Day

On June 6 is a very special day in the Church year—Pentecost, the birthday of the Christian Church, the anniversary of the gift of the Holy Spirit.

We'd also like to remind you that June 20 has been set aside as "Father's Day" this year. Don't forget to send your Dad a special greeting!

A Mighty FORTRESS

VOL. IV NEW YORK, N. Y., JUNE, 1954 NO. 2

UN Secretary-General Stresses Spiritual Needs

SECRETARY-GENERAL Dag Hammarskjold of the United Nations told more than 100 editors of Protestant publications recently in New York that the UN "needs the inspiration and support of those who represent the great communions of the spiritual world."

Welcoming the Associated Church Press, Mr. Hammarskjold stressed a "spiritual approach" to world problems which he said was a "common aim" of the churches and the United Nations.

The Secretary-General repeatedly referred to the "common aims" of religion and the UN in his brief talk. He said that because of these mutual goals "the churches have a special responsibility to understand the United Nations."

He defined the UN as a "secularized church to bring about peace and understanding."

Member papers of the Associated Church Press have a total circulation of 7,000,000, reaching an estimated audience of 20 million readers. Eleven Lutheran publications are members of the ACP.

New Lutheran Service Book Seen as Major Factor to Promote Lutheran Unity

THE SERVICE BOOK and Hymnal which has been in preparation for nearly a decade by the eight general bodies associated in the National Lutheran Council "will be a powerful factor in promoting the essential unity and the spiritual vigor of the Lutheran Church in America."

This is the prediction of Dr. Luther D. Reed of Philadelphia, chairman of both the Commission on the Liturgy and the Commission on the Hymnal, as he announced that "under favorable conditions" the new book of worship may be expected from the press near the end of 1955.

"Experience teaches that common work and common worship unites churches of a common faith," he said. "The National Lutheran Council demonstrates the fact that several Lutheran churches in this country can work together. The new Service Book and Hymnal will show that these same churches can worship together."

The Service Book and Hymnal will actually be a two-volume work of more than 1,000 pages in a single binding.

The Liturgy will be somewhat fuller than the forms in any of the Service Books now in use in the cooperating churches. It will contain an enlarged selection of Psalms, many new collects and prayers and additional occasional services. Three entirely new and complete musical settings will enrich this first section of the Book.

The second section, the Hymnal, will contain 605 hymns, with about 625 tunes. The latter will comprise a rich collection of the finest Plainsong melodies, many German and Scandinavian chorales, French church tunes, Swiss, English and Scotch psalm tunes, English, Scotch, Welsh and American hymn tunes and approved folksongs from many nations. Lutheran composers now living in America will be represented by about 25 original hymn tunes.



THE MEDITATION and Prayer Room at United Nations headquarters in New York City was visited by more than 40,000 persons last year. The prayer chamber is a triangular room, draped from ceiling to floor with off-white fiberglass curtains and carpeted in olive green. Twenty-five chairs are arranged in five rows. In front is a pedestal surmounted by a flower-filled shallow bowl, with the UN banner on a gilt standard standing nearby. *(RNS Photo)*

"Luther" Bests "GWTW" In German Premiere

OVER 55,000 Germans saw "Martin Luther" during the first three weeks of its run in Hannover, following its premiere showing in Germany. "Luther" proved a greater attraction than "Gone With The Wind," which had to run for four months in Hannover to draw 100,000.

People came to see "Luther" from the surrounding countryside as well as from Hannover itself, and among the 55,000 who saw the film were 29,000 secondary school pupils.

LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Evanston Assembly Theme Analyzed by Dr. Fry

AN ANALYSIS of the theme of the World Council of Churches Second Assembly—"Christ—the Hope of the World"—has been made by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is also vice-chairman of the WCC's Central Committee.

The Assembly will be held this summer on the campus of Northwestern University, Evanston, Ill., August 15-31.

By having a "doctrinal theme," Dr. Fry said, "we are going to prove to ourselves and to the world that our fellowship is strong enough to examine fundamental doctrines of faith about which we are not as yet agreed."

"In so doing," he added, "we will at Evanston demonstrate to the world our maturity. This theme comes at precisely the time when the world is thinking in terms of a violent end. We are offering something to replace thermonuclear eschatology. The question is not will we be blown to smithereens, but will we be blown into Kingdom Come?"

"Christ—the Hope of the World," he continued, "echoes the urgency of our times. With life going faster and faster, we can no longer believe that we have forever to accomplish the task of Christianity."

This urgency, Dr. Fry said, will create new perspectives. "It points up, for instance, the absurdity in thinking in terms of race at the moment of eternity," he said.

Dr. Fry explained that another effect of the Assembly's theme will be "to make thinking about the substance of the Christian faith popular. Such an exhilarating experience," he said, "might even become a life-long habit."

He warned against people expecting the Assembly to be "something it isn't intended to be." He pointed out that the Assembly will necessarily reflect the wide diversity of those who attend it.

"If all the delegates were alike," he said, "the World Council would be a misrepresentation of the 20th Century."

"Delegates from very old and feeble churches will sit alongside those from the very young churches who are living in the future," he said. "There will be a contrast between State Churches and minority Churches. Some of the delegates will have their passages paid for by their governments, and they will not be ashamed of that."

"On the other hand, representatives of minority Churches will, in some instances, be concerned with survival of Protestantism in their countries. Delegates from conservative Churches will mingle with those from liberal ones."

Dr. Fry noted a "tremendous advance since Amsterdam," where the WCC held its first Assembly in 1948. Then, he said, it was primarily individuals working together to promote the ecumenical movement. But since then, he said, the Churches themselves have assumed the task.

The ULCA leader said that the many scheduled pre-Assembly denominational study sessions on the Assembly (such as eight being held this summer by the National Lutheran churches are preparing for the Evanston meet-Council) show with what seriousness the ing.



PRETTY Taina Elg, a Finnish Lutheran ballerina under contract with MGM, shown here with Lionel Barrymore, was standing ready in Hollywood last March to accept "Oscars" in behalf of the Luther film, if it would have won in balloting by the Academy of Motion Picture Arts and Sciences. Taina (pronounced ty-nah) says she loves to cook Finnish dishes. ("Martin Luther" was nominated for "Oscars" in two categories.) *(MGM Photo)*

ELC Sells Home Mission 'Trust Certificates'

THE EVANGELICAL Lutheran Church has speeded up its program for building new churches by going into the financial investment business.

For more than a year now, the Church has been selling "home mission trust certificates," and putting the capital into buildings for new parishes. Response to the procedure, church officials say, has been "gratifying beyond expectations."

In 16 months, the idea has netted the ELC about $1,250,000 to add to its regular church extension fund, and this money has made it possible to help congregations build more than 20 new churches.

The ELC does not believe in loading down a new congregation with an impossible building debt. Church leaders think it is better business to get a new church launched well with an adequate building and a little help on operating expenses at the start. Then the congregation is expected to take over and pay for its church in a systematic way.

The trust certificates are purchased in amounts of $100 or more. They earn 3% interest annually after three years (slightly less the first two years).

Congregations pay 4% interest on the money they borrow for building. The other 1% is used for costs of operating the program. As loans are repaid by congregations, the money is lent to other congregations.

The extra income has made it possible for the church to plan a 1954 building program which will cost between $1,700,000 and $2,000,000. Cost of a single new church building averages $60,000.

Second Glance

★ Membership in the United Lutheran Church in America reached a record high of 2,143,020 during 1953, an increase of 2.6% over the previous year, it was announced by Dr. F. Eppling Reinartz, ULCA secretary.

★ Televised advertising showing persons pouring, drinking or opening containers of alcoholic beverages would be made a federal offense under a bill introduced in the House by Rep. Homer Budge (R-Idaho). A fine of no more than $1,000 and imprisonment for not more than a year would be imposed for violations. Rep. Budge said many parents strongly object to the effect of such advertising upon morals of youth.

★ A translation of the New Testament in modern colloquial Japanese appeared in Tokyo last month. Published jointly by the American, British and Japan Bible Societies, the new version was undertaken because of vast changes in the Japanese language since the war.

★ Unless the Bible is given a place in the home "no less prominent than the TV set," America is in danger of losing the cold war, according to Clifford F. Hood, president of the U. S. Steel Corp. He said, "Christianity and freedom are inseparable," urging a return to Bible Study to avert loss of individual liberty in this country.

★ The Hippocratic oath, the promise doctors make to stick by the ideals of their profession, doesn't mean a thing without an education that includes God, according to Dr. E. J. McCormick, president of the American Medical Association. He urges moral and spiritual training in medical and pre-medical education.

★ The number of Roman Catholics who joined United Lutheran Church in American congregations in 1952 was four times as great as the total of ULCA members lost to Catholicism that year, it was reported by Dr. F. Eppling Reinartz, ULCA secretary. He said the figures "go far to support" a recent estimate by *Christian Herald* magazine that 4,144,366 Roman Catholics had become Protestant church members in the past ten years.

★ Some 70,000 trained visitors made the rounds of 150,000 homes of 490,000 Augustana Lutheran Church members last month, to "tell the story" of Augustana missions and receive pledges for missionary extension. Goal was $2,000,000.

★ Officials of the German Evangelical Church Day movement have denied they made any kind of political pledge in return for permission to hold their big annual rally of Protestant laymen at Leipzig, in the Soviet Zone, July 7-11. A Soviet German news report created the impression that the Church had "bought" Communist approval for the rally by accepting certain political conditions.

★ Neva Jane Langley of Lakeland, Fla., "Miss America" of 1953, says that the Christian training she received from her parents has enabled her to withstand the temptations confronting a beauty queen. She said she regards the "crown of righteousness" she hopes to gain for living a Christian life as "far more precious" than the one she won at Atlantic City.

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NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," June, 1954

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MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
*Jacksonville; Camp Lejeune; Lutheran Parish Center, Highway 24, former VFW building, Rev. T. C. Plexico, NLC.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Phoenixville; Valley Forge Gen. Hosp.; Rev. S.L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D"
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 31,5 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WILl 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. J. Fincher, NLC, P. O. Box 6166.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn, 1836 Kichijoji, Musashino-shi. Services: Lutheran Center, GHQ Chapel Center.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engeistad, (ELC); Air University, Chaplain (LtCol) Herman E. Knies, (ULCA).

ARKANSAS: Camp Chaffee; 5th Armored Division, Hq. Combat Command "A", Chaplain (1stLt) Howard H. Schaar, (ULCA).

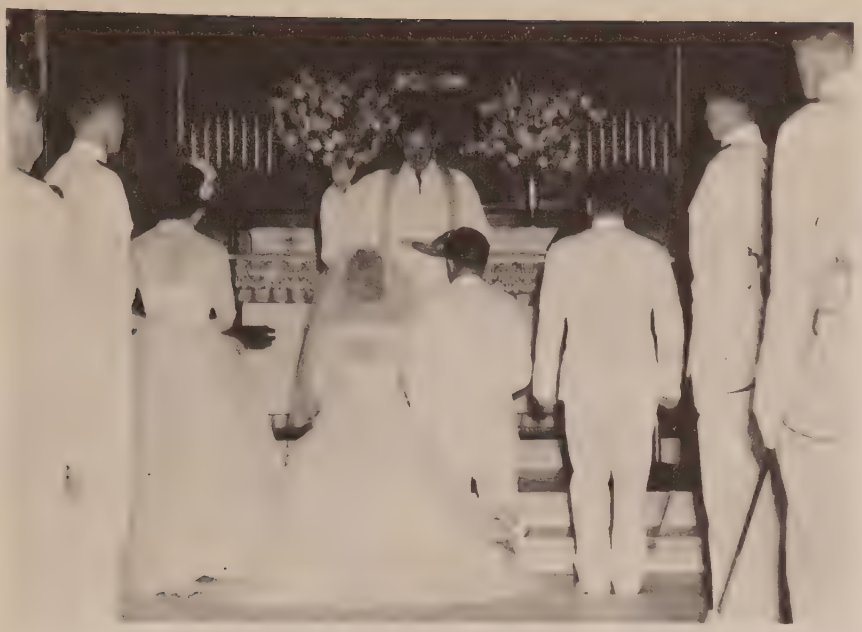
CALIFORNIA: Beale Air Force Base; Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Box 975, Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, Headquarters Company, Chaplain (Ltjg) Jack H. Zoellner, (ULCA).
Coronado (San Diego 55); U.S. Naval Amphibious Base, Chaplain's Office; Chaplain (LtCdr) George R. Brosuis, (ULCA).
Fort Mason; POE San Francisco; 9206 TSU-TC; Chaplain (LtCol) Erwin T. May, (ULCA); Fort Mason, POE; 314 Warehouse "C", MSTS Pacific Area, c/o Staff Chaplain's Office, Chaplain (LtCdr) James R. Spaid, (ULCA).
Hamilton Air Force Base; P.O. Box 412, Chaplain (Maj) Voigt M. Sink, (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Air Station; Office of the Chaplain; Chaplain (Ltjg) Raymond H. Farness, (ELC). U.S. Naval Hospital; Senior Chaplain, Chaplain (Cdr) Dewitt E. Wright, (ULCA).

COLORADO: Camp Carson; 31st Division, Office of the Chaplain, Chaplain (Capt) Percival C. Lovseth, (ELC).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); U.S. Naval Air Station; Anacostia; Chaplain LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Department of the Air Force, Office, Chief of Chaplains, Chaplain (Col) James F. Patterson, (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).
Fort Benning; 3440 ASU, TIC; Chaplain (Capt) Paul E. Klett, (ULCA).



LUTHERAN CHAPLAIN (Lt.) Marshall E. Brenneman (ULCA) officiated at this wedding in the Naval Academy Chapel last June at Annapolis. Many new officers are married shortly after the annual graduation exercises. Traditionally, the newlyweds walk out of the chapel under an arch of swords held by the new officer's classmates. *(Official U. S. Navy Photo)*

Holy Communion and the Wedding Service

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN
Marine Corps Air Station, Miami, Fla.

PRACTICALLY every pastor and chaplain has heard the remark after officiating at a wedding, "It didn't take long," or, "I expected a longer service."

Many times we have the feeling that there isn't enough to the service; it should have more time for contemplation, be more impressive. The wedding service itself is beautifully written, so we would not change that.

During generations past, the practice was to have a wedding sermon which served a fine purpose, unless the pastor talked too long. Other than that, we perform the service in an average of five minutes, hoping to make it significant for eternity.

The question arises, "What can we do to make this very important service of greater value spiritually, to the bridal party as well as creating a deeper impression on the congregation?"

The answer is the inclusion of Holy Communion into the wedding service. The symbolical meaning behind it is perfect, and the spiritual value is of greatest importance.

As we counsel with our young people, we stress the commands of God in relationship to purity and sanctity in marriage. We impress the fact that in marriage two people become "one" if it is to be a perfect union.

However, in these days, the attitudes of the world seek to weaken and destroy every teaching of the Church concerning the high virtues in marriage. Virginity is not expected; extramarital relations are accepted and divorce is easily condoned.

These tendencies must be uprooted at the time of marriage, even before, if we are to preserve our extraordinary way of family life in this country.

It is felt that most couples respond to the spiritual value in having the Sacrament during the wedding. The doctrinal approach is sound. Here, we have a man and a woman who seek the blessing of God in marriage. They want to begin their marriage on the very best premise by coming to the Church.

However, we readily admit that as bridal couples come before the altar, there may be attitudes of sin already performed or contemplated, which cannot but cast a blight on the very threshold of the union.

We can best serve our people at this point by offering to them as they kneel for the marital blessing the opportunity to commune with Christ, asking and receiving the entire forgiveness of sins, and thereby entering into the state of matrimony in the most perfect condition possible.

There is also the fact that as they become "one" with Christ spiritually, that they will have the highest possibility of becoming "one" spiritually with each other.

The mechanics or procedures in giving the Communion have much to offer. Sharing the "love feast" with Christ answers the couple's most urgent need. Drinking from the same Chalice demands concentration by the communicant on the seriousness of the service. There is a release of tension on the part of the bridal couple, and the true sense of what they are doing pervades their minds.

It can be suggested that the exhortation, confession and absolution by given by the pastor during the counselling period. Then, during the wedding, the actual communion service can readily be adapted.

In the practice of this procedure, the expressions from the participants have been so unusual that the method can be highly recommended as a means to greater pastoral service.

LET'S FACE IT —

Sinning Made Sinful

"Every one who commits sin is guilty of lawlessness." (I John 3:4).

THERE'S a bit of vicious philosophy prevalent among military personnel to the effect that marriage vows do not count on the other side of the International Date Line.

This is about as ridiculous as the manifest attitudes of many which proclaim that God doesn't exist in the Orient, or that He can't see in the dark, and therefore, "Anything goes."

The curse of the modern age is not only that sinning is made simple, but that it is no longer accounted as sinful.

The moment that God begins to have His way in your heart, that moment sin becomes sinful. It rises up before you like some hideous ghost out of the past. It strikes terror into your heart; it numbs and paralyzes; it blots out your sun and leaves you in a stifling darkness.

It is then that your sin begins to appear before you as it has always appeared before God, and you begin to see how it has estranged you from your Creator.

It is when sinning is made to appear sinful that your heart is being readied for its redemption from sin. You then see its awful grip upon you and its horrible consequences. You seek release and forgiveness. You confess it; Christ bears it, and *"the blood of Jesus cleanses us from all sin."*

"Every one who commits sin is guilty of lawlessness." Whoever breaks the law and becomes "lawless" pays the penalty, and the *"wages of sin is death."*

Beware in that moment that sinning begins to appear less sinful. You then are beginning to drift away from God!

Leslie F. Brandt, Service Pastor
Yokosuka, Japan.

Editor's Mail Bag

"Job Well Done"

Sir: I have been a reader of *A Mighty Fortress* for some time now, ever since I entered the service some 17 months ago, and I want to take time out to congratulate you on the fine paper that you put out.

The men and I in the Company always look forward to getting our copy of the MF which our church has been sending us regularly each month. Thanks again for a job well done.

Pfc. Richard Muller
226th Signal Svc. Co.
APO 234, c/o PM, San Francisco.

"Passing the Word"

Sir: I've been receiving MF now for three years, through my home church, St. John's Lutheran, Rochester, N. Y. I'm passing the word around to the other men on our ship to ask their churches to send the MF to them.

Keep up the good work and keep on sending the MF to me and other men in the Armed Forces. I like those Lutheran Girls of the Month!

Robert G. Kubitz, BT3
USS Tappahannock (TAO-43)
Fleet Post Office, New York.

Excuse Us, Please!

Sir: In your May "Girl of the Month" write-up you placed Bethany Lutheran Church, Schenectady, N. Y., in the ULCA fold. We are an Augustana congregation.

(Rev. John E. Nelson)

Lutherans Plan Joint Refugee Service Agency

THE NATIONAL Lutheran Council and the Lutheran Church-Missouri Synod have combined forces to help bring refugees to the United States under the 1953 Refugee Relief Act.

A new agency, Lutheran Refugee Service, has been set up to operate the joint program. Dr. Cordelia Cox, director of the NLC's Service to Immigrants, is in charge of the agency.

Church bodies participating in the National Lutheran Council include: American Ev. Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, Suomi Synod, United Ev. Lutheran Church, and United Lutheran Church in America.

Lutheran Named Commandant Ft. Slocum Chaplain School

CHAPLAIN (Col.) Luther W. Evans (ULCA) has been appointed as new commandant of the Armed Forces Chaplain School, Fort Slocum, N. Y. He succeeds Chaplain (Col.) Joseph R. Koch, who is retiring.

Chaplain Evans, a native of Annville, Pa., was graduated from Gettysburg College and Seminary. Ordained in 1928, he entered the military chaplaincy in 1934.

Chaplain Evans recently returned from Korea where he served as chaplain of the U. S. Eighth Army. Under his leadership, American servicemen in Korea launched many relief projects for needy Korean civilians.

Celebrate 179th Year of U. S. Army Chaplaincy

THE 179TH anniversary of the U. S. Army Chaplaincy will be celebrated on July 29.

Legal origin of the chaplaincy is found in a resolution of the Continental Congress, dated July 29, 1775. It provided that the pay of chaplains should be $20 per month.

From this humble beginning, the chaplaincy has grown into the present-day organization of more than 1,400 clergymen of Protestant, Roman Catholic and Jewish faiths, who serve side by side wherever American troops are stationed. The chaplaincy is a special branch of the Army.



LUTHERAN AIRMAN William J. Stromer (right) of Marinette, Wis., has received the Soldier's Medal, the nation's highest award for heroism not involving actual contact with the enemy. Presentation was made by Col. W. S. Dawson of the air rescue service at Ashiya AFB, Japan.

Airman Stromer received the Medal for heroism in evacuating flood-stricken Japanese civilians from Kyushu flood areas. He was cited for "complete disregard for his own life and safety," plunging repeatedly into deep swirling flood waters to make rescues. *(Official USAF Photo)*

A FURLOUGH SUGGESTION —

A Visit to Holland

ANOTHER interesting European country which you should plan to visit if you are stationed nearby is Holland, the land of dikes and tulips.

About 39% of Holland's 10 million people are Protestants, including 70,000 Lutherans. Some 67 Lutheran congregations are scattered throughout the country, about half of them in four large cities — Amsterdam, Rotterdam, Utrecht and The Hague.

You'll find a friendly welcome at Castle Hoekelum, the Lutheran Center in Holland, at Bennekom, near Ede. This is a fine, romantic old building surrounded by beautiful woods, used by the Church as a youth center and for meetings and conferences.

Centrally located in the County Veluwe, Castle Hoekelum is open all year around, offering room and board for about $2.00 a day. It makes a good starting point from which to visit other places of interest in Holland.

GI's interested in further information should write to: Luthers Buitencentrum, Kasteel Hoekelum, Bennekom, Holland.

(*Next Month:* Points of Interest in France.)

Bible Study Can Be Fun and Meaningful

STUDYING the Bible can be both interesting and even fun. The trouble many fellows have is that they begin by studying difficult passages. Yet there are many sections of the Bible which are easy to understand, and which have practical application for everyday life.

One way to get help in studying the Bible is through a correspondence course from the Lutheran Bible Institute, 1619 Portland Ave., Minneapolis 4, Minnesota.

A course entitled, "Salvation Made Plain," is offered free to servicemen, and treats man's need of salvation and God's willingness to save him, forgiveness of sin, baptism, Lord's Supper, assurance of salvation, God's power to keep, victory over sin, prayer and service to the Lord.

To enroll in the course, simply wite to the above address. When you have completed and returned the first lesson, it will be corrected and sent back to you with the second lesson, and so on, until fifteen lessons have been completed.

Don't put it off! *Write today!*

JUNE, 1954

A Mighty FORTRESS

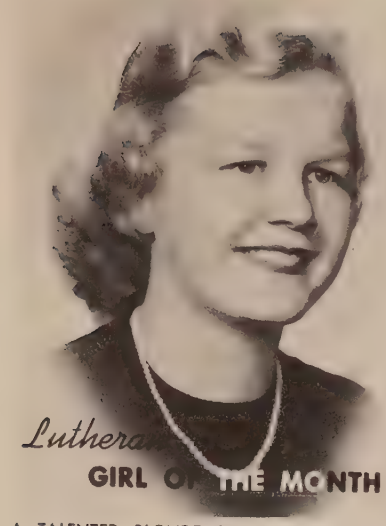
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A Mighty FORTRESS

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Lutheran GIRL OF THE MONTH

A TALENTED BLONDE from Schenectady, New York, is our Lutheran Girl of the Month for May. She is Miss Charlotte Sonnergren, 18, who plans to become a nurse after graduating from Nott Terrace High School this spring. She plays organ for services at Bethany (ULCA) Lutheran Church, and her pastor, Rev. John E. Nelson, reports Charlotte sings in the choir, plays piano and teaches Sunday School and is a Luther League leader. Her brother, Ronald, has served with the Army in Korea. *(White Studio Photo)*

"Martin Luther" Film Shown at Air Force, Army Bases in U. S.; Named for 2 "Oscars"

THEATRES at Army and Air Force bases throughout the United States are now showing "Martin Luther," and the film is also scheduled for presentation at overseas installations, according to the producers, Louis de Rochemont Associates, also distributors of the picture for Lutheran Church Productions, Inc.

The showings in 330 theaters at 205 domestic bases of the Army and Air Force, including the U.S., Newfoundland, Bermuda and Alaska, began in March, with showings at overseas installations expected to begin shortly.

"Martin Luther has proved an artistic, commercial and box office success," said Borden Mace, president of de Rochemont Associates. "It has played in more than 2,000 theaters in the United States, and therefore we felt it should be shown to our Armed Forces as well."

Lutheran GI's and airmen are urged to encourage all Protestants to see "Martin Luther" when it is shown at their camps or bases.

"Martin Luther" was one of five films nominated for two of Hollywood's prized "Oscars", out of hundreds of pictures produced in 1953.

Henry Endress, executive secretary of Lutheran Church Productions, Inc., termed the two nominations a "wonderful achievement."

"Luther" was named for "Oscars" for "best black-and-white photography" (won by "From Here to Eternity") and for "best black-and-white art direction" (won by "Julius Caesar").

During award ceremonies conducted by the Academy of Motion Picture Arts and Sciences, scenes from "Luther" were flashed across an estimated 40,000,000 TV sets over the nation, as home viewers watched the NBC network telecast of the proceedings on March 25.



PICTURED during Cherry Blossom Time in the Nation's Capitol, Washington, D.C., is the beautiful Jefferson Memorial. *(RNS Photo)*

Lutheran Service Commission Names Chaplain Sitler First Service Pastor for West Germany

THE LUTHERAN Service Commission has announced the appointment of Chaplain Carl M. Sitler (ALC) as service pastor in the Kaiserslautern area of West Germany, the first such project by the LSC in Europe.

Kaiserslautern, west of Mannheim and the Rhine River, is a city of 70,000, and it is the central point in a large military area.

Chaplain Sitler's task will be to render a spiritual ministry to Lutherans stationed in the area, plus conducting survey work and conferences with military representatives, Armed Forces chaplains and local Lutheran pastors. He is a retired Navy chaplain.

Upon completion of the survey work, if needs warrant such, a Lutheran service center will be opened under auspices of the LSC.

The Commission is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. LSC hopes to expand other work outside the continental U.S., and already operates centers in Formosa and Japan.

Chaplain Sitler has a long military record, beginning in the Army during World War I. He was commissioned by the Navy in 1931, and has served aboard the *USS Melville, New Orleans, Maryland* and *F. D. Roosevelt,* plus tours of duty ashore at Newport, R. I.; Philadelphia, Pa.; American Samoa; San Diego and Long Beach, Calif.; and Portsmouth, Va.

Before entering the Navy, Chaplain Sitler did post-graduate study at the University of Southern California and Ohio State University. He is a graduate of Thiel College, Greenville, Pa., and the Lutheran Seminary at Columbus, O. He has a son currently serving in the Navy.

Educator Says Federation, Not Union, 'Only Hope' For Real Lutheran Unity

FEDERATION, rather than union, is "the only hope for real unity" among the Lutheran churches of the United States, according to Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, O.

The Ohio Lutheran (ULCA) educator stresses that "for the Lutheran churches of America, the pattern is already established in the 36-year-old National Lutheran Council."

"A history of its accomplishments in this brief period is breath-taking," he says. "And this was done without conformity, without loss of cultural heritage, and without overbearing power.

"The areas in which further work is possible are virtually unlimited. If we will but look, we shall discover in the pattern already established the possibility of a really glorious unity.

"It will be the unity of federation, the only kind—beyond that of the presently existing communion—that I believe worth striving and praying for."

Dr. Stoughton is a former stewardship secretary of the United Lutheran Church in America, current director of its Lutheran Laymen's Movement for Stewardship, and former president of Wagner College (ULCA), Staten Island, N. Y.

New Psychiatry School Emphasizes Faith Needs

A NEW SCHOOL of psychiatric thought developing in Sigmund Freud's home city of Vienna, Austria, is based on the belief that man's urge for spiritual life is equal to, if not greater, than his drives for personal ambition and sexual satisfaction.

This was disclosed by Dr. M. Arthur Kline of Vienna University's medical faculty in an article, "We are Born to Believe," featured in the April *Woman's Home Companion.*

Dr. Kline said the leader of the psychiatric movement is Dr. Viktor Frankl, teacher of psychiatry at the university and head of the Austrian Medical Psychotherapy Society.

Dr. Frankl's belief, he said, is simply that "men and women are driven not only by sex and ambition, but also by an over-riding need for God," and that they "must overcome the modern-day notion that religion and God are not real needs and that it is 'unsophisticated' to search for a spiritual side of life."

Treatises by Dr. Frankl amplifying his theories are being introduced into medical schools, and his method into clinics for the mentally-disturbed in France, Spain, Italy, Netherlands, Germany and Argentina, Dr. Kline said, but his lessons have been overlooked in the U.S.

Dr. Frankl says that he and his followers "recognize that man is often more religious than he thinks."

"More men have laid down their lives for spiritual ideals than for sexual love," he states. "How, then, can psychiatrists logically place all their stress on sexual motivation and ignore other interests which are proven to be quite as strong?

"Psychiatrists who ignore the spiritual side of mental disorders are like doctors who pretend the patient has no body above his neck. Doctors of internal medicine agree that a physician must consider the patient's psychological condition; so must the doctor also consider his spiritual condition.

"Ours is an age of intellectual confusion with a topsy-turvy sense of values. Materialism rides high; indifferentism is in the saddle. Our time is a period of deep tragedy and acute political crisis. To take the shocks of wars and threats of war with no religious beliefs to support us is a task too great for men."

Dr. Frankl blames major emotional problems of the day on "modern suppression of our need for religion."

"Today," he says, "when most men and women have conquered their bashfulness about sexual emotions, they are increasingly troubled by their suppression of religious feelings. They are replacing sex-shyness with God-shyness.

"To deny the spiritual side of one's nature does it great violence. I have known many cases where patients who were willing to expose every detail of their sexual histories without shame became tongue-tied when I inquired about their spiritual lives.

"We can hide our innermost feelings about God from other people, but if we conceal them from our own conscious minds, we arouse conflicts in ourselves more deadly than those of the spinster of 50 years ago who denied to herself that she found men attractive."

Dr. Frankl estimates that three quarters of the people of Europe suffer from some fear of "suppression of the spiritual," which he calls "the real pathology of our age."



"MARTIN LUTHER" (right), as portrayed by British actor Niall MacGinnis, smiles as he listens to Lutheran Bishop Hanns Lilje relate the success of the film on the Reformer's life. The picture recently had its German-language premiere in Hannover. Bishop Lilje is the president of the Lutheran World Federation, embracing 52 Lutheran churches in 25 nations.

Neon Cross on Church Warns Pittsburgh Planes

An eight-foot neon-lighted cross has been put on the steeple of Union church in Pittsburgh, Pa., as a warning to low-flying planes.

The church is only about two seconds flying time from the Pittsburgh airport, and in direct line with one of its busiest runways.

The lighted cross has become popular with pilots who use it like a beacon because it can be seen all the way from the Ohio border.

"I thought it was some sort of commercial advertising at first," one pilot said. "But now most of us are using it as a guide to the field."



GENERAL James A. Van Fleet (right) inspects the first of a half-million copies of the Gospel of St. John printed in the new Korean orthography (picture-book technique with simplified Hankol spelling) by the American Bible Society. Korean Consul-General D. Y. Namkoong (left) explains that the Gospels are being sent by the Society to Korea as a gift from the American people.

(RNS Photo)

Second Glance

★ More than 4,000,000 American Roman Catholics have joined Protestant churches in the last 10 years, according to *Christian Herald,* non-denominational monthly magazine, which polled 25,000 of the 181,000 Protestant pastors in the U.S. Projecting the conversion statistics against the total of Protestant pastors, the magazine estimates there have been 4,144,366 Catholic-to-Protestant conversions since 1944.

★ An eight-cent stamp, printed in red, white and blue, is the first regular United States postage stamp to bear the motto, "In God We Trust." Issued early in April, the stamp also bears a picture of the Statue of Liberty. It is the first multicolored regular stamp of a small denomination in U.S. history. The new stamp meets a request from Congressmen that the U.S. use a religious theme on its stamps going behind the Iron Curtain to emphasize the spiritual beliefs of this country in contrast to the atheism of Communism. The eight-cent postage is used principally for international mail.



★ A color film on the life of John Wesley, founder of Methodism, has had its premiere showing in New York city. "John Wesley" was made in England for the Methodist Church by Religious Films, Ltd., of London, a subsidiary of the J. Arthur Rank organization.

★ In Poland, Warsaw's largest Lutheran church has been converted into a concert hall by Communist authorities. The church — Holy Trinity — was destroyed during the siege of Warsaw in 1939, and rebuilt through government subsidies and voluntary contributions from Lutherans in Poland, the U.S. and other parts of the world. Communist officials have removed a huge wooden cross from atop the church.

★ The Soviet Zone government has given the German Evangelical Church permission to hold its big annual rally of Protestant laymen in Leipzig, July 7-11. Permission is reportedly conditioned on Church leaders' anticipated refusal to tolerate statements or actions during the rally which support the West German government's European defense policy, or are otherwise contrary to the Soviet Zone political position. This will be the first time since World War II that the rally will convene in an East German city.

★ The American Bible Society reports that the demand for the Bible in Asia is greater than it has ever been. Asians, the Society said, are beginning to recognize that the way of faith is the way of freedom, in contrast to a way of life which is frankly irreligious.

★ The "official" periodicals of eight church bodies affiliated with the National Lutheran Council now have a combined circulation of 424,329, according to a survey made by the NLC's News Bureau. The periodicals have gained 56% since 1947, and it is estimated that they are read by more than half of the 3,064,000 confirmed members of the eight church groups.

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the Armed Forces under auspices of the Bureau of Military Personnel. National Lutheran Council: Dr. P. O. Bersell, Chairman; Dr. R. E. Tulloss, Secretary; Dr. Martin Anderson; Dr. T. F. Gullixson; Dr. August Engelbrecht; Mr. S. F. Telleen; Dr. A. G. Weng. Editor: James A. Ryberg. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. Address all correspondence to A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.

St. Louis Lays Claims to Lutheran "Center" Title

ST. LOUIS, headquarters city of the Lutheran Church-Missouri Synod, is the latest claimant to the title, "Center of Lutheranism."

Already heard from in the friendly controversy have been Chicago, New York, Philadelphia, and Duluth, Minn., in that order. Now, the *St. Louis Lutheran*, bi-weekly periodical of the Lutheran Publicity Organization of Greater St. Louis, has decided to "get in on the fun."

"The only thing that surprises us about all these claims," says the paper in a recent editorial, "is that they have been going on when everyone knows that St. Louis is the real 'center' of Lutheranism in the United States."

Noting that "accumulation of numbers doesn't make a place a center unless people look to it as such," the periodical points out that "approximately 2,000,000 Missouri Synod Lutherans look to St. Louis as their center."

St. Louis, according to the editorial, has the largest Lutheran seminary (Concordia), the largest Lutheran publishing house (Concordia), the largest audio-visual aids program of any Protestant denomination, the only Lutheran-owned radio station, and the largest and most active Historical Institute in the Lutheran Church.

The paper points out that St. Louis is also the headquarters for the largest religious radio program in the world ("Lutheran Hour"), the largest Protestant lay organization in the world (the 75,000-member Lutheran Laymen's League), and the largest television program of its kind anywhere (Missouri Synod's TV program, "This Is The Life").

And, "as a closing thought," the periodical claims that St. Louis "probably" has more Lutheran cemeteries than any other city in the United States.

"It's all nice clean fun to call Chicago, New York, Philadelphia or Duluth the 'center' of Lutheranism," the editorial concluded. "But, when you get right down to the facts, ma'am, it's really a case for St. Louis."

(*Still not heard from: Minneapolis.*)

NLC Lutherans Organize Spring Clothing Appeal

THE ANNUAL spring clothing appeal of Lutheran World Relief is being held this month, May 2-9, according to Mr. Bernard A. Confer, executive secretary of the NLC agency.

Calling on Lutherans to "demonstrate anew our concern for all His sheep," Mr. Confer said that U.S. Lutherans had gathered more than 2,600,000 lbs. of used clothing and shoes for relief purposes last fall, in response to LWR's Thanksgiving clothing appeal.

"Once again we must face the harsh fact that severe need still exists in many areas of the world," he said.

"Refugees from the Soviet Zone continue to stream through Berlin into West Germany; millions of innocent people are suffering in war-ravaged Korea; and in the Middle East, Palestinian refugees huddling in hovels and tent camps are sorely in need of what we have to share."

Between last November through January, Mr. Confer said, Lutheran World Relief shipped more than $1,000,000 worth of supplies overseas each month during the four-month period.

Lutheran Military Personnel Receive Honors





CPL. RICHARD PETERS (above, left) of Bay Shore (ULCA) Lutheran Church, Milwaukee, Wis., receives from U.S. Ambassador John M. Allison a certificate for heroic action in restoring order during a riot in Tokyo, Japan, last Jan. 1st. Many Japanese were injured or trampled to death as they sought to see their Emperor.

SEAMAN RECRUIT Doris S. Young (below, left) of Peace (Aug.) Lutheran Church, Seattle, Wash., receives from Capt. W. J. Catlett the "American Spirit Honor Medal" for "outstanding qualities of leadership" while stationed at U.S. Naval Training Center, Bainbridge, Md.

RADARMAN 3C Jim Fent (below, right) of Bellefontaine, O., met his former hometown pastor in Yokosuka, Japan, recently. He was reunited with Lt. (jg) E. Ellsworth Campbell, former pastor of Philadelphia (ULCA) Lutheran Church, DeGraff, O., now chaplain of Destroyer Squadron 22. Fent's ship, *USS Delta*, a repair vessel, was tied up next to Chaplain Campbell's destroyer, *USS Owens*, and the chaplain came on board the *Delta* to conduct services. Jim said he was "really flabbergasted" to see his former pastor again.



Suggestions for G.I. Furloughs —

Switzerland: Crossroads of Europe

IF YOU are stationed in Europe, you ought to plan to spend at least a week's furlough in Switzerland soon, for an experience you'll not soon forget.

Don't worry about languages. A high percentage of Swiss speak excellent English, though German, French and Italian are the tiny (pop. 4,750,000) country's official languages.

In addition to travel information which you can get from your Special Services Officer, we would like to add a few suggestions so that you can see something extra in church life.

In Geneva, where John Calvin once lived (out of his teachings stem churches like Presbyterian and Reformed), you can find headquarters for the Lutheran World Federation and the World Council of Churches at 17 Route de Malagnou.

At the same address are offices of the Presbyterian World Alliance and the Brethren Service Commission. The World's Student Christian Federation is at 13 Rue Calvin, Geneva.

Outside Geneva in a charming old French chateau is the Ecumenical Institute, operated by the WCC, specializing in problems of Christian laymen and professional people.

(Literally, "ecumenical" means "world-wide," and is a term used to describe a growing awareness among Christians that they have fellow-Christians among other churches not of their own denomination.)

In southern Switzerland, at Locarno, situated on a high slope overlooking beautiful Lake Maggiore, is "Casa Locarno," an ecumenical rest center for European pastors and church leaders operated by the WCC with the aid of Lutheran World Action gifts.

In the "Casa", you'll find, as guests, tired, overworked pastors spending unhurried, pampered leisure in an inter-faith atmosphere, regaining strength of body and spirit before returning to regular parish duties. Many are Lutheran pastors from Germany, Austria and Scandinavia.

There is complete freedom of worship in Switzerland. About 58% of the population is Protestant, with the remainder Roman Catholic. You'll find several English-speaking congregations (non-Lutheran) in larger cities like Geneva or Zurich.

You'll see more mountains in Switzerland than perhaps anywhere else in the world, since 61% of the nation's 16,000 sq. miles is Alpine, with 70 peaks ranging from 10-15,000 feet.

In several of Switzerland's crystal-clear lakes are the headwaters of larger European rivers like the Rhine, Rhone and Danube.

Though not a UN member, Switzerland provides headquarters sites for the World Health Organization and the International Labor Organization, plus the International Red Cross and International Postal Union.

LET'S FACE IT . . .

Are You Showing a "Crooked Pattern"?

"For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life."
(Galatians 6:8)

A missionary to India reports this revealing comment from the lips of a native Christian: ". . . And who can say you missionaries lead specially-holy lives? We Indian Christians observe. We observe you not only when you work, but when you are off work, too!

"Is there anything remarkable about you? Are you burning-hot people? We look to you to show us patterns, and you are showing us crooked patterns!"

Truly, *"the way of him that is laden with guilt is exceeding crooked";* nothing more can be expected of the non-Christian.

The tragedy we consider today concerns the patterns of compromise, of hesitancy and half-heartedness, that are drawn by the lives of confessing Christians. These are the "crooked patterns" that never lead to life, but rather to death; and they have an odor of death about them.

The curse of "crooked patterns" can be seen about us. Instead of manifesting life — the life of Jesus — to our fellow-men, we may be manifesting sin and selfishness and death.

Jesus came that the crooked might be made straight. It is not necessary to portray "crooked patterns." The way to life is the straight path; and the way of straightness is the way of obedience to all the known will of God. It is the way back to loving God above all else; it is the way back to intense, consecrated, concentrated living.

Let us examine ourselves to see if our witness has been one of "crooked patterns." May we be a savor of life unto the dead and the dying all about us! May we be the Bread of Heaven to those who hunger, and the Living Water to those who thirst!

Leslie F. Brandt
Lutheran Service Pastor
Yokosuka, Japan

A DATE TO REMEMBER —

Mother's Day — May 9

The second Sunday in May customarily is set aside as "Mother's Day." We'd like to remind you that Sunday, May 9, is a day when your mother will look for evidence of your love. Write her today!



COPIES of this reproduction of a painting of Christ by Sirio Tonelli have been requested by more than 32,000 persons, following its recent publication in color in the *Omaha* (Neb.) *World-Herald*. The paper said orders for the reproduction are still being received. *(RNS Photo)*

IT'S OUR BIRTHDAY —

MF Four Years Old!

THIS MONTH, your FORTRESS begins its fourth volume of monthly issues, providing Lutheran servicemen with church news and devotional materials.

A MIGHTY FORTRESS is *your* newspaper and you are urged to send suggestions and comments concerning things you would like to have included in future issues.

GI's with a flare for writing are invited to send materials to A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N. Y. (Don't forget to send us your address if you'd like to join the MF's "Pen-Pal Club.")

Biggest Parish In America? Air Force Lutheran Chaplain Thinks He Has It!

BIGGEST parish in North America? Lutheran Chaplain (1st Lt.) Theodore J. Kleinhans at Willow Run Air Force Base, near Detroit, is convinced he has it.

Whether in number of preaching stations, in geographical area, or in miles travelled, Chaplain Kleinhans moves fast and often. The 30-some small bases which he visits have no resident chaplain, and he acts as a latter-day circuit rider, shuffling from one to the next.

His "parish" stretches from Pennsylvania to Minnesota, and from Tennessee to Hudson's Bay. The area is about 800 miles east and west, and about 950 north and south. Total distance around the circuit: 5,800 miles.

Except to more remote sites, Chaplain Kleinhans normally travels by auto. In the course of a two or three-day stay at a radar station, he conducts services, gives one or more lectures, shows a film or film-strip, counsels with airmen, visits families, and encourages local clergymen in their work among military personnel.

Travel to eight or ten stations monthly requires him to be absent from his home base at Willow Run about 25 days. With that kind of a schedule, Chaplain Kleinhans thinks he's fortunate to be a bachelor!

Lt. Kleinhans is a pastor of the Lutheran Church-Missouri Synod. Before entering the chaplaincy, he taught for three years at the University of Michigan, and spent two years overseas working with the Service to Refugees of the Lutheran World Federation. He is a graduate of Concordia Seminary, St. Louis, Mo.

MAY, 1954

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Scott Air Force Base; Hq. ATRC; Staff Chaplain, Chaplain (Col) Palmer P. Pierce, (ULCA).

IOWA: Sioux City AFB; Hq. 521st Air Defense Grp., Office of the Chaplain; Chaplain (Maj) John J. Deutschlander, (ULCA).

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Sheppard Air Force Base; 3750th Tech. Trng. Wg.; Chaplain (1stLt) George C. Saffron, (ALC).
Webb Air Force Base; 3560 Pilot Tng. Wg.; Chaplain (1stLt) Francis E. Jaffrey, (ELC).
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Portsmouth; Norfolk Naval Shipyard; Chaplain (LtCdr) Charles F. Holland, (ULCA).
Quantico; Marine Corps Schools; Chaplain (Lt) Thomas B. Uber, (ULCA). Post Chapel; Marine Corps Schools; Chaplain (LtCdr) Walter J. Vierling, (ULCA).
Yorktown; U.S. Naval Mine Depot; Box 111; Chaplain (Lt) Eugene S. Swanson, (Aug).

WASHINGTON: Fort Lewis; 44th Infantry Division, Hq. 130th Regiment, Chaplain (1stLt) Erwin H. Knitt, (ALC). 44th Infantry Division, Hq. 123rd Regt., 2nd Bn. Chaplain (1stLt) Donald P. Mosling, (ULCA). Hq. 123rd Inf. Regt., Office of the Chaplain, Chaplain (Capt) Judson Crary, (ELC).
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APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA). 18th Field Artillery Group; Chaplain (1stLt) Charles P. Gartner, (ULCA).
APO 111; Hq. 112th Inf. Regt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
APO 112; 102nd Inf. Regt., 43rd Inf. Div.; Chaplain (Capt) James W. Miller, (ULCA). 43rd Inf. Division, Hq. 192 Feild Artillery Bn., Chaplain (Capt) William E. Paul, (ULCA.)
APO 114; 7822 SCU, Grafenwohr Det.; Chaplain (Maj) George D. Laird, (ULCA).
APO 183; 7232nd Air Base Sqdn.; Chaplain (Maj) Alfred P. Pietrek, (ALC).
APO 208; 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 209; 351 Inf. Regt., Hq. 3rd Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 227; 7812 AU; Chaplain (Capt) Carl P. Oberleiter, (ALC).
APO 541; 7601 Hq. & Svc. Co., USFA Area Command; Chaplain (Maj) William F. Martin, (ULCA).
APO 742; Hq. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 851; USAR FANT & MDPR; Chaplain (Maj) John R. Himes (ULCA).
APO 864; Ernest Harman AFB; H & S Co., 347th EAB; Chaplain (1stLt) Arnlod N. Drange, (ELC).

Army and Air Force Post Offices, San Francisco, Calif.:
APO 5; Office of the Post Chaplain, 8018th AU; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 20; Hq. 66th Ord. Bn., Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1stLt) Harold Engle, (ULCA).
APO 25; Hq. 21st AAA, Chaplain (1stLt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 67; Hqs. 6167th Air Base Grp., Chaplain (Maj) Daniel H. Fredrick, (ALC).
APO 72; UNC MAC Sup. Gp. Chaplain (Capt) John R. Taylor, (ULCA).
APO 102; Hq. KMAG; Chaplain (LtCol) Harry F. Coder, (ULCA).
APO 187; 4930 Test Support Group; Chaplain (1stLt) Donald Fallon, (ALC).
APO 201; 1st Cav. Div., Chaplain (Maj) Max Gilmer, (ULCA).
APO 248, Hq. 12th F. A. Bn., 2nd Div. Arty; Chaplain (1stLt) Mervin S. Eyler (ULCA). Hq. 38th Infantry Regiment, Chaplain (1stLt) Merlin T. Zimmerman (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; 6819th Air Base Wing, Chaplain (Capt) Lowell W. Koch, (ALC). Hq. 6319 Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 613; 8232 AU; Headquarters, Camp Tokyo; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 929; 802nd Engr. Avn. Bn.; Chaplain (1stLt) Howard B. Franzen, (LFC). 6160 Air Base Wing, Chaplain (Capt) Henry E. Boehm, (ULCA).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson (Aug).
APO 973; 91st Military Police Battalion; Chaplain (Maj) Donald W. Helm, (ULCA).
APO 994; 528th AC & W Gp.; Chaplain (1stLt) Robert F. Gibson, (ALC). Hqs. Sq., 35th Fighter-Interceptor Wing; Chaplain (Maj) Olaf G. Helland, (LFC).
APO 1055; 8167th Army Hospital; Chaplain (Maj) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

ARMY: Chaplain (Maj) Andrew H. Beahm, (ULCA); Chaplain (1stLt) Eugene W. Beutel, (ALC); Chaplain (Col) J. H. August Borleis, (ULCA); Chaplain (Maj) Frank E. Helsel, (ULCA); Chaplain (1stLt) John Larsgaard, (ELC); Chaplain (1stLt) Wallace A. Larson, (ELC); Chaplain (1stLt) Richard D. Vangerud, (ELC); Chaplain (1stLt) Frank O. Vavrin, (ULCA).

NAVY: Chaplain (Ltjg) Robert W. Keifer, (ULCA).

AIR FORCE: Chaplain (1stLt) Edward L. Gard, Jr., (ULCA); Chaplain (1stLt) Erling A. Jacobson, (ELC); Chaplain (1stLt) Melvin T. Ostlin, (AUG); Chaplain (Col) Cecil L. Propst, (ALC); Chaplain (1stLt) Richard F. Poock, (ALC).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," May, 1954

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.

*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace, 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, Gentry Hotel, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L. Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AFB; Naval Base; Rev. I. B. Tweet, NLC, Our Redeemer, Doris Ave. & "F" St.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Fort Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. N. C. Ellermann, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB, Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Center, 523 Eleventh St., N.W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Panama City; Tyndall AFB; Trinity, City Hall, Rev. E. Schack, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole, NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AFB; Ft. Riley; Lutheran Parish Center, Topeka Lutheran School, 7th & Roosevelt Sts.
Wichita; Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC, Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz, Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson & Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St. St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB, NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
*Jacksonville; Lutheran Parish Center, Highway 24, former VFW Building; Rev. T. C. Plexico, Mo.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey. New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Phoenixville; Valley Forge Gen. Hosp.; Rev. S.L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WILI 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. F. A. Swanson, St. Paul's, 3660 Pahoa Ave.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn, 1836 Kichijoji, Musashino-shi. Services: Lutheran Center, GHQ Chapel Center.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engelstad, (ELC); Air University, Chaplain (LtCol) Herman E. Knies, (ULCA).

ARKANSAS: Camp Chaffee; 5th Armored Division, Hq. Combat Command "A", Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Box 975, Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, Headquarters Company, Chaplain (Ltjg) Jack H. Zoellner, (ULCA).
Coronado (San Diego 55); U.S. Naval Amphibious Base, Chaplain's Office; Chaplain (LtCdr) George R. Brosuis, (ULCA).
Fort Mason; POE San Francisco; 9206 TSU-TC; Chaplain (LtCol) Erwin T. May, (ULCA); Fort Mason, POE; 314 Warehouse "C", MSTS Pacific Area, c/o Staff Chaplain's Office, Chaplain (LtCdr) James R. Spaid, (ULCA).
Hamilton Air Force Base; P.O. Box 412, Chaplain (Maj) Voigt M. Sink, (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Air Station; Office of the Chaplain; Chaplain (Ltjg) Raymond H. Farness, (ELC). U.S. Naval Hospital; Senior Chaplain, Chaplain (Cdr) Dewitt E. Wright, (ULCA).

COLORADO: Camp Carson; 31st Division, Office of the Chaplain, Chaplain (Capt) Percival C. Lovseth, (ELC).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); U.S. Naval Air Station; Anacostia; Chaplain LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Department of the Air Force, Office, Chief of Chaplains, Chaplain (Col) James F. Patterson, (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).
Fort Benning; 3440 ASU, TIC; Chaplain (Capt) Paul E. Klett, (ULCA).



SPARKLING Miss Barbara Johnson of Mound, Minnesota, is our Lutheran Girl of the Month for April. Barbara's leadership ability and lively personality have won her outstanding recognition at Mound High School, where she is an "A" average student. She teaches Sunday School, sings in the senior choir, and is president of the Luther League at St. John's Lutheran (ULCA) Church. Her pastor, the Rev. C. W. Fagerlin, says Barbara, 16, is "a most valuable representative" on the parish's Education & Literature Committee.

World Council Releases Evanston Assembly Plans

THE OFFICIAL program of the Second Assembly of the World Council of Churches, to be held at Evanston, Ill., August 15-31, has been announced.

Three languages — French, German and English—will be used by the Assembly, and simultaneous translation, similar to that used at the United Nations, will be provided.

A worship service at First Methodist Church, Evanston, will open the Assembly on Sunday, Aug. 15, in which the five presidents of the WCC will participate.

(Included will be Lutheran Bishop Eivind Berggrav of Oslo, Norway, plus a Greek Orthodox archbishop, the Archbishop of Canterbury, the president of the French Protestant Federation, and Methodist Bishop G. Bromley Oxnam of Washington, D.C.)

Delegates to the Assembly will devote considerable time to the main theme: "Christ—the Hope of the World."

Highlight of the Assembly's first week will be a huge public worship service at Soldier Field, Chicago, with local churches taking responsibility for a service which will tell the Gospel story in Scripture, music and pageantry. A capacity crowd of 100,000 is expected.

Leading churchmen from various parts of the world are scheduled to address the Assembly.

One of the most important reports to be made to the Assembly will be that on suggested organizational changes in the WCC. Action on this report will largely determine the direction the WCC will take in the next five years.

Other reports will deal with evangelism, women in the Church, Faith and Order and Unity, international affairs, inter-church aid and service to refugees, plus study reports on race situations and Christianity in society.

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., APRIL, 1954 NO. 12

New "Lutheran Service Book and Hymnal" Nears Completion, Ready by Christmas, 1955

LUTHERAN CHURCHES in America may receive a new book of worship as a Christmas gift in 1955.

That is the opinion of Dr. E. E. Ryden, secretary of the Joint Commission on a Common Hymnal, who reports that work on the long-awaited hymnal, including a common liturgy, is nearing completion.

He said the first manuscript of the music edition of the hymnal will probably be placed in the hands of typesetters this spring.

According to a report given by Dr. Luther D. Reed at a recent meeting of the Editorial Committee in Chicago, it is estimated that at least two years will elapse before the first copies come from the printing presses.

The Editorial Committee is composed of representatives from the Commission on a Common Hymnal and the Commission on a Common Liturgy, and is charged with responsibility of putting the manuscript of the new book of worship into final shape. Dr. Reed is chairman of both Commissions.

The full title of the new volume, as determined at the Chicago meeting, will be "The Service Book and Hymnal according to the use of the Lutheran Church in America," Dr. Ryden said.

Dr. Ryden explained that completion of the work has been delayed because of disagreement over Bible versions for the appointed texts of the Church Year.

The Commission on Liturgy had originally intended to adhere to the King James Version, but the pressure for the Revised Standard Version from a number of the cooperating bodies caused the Commission to propose as a compromise that no texts be printed in the Service Book.

Although this suggestion also met with strong criticism among some groups, notably the Augustana Lutheran Church, Dr. Ryden disclosed that the Executive Council of that body has now indicated that it would withdraw its objections in order to facilitate publication of the common book of worship.

As finally constituted, the new hymnal will contain 605 hymns. The last hymn to be added to the collection was a Negro spiritual, "Were You There When They Crucified My Lord?" The addition was made by the Editorial Com-

(Continued on Page 3)

EASTER JOY TO OUR READERS

He Has Risen!

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it.

His appearance was like lightning, and his raiment as white as snow. And for fear of him the guards trembled and became like dead men.

But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where the Lord lay.

"Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."

So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. —Matt. 28:1-8—



BEAUTIFUL "Mirror Lake" in California's Yosemite National Park provides the setting for this photo of an annual Easter Sunrise Service. Easter Sunday is April 18. *(RNS Photo)*

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LUTHERAN WORLD ACTION PROJECTS TO VISIT —

19 "Rubble Churches" in West Germany

(We've received many requests from GI's for suggestions on church-related points of interest which American servicemen should visit while they are stationed overseas. This is the first of a series which we will present in *A Mighty Fortress — Ed. Note.*)

When World War II ended in Europe, churches began to assess their losses. In Germany alone, more than 6,400 churches had been destroyed or damaged. Replacement and repair costs seemed impossible to German Church leaders.

Lutheran World Action, the emergency inter-church aid program of U.S. Lutheran churches cooperating in the National Lutheran Council, stepped forward to serve.

As a result, a new "style" of church architecture sprang up in Germany, a technique and construction described by its originators as "truth and simplicity."

Called *"Notkirchen"*, or "Rubble Churches," a total of 48 emergency worship buildings were constructed throughout Germany by 1950, 36 in West Germany and 12 in the East Zone.

Notkirchen consist of a framework of wooden girders which support roof and walls, with the latter depending in each case on rubble materials salvaged locally. Window frames, doors and girders were prefabricated at a central point and transported to the sites of the proposed churches.

Each unit cost between $7,000 and $8,000 to build, representing money needed to purchase prefabricated sections, the remaining materials and costs supplied by local parishes in Germany, boosting total costs to $10,000-$16,000.

With the framework built from the ground up, and materials salvaged from rubble of destroyed churches to build outer shells, such church buildings are actually the simplest forms possible, with few "fancy fixtures."



INTERIOR of St. Stephen's Lutheran Church in Wuerzburg, showing typical construction of a "Notkirche." This church was built with aid of Lutheran World Action gifts.



EXTERIOR of the first of the 48 "Notkirchen" built in Germany since the end of the war. This unit, begun in 1947, became the prototype for the others, and was built with funds supplied by Swiss Protestants. It is located in the city of Pforzheim.

Because of their manner of construction, one may see at a glance of what materials *Notkirchen* have been made. Old bricks and other salvaged materials are clearly visible, and nothing has been "hidden," architecturally.

Simplest in design among the *Notkirchen* is the church at Aachen in the British Zone, built in connection with a former air-raid shelter. Another, which utilizes the tower of a former church, can be seen at Muenster. Others which well illustrate the "style" of construction are located in Stuttgart, Munich and Hamburg.

Rubble Churches which are gifts of Lutheran World Action include 19 in West Germany and the 12 built in the East Zone. In the West, they are located in Bremen-Groepelingen; Darmstadt (St. Reinoldi-Sued); Dortmund; Duesseldorf; Hamburg-Eppendorf; Hamburg-Hoheluft (Markusgemeinde); Hamburg-Schnelsen; Hannover-Doehren; Hannover-List; Heilbronn (Friedenskirche); Kiel (Vicelinkirche); Koeln-Muehlheim; Muenchen (Kreuzkirche); Muenster; Nuernberg (St. Leonhardskirche); Stuttgart (Ludwig Hofackergemeinde); Wuerzburg (St. Stephangemeinde); Wuppertal-Elberfeld; and Worms.

For further information on locations of *Notkirchen,* contact the German inter-church aid office, *Hilfswerk,* at Stafflenbergstrasse 66, Stuttgart-Ost. (Tel. 91738). A number of the staff members speak excellent English, and are eager to assist visitors.

(Next Month: Points to visit in Switzerland will be suggested.)

Second Glance

★ Synods of the United Lutheran Church in America topped the $5,000,000-contribution mark for the first time in 1953. Total gifts reached $5,047,422, or 96% of the 1953 budget, as compared with a mark of 89% received in 1952.

★ The Lutheran World Federation and the World Council of Churches helped more European refugees to find new homes last year than did 20 other voluntary agencies combined. Together, the two groups assisted 14,205 refugees.

★ Today's "glamor trend" in evangelism has been criticized by a Grand Rapids, Mich., physician who conducts a radio Bible class. Dr. M. R. DeHaan says he cannot help but wonder what will come of this "glamor age" of evangelism, "where we measure a man's ministry today in terms of his popularity, his success, his ability to get a crowd." He added, "But I do not find a single Bible verse that gives us any reason to expect anything but sacrifice for those who will follow Jesus."

★ The National Lutheran Council is making a special grant this year of $25,000 to the American Bible Society in recognition of the society's 150th anniversary. Through Lutheran World Action, $684,500 have been contributed to the Bible Society in the past 12 years.

★ Members of the Joint Negotiating Committee of the three major Presbyterian denominations in the U.S. predict that the three bodies will be united into one Church by May, 1956, combining the Presbyterian Church-USA (Northern), Presbyterian Church-US (Southern) and the United Presbyterian Church into a new Church of 3½ million members.

★ *Ecclesia,* a Spanish Roman Catholic newspaper, admits that Spanish people are lax in their religious devotion, lack confidence in the regime, and are hounded by poverty. The publication is the only uncensored paper in Spain.

★ More than a third of all U.S. Boy Scout troops are sponsored by Protestant churches, a new high, according to the National Council of Churches' Committee on Scouting, which reported that 1,800 new Protestant-sponsored troops and cub packs were added during 1953.

★ Survival of the Churches in Communist-controlled lands depends entirely on laymen, according to the Council on Foreign Relations of the Church of England. Reporting that Communists are constant in their objective to undermine and destroy Christian faith, the Council said laymen will play the deciding role. "Where they give unstinting support to their ministers, where they maintain firm witness to their faith, the Communist authorities are powerless to destroy either their religion or their Church," it declared. The group cited the "magnificent way" Protestant laymen in East Germany (80% Lutheran) have "witnessed to their faith (and) dealt a powerful blow against the enemies of religion."

★ Three Lutherans are included in a list of 40 American church leaders named consultants to the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31. They are Dr. Paul C. Empie, executive director of the National Lutheran Council; Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minn.; and Dr. Abdel Ross Wentz, of the Lutheran Theological Seminary at Gettysburg, Pa.

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— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," April, 1954

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*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace, 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, Gentry Hotel, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L. Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AFB; Naval Base; Rev. I. B. Tweet, NLC, Our Redeemer, Doris Ave. & "F" St.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Fort Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. N. C. Ellermann, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB, Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Center, 523 Eleventh St., N.W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Panama City; Tyndall AFB; Trinity, City Hall, Rev. E. Schack, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole, NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AFB; Ft. Riley; Lutheran Parish Center, Topeka Lutheran School, 7th & Roosevelt Sts.
Wichita; Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC, Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz, Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson & Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St. St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB, NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, 1st & Heck Sts., Rev. P. W. Kapp, NLC, Atonement. Rev. H. T. Hornberger, Trinity, NLC, 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
*Jacksonville; Lutheran Parish Center, Highway 24, former VFW Building; Rev. T. C. Plexico, Mo.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Phoenixville; Valley Forge Gen. Hosp.; Rev. S.L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WIII 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. F. A. Swanson, St. Paul's, 3660 Pahoa Ave.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engelstad, (ELC); Air University, Chaplain (LtCol) Herman E. Knies, (ULCA).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, Headquarters Company, Chaplain (Ltjg) Jack H. Zoellner, (ULCA).
Coronado (San Diego 55); U.S. Naval Amphibious Base, Chaplain's Office; Chaplain (LtCdr) George R. Brosuis, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA); Fort Mason, POE; 314 Warehouse "C", MSTS Pacific Area, c/o Staff Chaplain's Office; Chaplain (LtCdr) James R. Spaid, (ULCA).
Hamilton Air Force Base; P.O. ,Box 412, Chaplain (Maj) Voigt M. Sink, (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Air Station; Office of the Chaplain; Chaplain (Ltjg) Raymond H. Farness, (ELC). U.S. Naval Hospital; Senior Chaplain, Chaplain (Cdr) Dewitt E. Wright, (ULCA).

COLORADO: Camp Carson; Post Chaplain, Chaplain (Col) J. H. August Borleis, (ULCA); 31st Division, Office of the Chaplain, Chaplain (Capt) Percival C. Lovseth, (ELC).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain, Chaplain (Maj) Frank E. Helsel, (ULCA). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).

New Lutheran Hymnal

(Continued from Page 1)

mittee when it was discovered than no hymn of Negro origin had previously been included.

At a previous session, Fanny Crosby's, "Pass Me Not, O Gentle Saviour" was added when it was brought to light that America's blind hymn writer was not represented in the collection.

Dr. Ryden noted that a unique feature of the Hymnal will be the inclusion of representative hymns from the Lutheran lands of Europe—Germany, Sweden, Denmark, Norway, Finland and Iceland. He said efforts have been made by the Hymnal Commission to produce in English dress the finest lyrics in the hymn tradition of each of these countries.

It is believed that the publication of these translations will serve to introduce some of the gems of Lutheran hymnody hitherto largely unknown on the western side of the Atlantic.

Despite the Lutheran emphasis, however, Dr. Ryden stressed that the new hymnal will be thoroughly ecumenical in character. Approximately 65 hymns in the collection date back to the pre-Reformation era, among them Greek and Latin sacred songs from the early centuries of the Church.

Hymn-writers of the British Isles predominate in the book, being represented by nearly 300 hymns, while a few hymns have been included from French, Dutch, Spanish and Italian sources.

Although practically no Christian hymns were written in North America until the beginning of the 19th Century, Dr. Ryden said, the new volume indicates that American hymnody "is coming into its own." Almost 100 hymns by American authors will be found in the collection, some of them by contemporary writers.

The hymnal will contain approximately 626 hymn tunes, among them a few original compositions. In addition to the stalwart Lutheran chorales from Germany and Scandinavia, there will be a large number of tunes by outstanding English, Welsh, French, Scotch, Spanish, Italian and American composers.

Harmonizations by Johann Sebastian Bach, famous Lutheran organist and composer, will be given for some of the great German chorales. Folksongs from various European countries will be used as musical settings for a number of hymns.

Turning to the new liturgy, which will be somewhat similar to the present Common Service in textual content, Dr. Ryden said it will contain some elements incorporated from the Scandinavian orders of worship. There will be two principal musical settings, the one following the form of Anglican chanting now used in the Common Service, the other employing the Continental chorale type of music for some of the responses. The music for the greater part of the liturgy will be identical in both settings, however. A third setting, Gregorian in character, will be provided for choir use.

"The Service Book and Hymnal" will be sponsored by the eight general bodies of the National Lutheran Council, numbering more than 4,500,000 members and representing two-thirds of the Lutheran constituency in America. These bodies are the United Lutheran Church in America, American Lutheran Church, Evangelical Lutheran Church, Augustana Lutheran Church, United Ev. Lutheran Church, Lutheran Free Church, American Ev. Lutheran Church, and the Suomi Synod.

Work on the hymnal began in June, 1945, when representatives of the ALC, Augustana, ELC and ULCA met in Pittsburgh, Pa., on the invitation of the ULCA for the purpose of exploring the possibilities of a common project.

Other NLC bodies joined the undertaking at later dates. The proposal for a common liturgy was initiated by Augustana, and a new commission to work on this project was created in 1946.

Dr. Ryden observed that the first edition of the Service Book and Hymnal "may reach a million copies," and that "it will constitute one of the largest printing undertakings of a similar volume in the history of American Protestantism."



"MARTIN LUTHER" has been named the motion picture of 1953 which "most effectively and artistically dramatized the values for which Christian faith immemorially stands." The award was given by the *Christian Herald* magazine after a nation-wide poll of Protestant movie-goers. Dr. Daniel A. Poling (right) editor of the magazine, shows the plaque to Mr. Henry Endress (left) (ULCA), and Dr. Oswald Hoffman (MoSy), Lutheran leaders who acted as advisers during production of the film.

Ike Lauds Relief Efforts by Churches

PRESIDENT Eisenhower has endorsed "with warm appreciation" the 1954 United Appeal and "One Great Hour of Sharing" campaign sponsored by Church World Service, relief unit of the National Council of Churches.

The President's commendation lauded the "efforts of our churches to aid suffering humanity." He said he was "delighted to send greetings to all who . . . are doing so much to foster international understanding and good will.

"Through their Government, the American people are providing material aid to many suffering inhabitants of the world," he said. "But, so great is the suffering and so great the need, that it will always be essential for individuals and churches to supplement this aid.

"In so doing, they not only reap the great personal satisfaction, which is, somehow, lacking when one government simply makes funds available to other governments, but they bear witness to the true brotherhood of which our Lord spoke."

The United Appeal, in which National Lutheran Council churches are participating, is seeking more than $8,000,000 this year to implement programs. A major share of the funds was expected to be received in offerings on Sunday, March 28, the "One Great Hour of Sharing."

Three Cities Claim Title as Main U. S. Center of Lutheranism

THREE U.S. cities have engaged in successive claims to being the center of Lutheranism in this country.

The most recent city to toss its hat into the ring to challenge Chicago and New York as the center of American Lutheranism is Philadelphia.

The "City of Brotherly Love" has as its champion the Rev. Dr. Frank M. Brown, director of Lutheran World Action for the United Lutheran Church in America.

While admitting that his argument is short on statistical strength, Dr. Brown stresses that it is long on historical fact.

Statistically, Dr. Brown points out that there are 230 Lutheran congregations with 151,077 baptized members in metropolitan Philadelphia, consisting of eleven counties in Pennsylvania, New Jersey and Delaware.

(Against this, Chicago has claimed 408 congregations with 274,865 members in its metropolitan area, while New York boasts of 428 congregations, but has no figures available on membership.)

Pursuing figures further Dr. Brown notes that Pennsylvania has within its borders more Lutherans than any other state. In this, he is backed by the *All-Lutheran Directory,* which lists 821,410 Lutherans in the Keystone State, giving second place to Minnesota with 712,864, and third to Wisconsin with 685,652.

Historically, Dr. Brown comes up with an impressive array of facts, such as: St. John's, Overbrook, Pa., is the oldest Lutheran Church holding continuous, uninterrupted services in the English language in the U.S.A.; Zion-St. Michael's is a downtown church where funeral services were held for George Washington and Benjamin Franklin; Old Trappe Lutheran Church, some 28 miles north of Philadelphia, was built in the day of Henry Melchior Muhlenberg, "Patriarch of American Lutheranism."

Dr. Brown calls particular attention to the fact that "Lutherans of Philadelphia have not deserted the downtown area," in contrast to the situation in Chicago. He cites numerous congregations that are active in the heart of the city, several of which attract many out-of-town visitors.

He also points out that Lutheran institutions and agencies in the area include a Lutheran seminary of 165 students and a graduate school of 111 students; a motherhouse and training school for deaconesses; four old folks' homes; two children's homes; a convalescent home; a tuberculosis clinic; a preventorium for children; two settlement houses; a social mission society; an inner mission board with services for those in city hospitals, prisons, child placement, services for the blind, deaf, and resettlement of refugees; two Lutheran cultural clubs, a Board of Publications for the United Lutheran Publication House; and headquarters of the Women's Missionary Society, Luther League and ULCA Board of Pensions.

"Metropolitan Philadelphia," he concludes, "is a Lutheran center and a headquarters city because there are so many loyal Lutherans in the area."

Another aspect of the friendly controversy over which city is entitled to call itself the center of Lutheranism appeared in a recent issue of the *Duluth* (Minn.) *Herald.*

The article admitted that Duluth cannot run competition to Chicago and New York in numerical tabulation, but "quite surpasses"

(Continued on page 4)

LET'S FACE IT . . .

You're on the Spot!

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail." (RSV, Luke 22:31)

You have been put on the spot! Your Church and home training, your confirmation vows, your Christian experience have now been thrown into the crucible and are being given the most strenuous test of your life.

As with Peter, so Satan desires to "sift you like wheat." It goes further than that; he desires to destroy your soul for all eternity, and he will marshal all the demonic powers of hell to do it.

In other words, you are up against it. You are pitted against a foe far stronger than you. Sinning is made more simple; it appears as less sinful. The hosts of hell are using every conceivable means to get you to take your eyes off God. They are enticing and alluring, discouraging and frightening, scorning and despising you.

But there is a purpose for this test you are enduring. It is to reveal whether your courtship with God is the real thing, or whether you are just playing church and Christian.

The trials confronting you are fatal to imitation Christians, and if your faith is anything less than an all-out consecration and committal to Christ, it shall most certainly fall through. The next few months or years will prove you a soldier or a sissie, a warrior or a washout, a man of God or a sniveling coward.

If you mean business with God, then all the devils of hell shall not prevail against you. God and you are the majority. God's side is the winning side. You will have your defeats, but they will not be debacles.

"And this is the victory that shall overcome the world" . . . and anything else the enemy will throw at you . . . *"even our faith!"*

LESLIE F. BRANDT
LUTHERAN SERVICE PASTOR
YOKOSUKA, JAPAN

43½% More GI's Visit LSC Service Centers in 1953

ATTENDANCE at the 45 Lutheran Service Centers operated by the Lutheran Service Commission showed an increase during 1953 of 43½% over the previous year, according to summary statistics reported by the LSC.

Total attendance during 1953 was 270,391, as compared with 188,240 in 1952, the report said. Of 35 centers reporting attendance, the LSC said each had an average monthly attendance of 772 servicemen. Records show that from 60-65% of service personnel visiting LSC facilities are non-Lutheran or unchurched.

The Center at Charleston, S.C., led all others during 1953, with a total attendance of 45,549. Next in line was Wichita Falls, Tex., with 22,061, and San Francisco, Calif., with a total of 20,771.

Other attendance figures showed: Norfolk, Va., 20,736; San Diego, Calif., 19,301; Tacoma, Wash., 19,058; Columbia, S.C., 14,481; Denver, Colo., 14.075; Baltimore, Md., 13,251, and Jacksonville, Fla., with 13,172.

The LSC report also indicated an increase and strengthening of its program of spiritual ministry, which it described as "most heartening," because of "the manifold gifts of God."

The number of divine services at LSC centers during 1953 tripled over the previous year, with attendance at these services increased 3½-fold. Bible class attendance was also tripled, as was the number of instruction classes and those who participated.

Social activities were doubled, showing a 50% attendance increase, and there was 100% increase in communions, 200% increase in the number of baptisms and confirmations, and better than a three-fold increase in marriages performed in service centers.

The Lutheran Service Commission is a cooperative agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. It is financed by Lutheran World Action gifts from NLC churches and an annual Mothers' Day offering in Missouri Synod parishes.

Church Paper Hits Moral Behavior of U. S. Soldiers in Britain

AN APPEAL to Americans to do something about U.S. soldiers in England so that "the blot of unjust behavior, piled on immorality, comes to an end" was made in London by the *Catholic Times,* a prominent weekly.

In a sharp editorial, the paper commented on a recent London court case in which a British woman sought to enforce an affiliation order against an American soldier, the father of her child.

According to the paper, the woman's lawyer told the court that his client's child was one of 70,000 born under similar circumstances.

This case, the *Catholic Times* said, "shocked the people of Britain, and we hope shocked America too!"

"It seems," the paper added, "that 70,000 or so American men have failed in their duties in justice to their offspring. And so stupid is the arrangement made for American soldiers in this country that there is no way of making them carry out their moral obligations."

Asking, "Why do we stand for this sort of thing?" the paper said:

"Americans can send anybody they like to Britain, and, when here, men can do as they like with comparative immunity. Yet, before a British subject can go to America, he or she must be free of blemish, and, on arrival, be wholly subject to United States law.

"It is too one-sided, but the point we wish to make here is to appeal to Americans to see that the blot of unjust behavior which is piled on immorality comes to an end."

Center of Lutheranism

(Continued from Page 3)

both in churches per capita. "In fact," it added, "Duluth can probably snow under any city of 100,000 population and up with percentile figures."

It said that Chicago has one Lutheran church to every 20,588 persons, while Duluth has one Lutheran church to every 4,166 persons. While New York claims to have 15 more churches than Chicago, the Duluth paper maintained that "It would run a poor third (to Duluth) in churches per capita."

(*Ed. Note*: Wonder when Minneapolis will be getting into the act?)

APRIL, 1954

A Mighty FORTRESS

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Lutheran
GIRL OF THE MONTH

MISS SUSAN GOTTWALD of New Rochelle, N. Y., a Senior at Gettysburg College (ULCA), Penna., is our Girl of the Month for March. A fifth generation Gettysburgian, Susan was named Outstanding Junior in 1953, is active in campus publications and sports, Student Christian Association and a freshman counselor. Her major is French, which she plans to teach following her graduation this year. *(Lane Studio Photo.)*

Churches Called to Combat Servicemen's Morale Drop

A SPIRITUAL MINISTRY to men and women of the Armed Forces must be continued indefinitely, and its effectiveness must be increased as "every vestige of hope of a return to normalcy has been swept away," according to Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission.

Predicting that "close to a million of our youth will continue to enter and leave our military establishments annually," he told the National Lutheran Council's 36th annual meeting in Atlantic City, N. J., that recreation, moral and religious activities are more important now than they were during the Korean conflict.

"Chaplains overseas and service pastors warn of a serious undermining of the moral and spiritual character of our men through excessive drinking and sexual promiscuity during the critical post-armistice period of enforced idleness," Dr. Yaeger stated.

Declaring that "even the most economy-minded government officials envision no drastic cut in our national budget," and that "draft calls currently at 23,000 a month will be raised to 50,000 a month after June," Dr. Yaeger said that "military service and training will continue to be a normal part of the education and development of American youth."

He reported that during 1953 attendance at the 45 parish centers, service centers and lounges operated by the Lutheran Service Commission in the U. S. and overseas had risen to over 267,000. Previous high was 170,000.

According to Dr. Yaeger, 60-65 per cent of the service personnel visiting Lutheran centers last year were non-Lutheran or unchurched.

The Lutheran Service Commission is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, estab-

(Continued on Page 2)

A Mighty FORTRESS

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Aid from U.S. Lutherans Kindles New Confidence Behind the Iron Curtain

1953 LWA Receipts 107%; Over the Top

SOME 4 million U. S. Lutherans who belong to the eight participating bodies of the National Lutheran Council have given $2,791,330.77 to Lutheran World Action during 1953, or 107 per cent of the year's goal of $2,600,000 for world-wide aid.

Each of the eight church groups reached 100 percent or more of their individual goals: American Ev. Lutheran (116%), United Ev. Lutheran (112%), United Lutheran (112%), Lutheran Free (102%), Augustana Lutheran (101%), Evangelical Lutheran (100%), Suomi Synod (100%), American Lutheran (100%).

AMERICAN Lutheranism's spiritual and material aid to war-torn countries has not only been "supremely helpful in relieving misery," but has also "kindled confidence in the hearts of those who wait behind iron curtains for the dawn of freedom."

Dr. Oscar A. Benson, president of the National Lutheran Council told the NLC's 36th annual meeting in Atlantic City, N. J., last month that "Underground forces may be better organized and more active than most of us realize."

He reminded Lutheran leaders of the Church's "solemn obligation to speak unequivocally" on world issues, particularly of the NLC's obligation to speak for Lutheran churches, "as the hopes for peace continue to be uncertain, and totalitarianism threatens to engulf the world."

But, Dr. Benson declared, "if German leaders regard the Church as having the only platform where today East and West Germany stand together, is it not probable that the Church alone, under God, can bring the whole world together?"

(Continued on Page 3)



FELLOWSHIP IN SONG is a regular activity at the Lutheran Service Center in Norfolk, Va., where these sailors and hostesses are gathered around the piano. The Lutheran Service Commission maintains 45 similar centers in the U.S. and overseas. Addresses of centers are listed each month in the special supplement to *A Mighty Fortress*. *(LSC Photo).*

Martin Luther' Motion Picture Banned by Film Censors for Public Showing in Quebec, Canada.

THE FILM "Martin Luther" has been barred from public showing in the Province of Quebec, Canada, by the Quebec Board of Censors.

This was revealed in New York by Henry Endress, executive secretary of Lutheran Church Productions, sponsor of the film. He said his agency would appeal to the board to reverse its decision.

The ban was ordered by the Quebec film censors on the grounds that the motion picture biography of the 16th Century Protestant reformer would "arouse undue antagonistic sentiments."

Said Mr. Endress: "We believe that no board of censors has the right to censor history," adding that "It has no right to keep from thousands of people an inspiring and most timely film about religious freedom."

Meanwhile, the Lutheran Ministerial Association of Greater Montreal termed the ban as a "grave danger to the trust and authority which the people of this Province have placed upon the government for the protection of their freedom."

The group voiced its protest in a special letter to the Quebec Attorney General, in which they asked for a reversal of the ban.

The Presbytery in Montreal of the Presbyterian Church in Canada sent a similar protest to the provincial government and to the Quebec Board of Censors. They said the ban is "headed for a control of thought, communication and action which is absolutely dictatorial, in the tradition of Communist-dominated countries."

The Canadian Church Press Association, an organization of Protestant editors, also issued a formal protest on the banning of "Martin Luther," in which they charged that the Board of Censors did "grave injustice" to the 400,000 Protestants in the Montreal area alone, by denying them a chance to see the film biography.

"Martin Luther" was recently named one of the ten best pictures of the year by the National Board of Motion Pictures, the New York *Times,* and the Philadelphia *Inquirer.* Niall MacGinnis, who plays Martin Luther in the film, has been suggested by many as a logical candidate for an "Oscar" acting award.

Mr. Endress also stated that "Martin Luther" was produced "on the basis of careful research of original documents and works from the pens of both Roman Catholic and Protestant historians."

He added that the film had been described by the secular press as "a deep religious experience" and "Magnificently authentic."

"It is considered," he said, "a major contribution toward community understanding which, in part, is dependent upon one neighbor understanding why another neighbor has deep religious convictions and how he got them."

Servicemen's Morale

(*Continued from Page 1*)

lished three years ago for cooperative spiritual services to Lutherans in the Armed Forces.

As an "arm of the Church" and a "source of those values which undergird our American way of life," Dr. Yaeger pointed out that the LSC has made no attempt to supply what is offered by secular service agencies like U.S.O., and has therefore emphasized spiritual services rather than "over-emphasized social activities" in its service centers.

According to statistics, Dr. Yaeger estimated that "slightly better than 53 per cent of the theoretical Lutheran military population is now being reached by LSC facilities," while only 35 per cent were reached in 1952.

Calling on Lutheran churches to make a "renewed and intensified effort" to meet "the continuing deterioration of morale overseas," Dr. Yaeger asserted that "it becomes clear that priority must be given to our overseas program and the spiritual needs of our youth who find themselves in spiritually hostile communities" because "overseas programs must function in communities without Lutheran or other Christian congregations."

Adding that often such programs must be carried out in areas not served by wholesome off-base facilities or by any USO program, he stressed that "our weakness in view of overwhelming forces of evil and godlessness become all the more evident where we realize we must work in an atmosphere devoid of positive Christian influence."

He reported that negotiations are now under way to acquire suitable buildings for Lutheran centers in Tachikawa, Tokyo, and Yokosuka, in Japan, as well as in the Kaiserslautern area of West Germany.

Sermon Topic Cooperation

MINISTERS of three local churches within a few blocks of each other in Albert Lea., Minn., posted these subjects for Sunday sermons, in this order:

"Where Is He?"
"He Is Here."
"God Changes His Address."

The three preachers, who apparently chose their topics without consultation, were First Baptist's Harold McNeil, First Lutheran's Melford S. Knutson (ELC), and First Presbyterian's Lloyd A. Peterson.

ELC Council Asks Approval ON 4-Way Lutheran Merger

THE CHURCH COUNCIL of the Evangelical Lutheran Church has recommended that its biennial convention in June adopt a set of resolutions covering polity and organization for a proposed merger with three other Lutheran bodies.

The "blueprint" was prepared by a joint union committee of the ELC, American Lutheran Church, Lutheran Free Church, and United Ev. Lutheran Church, which have a combined membership of more than 1,800,000.

The ELC Church Council said the report is "an outstanding example of painstaking effort in the field of Christian cooperation," and called on the convention to adopt the report "as a tentative step basic to and necessary for further steps toward merger."

Under the plan worked out by the joint union committee, a definite vote on merger is to be taken at the 1956 conventions of the bodies involved in the negotiations.

Second Glance

★ A feature-length motion picture based on the life of St. Paul was released in January for showing in theaters over the country, and is entitled "Magnificent Adventure," produced by Cathedral Films of Hollywood, Calif.

★ Americans are spending twice as much per minute for liquor as they are for religious, charitable and educational institutions. During 1953 Americans spent $17,000 a minute for alcoholic beverages, compared to $8,500 a minute for church, charity and educational purposes. (American income has been calculated at $600,000 a minute, according to the family economics bureau of the Northwestern National Life Insurance Co.)

★ Grants totalling $86,000 for four new Lutheran mission station hospitals in New Guinea and a new missionary hospital building in Tanganyika, East Africa, have been approved by the National Lutheran Council. Funds come from Lutheran World Action gifts.

★ Nine Lutheran church bodies and two church-related agencies in North America sent 259 missionaries to 17 countries during 1953, the highest number in seven years. During 1953, foreign mission expenditures totalled $4,000,000 with 1,438 missionaries now on foreign fields.

★ About 800,000 of France's 42,740,000 people are Protestants, but 60 per cent of them are "seasonal" churchgoers who show up on Christmas, Easter, weddings, baptisms and funerals. Included in the total are some 280,000 Lutherans.

★ A proposal to establish a joint Lutheran four-year liberal arts college in California has been presented to the National Lutheran Educational Conference by a special survey commission, which said that California's "phenomenal population growth" was the principal basis of their recommendation.

★ Reports reaching Hong Kong say Chinese Communists have started to demolish all Christian churches in China's Kwangtung Province. A Communist account said the churches were being torn down "brick by brick . . . providing memorial tablets for our heroes of the Korean War."

★ One out of every 10 Lutherans in the world today is a refugee, according to Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. He said the number of Lutherans, who have disappeared in Eastern Europe exceeds the entire Lutheran population of the United States (6,673,945). From 22 to 25 million Lutherans are still behind the Iron Curtain, he added.

★ Six complete worship services for 300 Naval vessels not large enough to have full-time chaplains have been recorded on tape by the Protestant Radio Center, Atlanta, Ga. Similar recorded worship services are also being used by the Armed Forces Radio Service.

★ German Protestant churches are beginning to adopt American techniques of stewardship and evangelism, according to the Rev. Carl H. Mau, who has served as liaison representative of the National Lutheran Council to the German churches for the past 3 years. He said the need for stewardship programs in Germany is "terrific" because while 98 per cent of the Germans are church members, only about 5 per cent attend church regularly.

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APO 183; 7232nd Air Base Sqdn.; Chaplain (Maj) Alfred P. Pietrek, (ALC).
APO 208; 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 216-2; 109th Transportation Truck Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 541; 7601 Hq. & Svc. Co., USFA Area Command; Chaplain (Maj) William F. Martin, (ULCA).
APO 742; Hq. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 851; USAR FANT & MDPR; Chaplain (Maj) John R. Himes (ULCA).
APO 864; Ernest Harman AFB; H & S Co., 347th EAB; Chaplain (1stLt) Arnlod N. Drange, (ELC).

Army and Air Force Post Offices, San Francisco, Calif.:
APO 5; Office of the Post Chaplain, 8018th AU; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 6; 40th Inf. Div., 223rd Inf. Regt., 3rd Bn., Hq. & Hq. Co.; Chaplain (1stLt) Eugene W Beutel, (ALC).
APO 7; 17th Inf. Regt., Hq. & Hq. Col.; Chaplain (1stLt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn., Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1stLt) Harold Engle, (ULCA).
APO 24; 19th Infantry Regiment; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA, Chaplain (1stLt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 67; Hqs. 6167th Air Base Grp., Chaplain (Maj) Daniel H. Fredrick, (ALC).
APO 72; UNC MAC Sup. Gp. Chaplain (Capt) John R. Taylor, (ULCA).
APO 102; Hq. KMAG; Chaplain (LtCol) Harry F. Coder, (ULCA).
APO 187; 4930 Test Support Group; Chaplain (1stLt) Donald Fallon, (ALC).
APO 201; 1st Cav. Div., Chaplain (Maj) Max Gilmer, (ULCA).
APO 248, Hq. 12th F. A. Bn., 2nd Div. Arty; Chaplain (1stLt) Mervin S. Eyler (ULCA). Hq. 38th Infantry Regiment, Chaplain (1stLt) Merlin T. Zimmerman (ULCA).
APO 264; 23rd F. A. Obsr., Bn., Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq. 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 929; 802nd. Engr. Avn. Bn.; Chaplain (1stLt) Howard B. Franzen, (LFC).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson (Aug).
APO 970; 58th Fighter-Bomber Wing, 6157th Air Base Sqdn; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA).
APO 973; 91st Military Police Battalion; Chaplain (Maj) Donald W. Helm, (ULCA).
APO 994; 528th AC & W Gp.; Chaplain (1stLt) Robert F. Gibson, (ALC). Hqs. Sq., 35th Fighter-Interceptor Wing; Chaplain (Maj) Olaf G. Helland, (LFC).
APO 1055; 8167th Army Hospital; Chaplain (Maj) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

ARMY: Chaplain (Capt) Carl P. Oberleiter, (ALC); Chaplain (1stLt) Frank O. Vavrin, (ULCA); Chaplain (1stLt) Wallace A. Larson (ELC).
NAVY: Chaplain (Cdr) Dewitt E. Wright, (ULCA).
AIR FORCE: Chaplain (1stLt) Edward L. Gard, Jr., (ULCA).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," March, 1954

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.

*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace, 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, Gentry Hotel, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L. Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AFB; Naval Base; Rev. I. B. Tweet, NLC, Our Redeemer, Doris Ave. & "F" St.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Fort Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. N. C. Ellermann, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB, Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Center, 523 Eleventh St., N.W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Panama City; Tyndall AFB; Trinity, City Hall, Rev. E. Schack, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole, NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AFB; Ft. Riley; Lutheran Parish Center, Topeka Lutheran School, 7th & Roosevelt Sts.
Wichita; Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC, Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.,

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz, Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson & Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St. St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB, NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, 1st & Heck Sts., Rev. P. W. Kapp, NLC, Atonement. Rev. H. T. Hornberger, Trinity, NLC, 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Redwood; Camp Drum; Rev. T. Bartnicki, NLC, St. Paul, Lake Street.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
*Jacksonville; Lutheran Parish Center, Highway 24, former VFW Building; Rev. T. C. Plexico, Mo.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Lebanon; Indiantown Gap Mil. Res.; Rev. W. E. Swoope, NLC, Zion, Market Sq.
Phoenixville; Valley Forge General Hosp.; Rev. S. L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Rev G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WILI 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. F. A. Swanson, St. Paul's, 3660 Pahoa Ave.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engelstad, (ELC); Air University, Chaplain (LtCol) Herman E. Knies, (ULCA).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, Headquarters Company, Chaplain (Ltjg) Jack H. Zoellner, (ULCA). Marine Corps Base; Chaplain (Lt) Edwin J. Nerthling, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA).
Hamilton Air Force Base; P.O. Box 412, Chaplain (Maj) Voigt M. Sink, (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). U.S. Naval Hospital, Chaplain's Office, Chaplain (LtCdr) George S. Brosius, (ULCA). Naval Air Station, Office of the Chaplain, Chaplain (Ltjg) Raymond H. Farness, (ELC).

COLORADO: Camp Carson; Post Chaplain, Chaplain (Col) J. H. August Borleis, (ULCA); 31st Division, Office of the Chaplain, Chaplain (Capt) Percival C. Lovseth, (ELC).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain, Chaplain (Maj) Frank E. Helsel, (ULCA). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Patrick Air Force Base; OMU—Box 596, Chaplain (1stLt) Jerry E. Moe, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).

PACIFIC LUTHERAN
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LET'S FACE IT . . .

Do You Know the Score?

"I write this to you who believe in the name of the Son of God, that you may know that you have eternal life." (RSV I John 5:13)

If you are going on with this game, you had better know the score!

An old philosopher kept harping on the necessity of "knowing ourselves." The preacher constantly talks about "knowing God." When you are going out on the line in this spiritual warfare, both are essential.

The men who wrote the New Testament did not dabble with doubts. *"Do you not know. . . ?"* asked St. Paul. *"We know . . ."* responded John in his epistles again and again. *"I know that my Redeemer lives,"* wrote the song-writer.

There are some heathen notions spread about to the effect that one can't know he is going to Heaven until he gets there. This does not come out of God's Word. Our Lord makes it clear that to believe in Him is to belong to Him, and when one truly belongs to Him, he knows it!

If you are uncertain about your relationship To God, the red flag is out. It may mean that there is something between you and God, or that you are trusting your feelings, rather than God, for your salvation. It may even mean that you have never come to God in the way He has prescribed, the way of the Cross, the way of faith in His Son, Jesus Christ.

It is important to know whether or not you are married, or to know your nationality. It is just as necessary to know whether or not your "citizenship is in heaven."

Unless you are *right with God* and *know it* and *believe it,* whether you always feel it or not, you are utterly unprepared to meet this crisis in your life.

Stop right where you are, and deliberately and decisively give over the command of your life to Christ. Take Him as your Savior and your Lord!

Do this, and you will have safe conduct along the perilous paths before you!

LESLIE F. BRANDT
LUTHERAN SERVICE PASTOR
YOKOSUKA, JAPAN

LWR Clothing Appeal Nets Record Response

MORE THAN 2½ million pounds of clothing were contributed by U.S. Lutherans in response to the 1953 Thanksgiving Clothing Appeal of Lutheran World Relief, under the theme, "Let Your Clothing Speak for Christ."

The 2,622,238-lb. total was the largest in any LWR Thanksgiving appeal. It topped the previous record of 2,035,592 lbs. gathered in 1952.

Bernard A. Confer, LWR executive secretary, credited the record response to the cooperation of many Lutheran Church-Missouri Synod parishes, and to "better organization and harder work."

The clothing is being shipped to Germany, Austria, Trieste, Jordan, Syria and Korea, for distribution among refugees and other needy.

Protestants Set Relief Goal of $8 Millions

PROTESTANT and Eastern Orthodox churches in the U.S. are being asked this month to give more than $8,000,000 for 1954 overseas relief and reconstruction needs through a united appeal called "One Great Hour of Sharing."

High point of the relief drive will be the "One Great Hour of Sharing" observance on Sunday, March 28, when special offerings will be made in thousands of American churches.

Funds collected will be used for refugee and relief needs such as food, clothing, shelter and medicine, in Korea, Germany, Austria, Yugoslavia, India, Pakistan and the Near East.

Included in the $8,000,000-goal is the 1954 Lutheran World Action goal of $2,600,000 which the National Lutheran Council seeks this year.



SERVICE MEN of all faiths worship in this striking new Marine Memorial Chapel built by the First Marine Division in South Korea. It has been dedicated as a memorial to Marines of the Division who perished in Korea. The chapel is adorned with the Christian Cross and the Star of David. *(RNS Photo).*

Editor's Mail Bag

SUGGESTION FOR GI VISIT

Sir: How about including in the MF information about work sponsored by Lutheran World Action overseas, so that our Servicemen will be sure to see LWA-sponsored projects in Germany, the Far East, etc.?"

Rev. L. Stanley Whitson
Clear Spring Lutheran Parish
Clear Spring, Maryland

(*Ed. Note:* We are planning to take Pastor Whitson's suggestion, and the MF will feature articles from time to time about LWA projects overseas which would be interesting for Lutheran GI's to visit while on weekend leaves.)

BOUQUETS TO MF DEPT.

Sir: I sincerely enjoy reading *"A Mighty Fortress."* I like the articles on the work which is being performed by the Lutheran Church.

S.F.C. W.M. Martinson, RA 19095452
"B" Btry, 3rd A.F.A. Bn., APO 42
c/o Postmaster, New York, New York

Sir: I want to take time out to congratulate you for putting out such a fine Lutheran paper. My home congregation has been sending the *MF* to me for two years, and I am hoping they will do the same in the future.

A/1c Donald J. Rosenthal, AF 13388962
465th Comm. Sq., APO 83
c/o Postmaster, New York, New York

Sir: I have been getting the *MF* for nine months now, and look forward to each issue eagerly. I think you have a fine paper here and hope you keep up the good work.

John R. Ross, CP 4429456
Navy 103, Public Works
Fleet Post Office, New York, New York

Sir: I would not want my men to be without *"A Mighty Fortress,"* as they all express their appreciation of this monthly contact with the Church-at-large. I thank you for your splendid work in this important phase of the work of the Kingdom.

Rev. Charles A. Souders
Dushore Lutheran Parish
Dushore, Pennsylvania

Sir: My pastor back home has been sending me the *MF* for the past three years that I've been in the service. Every time I read it, it always seems to give me a great uplift and a better outlook on life.

A/1c Arnold R. Jacobson, AF 16346288
Box 140, 31st Ftr-Intcp. Sq.
Larson Air Force Base, Washington

Sir: Every month, the church back home forwards the *MF* to me. It's just like sending vitamin shots, and it makes a fellow feel great to have the Church take an interest in him. The *MF* contains much food for thought. Thanks for a mighty publication and a job well done!

Russ Odegaard, ABAN, Div. V-1,
Flight Deck
USS Kula Gulf (CVE-108)
Fleet Post Office, San Francisco, Calif.

Aid from Lutherans

(Continued from Page 1)

He explained that much of the NLC's program today "consists in reaching ministering hands across the sea," pointing out that during the past 13 years, Lutheran World Action (the NLC's annual fund-raising campaign), had collected more than $37,000,000 to finance this program.

In addition, Lutheran World Relief, the NLC's material-aid agency, has sent food, clothing and other relief goods valued in excess of $30,000,000 to overseas countries during the past eight years.

Communists Admit Failure To Win Over Christians

INTENSIVE efforts of Communist groups in East Germany to win Christians over to the Communist line have had no success.

This was admitted in Berlin by Gerald Goetting, general secretary of the Communist-controlled East German Christian Democratic Union.

Addressing party functionaries, Goetting said that the education of the people along Communist lines "is being made difficult by the adherence of wide Christian circles to certain ideological systems and social theories to which they feel associated by convention."

"It is an open secret," he added, "that in some Christian layers, the fear of a third world war is not as great as the fear of Communism, a fact cleverly nourished by Western propagandists."

The East German C.D.U. recently renewed its attempts to spread the Communist line among Soviet Zone Christians, and win clergymen over to cooperation with the government.

The group is primarily an organization which attempts to rally Christians behind the Communist program, but repeated attempts to set up a collaborationist movement of "patriotic" clergymen similar to those in other Communist countries have failed in East Germany.



THE FAMILY of Cpl. Manson Johnson of Brooklyn, N. Y., was honored by city officials because their soldier-son defied Korean Communists by refusing to use pages from a Bible as cigarette paper on their request. Cpl. Johnson was repatriated by the Reds after 2½ years in captivity. Accepting his son's citation is the Rev. William Johnson (right), pastor of St. Paul's Disciples of Christ Church for 21 years. John Cashmore, Brooklyn Borough president, presented the award, as other members of the Johnson family looked on. *(RNS Photo).*

Lutheran Youth Name Most Popular Hymns

"BEAUTIFUL SAVIOR" and "A Mighty Fortress is Our God" won a recent hymn-popularity contest among Augustana Luther Leagues of 400 congregations. Runners-up were "Beneath the Cross of Jesus" and "Take My Life and Let It Be."

Others of the 10 top hymns included: "Holy, Holy, Holy," "My Jesus, I Love Thee," "What a Friend We Have in Jesus," "Rock of Ages," 'The Old Rugged Cross" and "Faith of Our Fathers."

Among frequently-sung choruses, the young people listed five favorites: "Living for Jesus," "For God So Loved the World," "Open Mine Eyes," "Jacob's Ladder" and "Into My Heart."

The contest will help determine which hymns and choruses will be included in a forthcoming book, "Youth's Favorite Songs," for use by Luther Leagues and other youth groups.

Missouri Synod Leaders Meet on Differences

NATIONAL leaders of the Lutheran Church-Missouri Synod and the Evangelical Lutheran Joint Synod of Wisconsin and Other States adjourned a conference in Milwaukee without reaching an agreement on the doctrinal dispute between their groups.

The president of the Wisconsin Synod, the Rev. Oscar J. Naumann of St. Paul, Minn., said he thought the 3-day conference in January, held behind closed doors, had reduced the likelihood of a split between the two synods.

The Wisconsin Synod charged that the Missouri Synod already has broken the fellowship of the two groups by engaging in "religious unionism." It specifically accused the Missouri Synod of cooperating with "unorthodox church bodies" and tolerating boy scouts, military chaplains and joint prayer with persons of differing faiths.

Church Leader Praises Army's Spiritual Program

BISHOP William C. Martin of Dallas, Tex., president of the National Council of the Churches of Christ in the U.S.A., returned recently from a tour of the Korean front, "satisfied that the Amy is doing everything possible to satisfy the spiritual needs of its soldiers."

The Methodist bishop expressed the view that if anyone is letting down the men overseas, it is "our own churches here at home."

One ready way in which churches can reach former members overseas is to send them letters, Bishop Martin said.

"A soldier lives for mail call," he said. "Send him letters that make him feel his job is worthwhile, that makes him know his friends back home are thinking of him and want to welcome him back to the church."

MARCH, 1954

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MISS LOIS CAVAN, 17, of Detroit, Michigan, is our Lutheran Girl of the Month for February. Lois is president of her Luther League at Resurrection (ULCA) Lutheran Church, which has its aim "To Save Souls through the Gospel." Extremely active for her Lord, she is a Sunday School officer, sings in the choir, and is an excellent student at Detroit's Cooley High.

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., FEBRUARY, 1954 NO. 10

Lutheran Groups Ready 4-Way Merger Blueprint for 1,800,000-Member Church

A BLUEPRINT for the organization of a new Church that will be created if four Lutheran bodies merge was completed in Chicago recently by their Joint Union Committee and will be submitted to their conventions this year.

Involved in the negotiations are the American Lutheran Church (790,989 members), Evangelical Lutheran Church (907,124), Lutheran Free Church (64,376), and United Evangelical Lutheran Church (51,640), with a combined membership exceeding 1,800,000.

A spokesman for the 36 union committee members said "an insistent effort has been made successfully to keep authority in all things in the merged Church in the congregation."

The blueprint proposes that:

The new Church have 18 districts. Upon nominations of their Conferences, they would elect the delegates to the biennial convention, which would serve as the governing body of the Church. The convention would have about 1,000 delegates, half clergy and half laymen.

The only two officers of the Church would be a president and a secretary, both elected by the convention.

There would be a Church Council, made up of the president and the 18 district presidents and a layman elected from each of the districts, which would have charge of all spiritual and doctrinal matters in the Church.

Under the Church Council would be two commissions—one devoted to evangelism and the other to research and social action. It is expected that the latter commission would study such social problems as divorce, labor-management relations, temperance, and the like.

Business affairs of the Church would be vested in a board of trustees, elected by the general convention, that would hold title to all corporate property. It would have under it the commission on stewardship.

Between biennial conventions, a joint council made up of the president, the secretary, the Church Council and the trustees would serve as the interim legislative body.

The Church would have six working divisions: American missions, world missions, education, charities, publications and pensions.

Auxiliary organizations would be related to the Church through a council of auxiliaries. At the outset, three auxiliaries are anticipated: a Luther league, a brotherhood and a women's missionary organization.

No recommendations have been made yet with regard to the number of educational institutions the merged Church would have, except in the case of theological seminaries.

It is proposed that there be only one seminary but operating in different places. Thus, one of the present seminaries might specialize in the training of missionaries; another in rural ministers and a third in graduate study. Whether the seminary would operate in the six cities where the four bodies now have their six seminaries has not yet been determined.

At an earlier meeting, the union representatives gave much attention to the proposal of the Lutheran Free Church that their present congregations be admitted to the new Church as a "non-geographical" district, with the district to retain ownership of Augsburg College and Seminary in Minneapolis and Oak Grove Seminary in Fargo, N.D., and to operate its own home missions program.

With respect to this proposal, the joint committee expressed the "earnest desire" that

(Continued on Page 3)

New Japan Bible Translation

FORMER Japanese Premier Tetsu Katayama has completed translating a portion of the New Testament into language he believes "can be understood easily by all Japanese."

The book comprises 350 pages of excerpts from Matthew, Mark, Luke and John and the complete letters of Paul, and is aimed primarily at Japanese unfamiliar with Christianity.



A SPECIAL POSTER welcoming members of the Armed Forces to the churches of New York City is shown displayed here by members of a committee in charge of distribution. Some 5,000 posters have already been placed in the city subways and another 4,000 are displayed in buses and trains entering Manhattan. Posters were prepared by the Protestant Council of the City of New York. Left to right are: Mr. Clifford W. Pettit, director of the Council; Pastor Joseph D. Huntley of Broadway (Congregational) Tabernacle; Chaplain Thomas Blomquist, 3rd Naval District assistant district chaplain; and Chaplain Engebret Midboe (ELC), assistant chaplain at First Army Headquarters on Governor's Island.

G.I. Infantry Battalion Provides New Shoes, Bowls For 4,700 Korean Orphans

SOME 4,700 orphans in and around Chonju, Koera, have new shoes because the First Battalion, 19th Infantry Regiment, 24th Infantry Division happened to be stationed recently in the area.

In addition, the parentless youngsters, now living in 17 orphanages, also have bright new bowls used for milk and rice, new spoons, and new towels for good measure.

Sparked by the leadership of Chaplain (1st. Lt.) Martinus E. Silseth (ELC), and encouraged by their commanding officer, Lt. Col. Cyrus J. Drew, the men of the 19th's First Battalion contributed over $2,500 toward the project after the project had been presented to them.

To promote the program, Chaplain Silseth conducted a dozen 50-man tours to Chonju, including visits to orphanages, refugee camps, and church and Korean hospitals.

High spot of the project came when 60 Korean orphans—faces shining—were given a return tour-picnic at the 19th's base camp. They were escorted by the provincial governor of Cholla Pukto, the mayor of Chonju, and other officials who thanked the G.I.'s on behalf of the 17 orphanages aided. The youngsters danced and sang for the soldiers.

At dinner that day, each company of the 1st Battalion entertained a group of orphans. As the youngsters departed, the G.I.'s loaded them down with candy, cookies, balls and, of course, plenty of chewing gum!

Communists Try to Destroy Significance of Christmas

COMMUNIST authorities in Iron Curtain countries recently increased their efforts to erase from the minds of the people the religious significance of Christmas.

For one thing, they eliminated the word "Christmas" from the Communist vocabulary, substituting for it "New Year celebrations." The traditional Christmas tree has been replaced by the Communist-invented "New Year's Tree."

The Communist-controlled press and radio scrupulously has avoided mention of the word "Christmas" or making any reference to its religious significance.

In place of Christmas carols, the Communists promoted among children songs extolling the "achievements of our new social system."

A Warsaw Radio broadcast heard in London said: "The holiday period is coming; the children love to sing. And what could be a better opportunity to sing than during the period of New Year's Tree festivities? The State Publishing House has thought of that and has published new music and songs specially-written for our children to sing during those festivities.

"These songs, written by Soviet and Polish song writers, speak of great deeds by labor competition leaders and *stakhanovites*, about the great achievements of our new social system."

In addition, Christmas stories for children were banned. Instead, the youngsters heard a diet of speeches and lectures on the "happy life of Soviet children," and the like.



THIS PASTOR has literally "taken to the air" to serve five churches in a 2,800-sq. mile area in North Dakota. He is the Rev. Charles V. Lee, of Lima, O., who flies his single-engine Aeronica summer and winter to conduct services in the churches of the Flasher, N.D., larger parish, located about 60 miles from Bismarck. He preaches sermons at two churches every Sunday morning, two more in the afternoon, and another in the evening. Pastor Lee's desire to enter the ministry stemmed from his being wounded in battle while serving in the South Pacific with the U.S. Marines during World War II. At that time he decided he wanted to "do something for God, for He had helped me." *(RNS Photo.)*

Second Glance

★ More than 25 million copies of the Scriptures will be published or circulated throughout the world in 1954, but the actual need is for twice that number, according to the American Bible Society, which also reported that 1953 Bible distribution was 25% above the 1952 figure.

★ Air Force men stationed at Hickam Field, Honolulu, Hawaii, were urged to "take God as your co-pilot" at the opening service of a unique mission sponsored by the Chief of Air Force Chaplains, Maj. Gen. C. I. Carpenter.

★ An Arkansas Man's proposal that the motto, "In God We Trust," appear on all U.S. currency as it does on most of our coins, has been received by the Secretary of the Treasury. Matt Robert of Camden, Ark., said the fact that the phrase is left off our paper money is "an oversight that should be corrected. Putting it on," he said, "would affirm our trust in God in a manner that would be 'heard round the world' and give moral and spiritual strength to those who realize a great nation humbly and reverently places its trust in the Almighty."

★ The New Jersey Supreme Court has ruled that distribution of the King James Version of the New Testament in the public schools of Rutherford, N.J., violated the bill of rights of the Federal and N.J. Constitutions. The Court's opinion held that the Bible was a sectarian book, and to permit its distribution in public schools constitutes favoritism toward one religion. The decision resulted from an appeal taken by the parent of a Jewish pupil. Defendants were the Rutherford Board of Education and the Gideons International, who planned to distribute the New Testaments.

★ In Rome, Pope Pius XII has inaugurated the "Marian Year," during which Roman Catholics throughout the world will be required to celebrate the 100th anniversary of the Dogma of the Immaculate Conception, decreed as an article of faith by Pope Pius IX on Dec. 8, 1853. It teaches that the Virgin Mary was free from Original Sin from the moment of her conception in her mother's womb. All Roman Catholics are now required to believe this as an article of faith.

★ If preachers wouldn't press so hard for publication of their sermons in the daily press, church editors could be more selective in their choice of religious news, in the opinion of Dr. Reinhold Niebuhr, professor at New York's Union Theological Seminary. Dr. Niebuhr said that sermons are newsworthy only when the subject is relevant to urgent problems of the day, such as world peace and Communism. The theologian admitted the "historical fact" that ordinary sermons are often dull and said they should not be regarded as newsworthy. Neither, he added, is there news appeal in sermons which expound the Christian faith.

★ Many members of the Free German Youth (FDJ), Communist youth group in the Soviet Zone, are attending church services more regularly than they do FDJ meetings and indoctrination courses. This was revealed in a report based on an investigation ordered by Halle district FDJ leaders to determine the reasons for absenteeism of members from Communist-sponsored activities. As a result of the findings, the Reds have ordered a constant supervision of "church-friendly" members of the FDJ.

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U.S.S. Repose (AH-16); Chaplain (Lt) Luther E. Olmon, (Aug).
U.S.S. Yorktown (CVA-10), Chaplain (Ltjg) Theodore E. Schultz, (ALC).
U.S.S. Thomas Jefferson (TAPA 30); Chaplain (Ltjg) Kenneth L. Ebb, (Aug).
U.S.N.S. Fred C. Ainsworth (TAP-181), Chaplain (Ltjg) Gordon O. Lindemann (ULCA).
Destroyer Sqdn. 22, Chaplain (Ltjg) Edson E. Campbell, (ULCA).
U.S.N.S. Simon B. Buckner (TAP-123); Chaplain (Ltjg) Reuben E. Sorensen, (ELC).

Army and Air Force Post Offices, Seattle, Wash.:

APO 731; Hq. 5001st Composite Wing; Chaplain (1stLt) Wesley J. Buck, (ULCA).
APO 949; Hq. & Svc., 42nd Eng. Const. Bn.; Chaplain (Maj) John W. Bucklin, (ULCA).

Army and Air Force Post Offices, New York, N. Y.:

APO 12; Hq. 7030 Hq. Support Group; Chaplain (1stLt) Conrad E. Lund, (ELC).
APO 13; 317th Troop Carrier Wing (M); Chaplain (Maj) Karl F. Schofer, (ULCA).
APO 22; 39th AAA Battalion, Office of the Chaplain; Chaplain (1stLt) Charles P. Gartner, (ULCA).
APO 30; Hq. Sq. 7280th Air Base Group, Nouasseur, French Morocco; Chaplain (1stLt) Robert P. Engwall, (Aug.)
APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
APO 111; Hq. 112th Inf. Rgt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
APO 112; 102nd Inf. Rgt., 43rd Inf. Div.; Chaplain (Capt) James W. Miller, (ULCA). 43rd Inf. Division, Hq. 192 Feild Artillery Bn., Chaplain (Capt) William E. Paul, (ULCA.)
APO 114; 7822 SCU, Grafenwohr Det.; Chaplain (Maj) George D. Laird, (ULCA).
APO 183; 7232nd Air Base Sqdn.; Chaplain (Maj) Alfred P. Pietrek, (ALC).
APO 208; 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 216-2; 109th Transportation Truck Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 541; 7601 Hq. & Svc. Co., USFA Area Command; Chaplain (Maj) William F. Martin, (ULCA).
APO 742; Hq. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 851; USAR FANT & MDPR; Chaplain (Maj) John R. Himes (ULCA).
APO 864; Ernest Harman AFB; H & S Co., 347th EAB; Chaplain (1stLt) Arnlod N. Drange, (ELC).

Army and Air Force Post Offices, San Francisco, Calif.:

APO 5; Office of the Post Chaplain, 8018th AU; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 6; 40th Inf. Div., 223rd Inf. Regt., 3rd Bn., Hq. & Hq. Co.; Chaplain (1stLt) Eugene W Beutel, (ALC).
APO 7; 17th Inf. Regt., Hq. & Hq. Col.; Chaplain (1stLt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn., Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1stLt) Harold Engle, (ULCA).
APO 24; 19th Infantry Regiment; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA, Chaplain (1stLt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 67; Hqs. 6167th Air Base Grp., Chaplain (Maj) Daniel H. Fredrick, (ALC).
APO 72; UNC MAC Sup. Gp. Chaplain (Capt) John R. Taylor, (ULCA).
APO 187; 4930 Test Support Group; Chaplain (1stLt) Donald Fallon, (ALC).
APO 201; 1st Cav. Div., Chaplain (Maj) Max Gilmer, (ULCA).
APO 248, Hq. 12th F. A. Bn., 2nd Div. Arty; Chaplain (1stLt) Mervin S. Eyler (ULCA). Hq. 38th Infantry Regiment, Chaplain (1stLt) Merlin T. Zimmerman (ULCA).
APO 264; 23rd F. A. Obsr., Bn., Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq. 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 929; 802nd. Engr. Avn. Bn.; Chaplain (1stLt) Howard B. Franzen, (LFC).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson (Aug).
APO 970; 58th Fighter-Bomber Wing, 6157th Air Base Sqdn; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA).
APO 973; 91st Military Police Battalion; Chaplain (Maj) Donald W. Helm, (ULCA).
APO 994; Hqs. Sq., 35th Fighter-Intercepter Wing; Chaplain (Maj) Olaf G. Helland, (LFC).
APO 1055; 8167th Army Hospital; Chaplain (Capt) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

ARMY: Chaplain (LtCol) Harry F Coder, (ULCA); Chaplain (Capt) Carl P. Oberleiter, (ALC); Chaplain (1stLt) Frank O. Vavrin, (ULCA).
NAVY: Chaplain (Cdr) Dewitt E. Wright, (ULCA).
AIR FORCE: Chaplain (1stLt) Robert F. Gibson, (ALC); Chaplain (Maj) Kenneth E. Hartman, (ULCA).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," February, 1954

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.

*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace, 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, Gentry Hotel, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L. Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AFB; Naval Base; Rev. I. B. Tweet, NLC, Our Redeemer, Doris Ave. & "F" St.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Fort Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. N. C. Ellermann, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB, Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Center, 523 Eleventh St., N.W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Panama City; Tyndall AFB; Lutheran Parish Center, Trinity, City Hall, Rev. E. Schack, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole, NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AFB; Ft. Riley; Lutheran Parish Center, Topeka Lutheran School, 7th & Roosevelt Sts.
Wichita; Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC, Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz, Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson & Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St.
St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB, NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H. Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St., Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbough, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Rd.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, 1st & Heck Sts., Rev. P. W. Kapp, NLC, Atonement. Rev. H. T. Hornberger, Trinity, NLC, 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center; Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Redwood; Camp Drum; Rev. T. Bartnicki, NLC, St. Paul, Lake Street.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Lebanon; Indiantown Gap Mil. Res.; Rev. W. E. Swoope, NLC, Zion, Market Sq.
Phoenixville; Valley Forge General Hosp.; Rev. S. L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St Matthew, Rev. M. L. Swensen, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 216 Broadway, Rev G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, Lutheran World Federation, 33 Granville Road, Kowloon, Tel. 57294.

ENGLAND: London; Rev. H. O. Hartig, NLC, 8 Collingham Garden, London S. W. 5, Tel. WILI 6974.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. F. A. Swanson, St. Paul's, 3660 Pahoa Ave.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Englestad, (ELC).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; 832 Engr. Aviation Battalion; Chaplain (1stLt) Carroll N. Anderson, (ELC). Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Camp Pendleton; FMF Pacific; Force Troops, H&S Bn., Chaplain (Ltjg) Jack H. Zoellner, (ULCA). Marine Corps Base, Chaplain (Lt) Edwin J. Nerthling, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA).
Hamilton AFB; P.O. Box 6; Chaplain (Maj) Russell P. Knoebel, (ULCA), P.O. Box 412, Chaplain (Maj) Voigt M. Sink (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). U.S. Naval Hospital, Chaplain's Office, Chaplain (LtCdr) George S. Brosius, (ULCA). Naval Air Station, Office of the Chaplain, Chaplain (Ltjg) Raymond H. Farness, (ELC).

COLORADO: Camp Carson; Post Chaplain, Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB, Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain, Chaplain (Maj) Frank E. Helsel, (ULCA). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart (ULCA).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill AFB; 809th Air Base Grp., Office of the Base Chaplain; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Athens; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).

ILLINOIS: Chanute Air Force Base; 3345 Tech. Tng. Wg.; Chaplain (1stLt) Paul R. Kilde, (ELC).
Great Lakes; U.S. Naval Training Center; Service School Command; Bldg. 520, Chaplain (Lt) Andrew Swasko, (ULCA); Chaplain (Lt) Wilson E. Touhsaent, (ULCA).
Scott Air Force Base; Wing Chaplain's Office; Chaplain (1stLt) Erling A. Jacobson, (ELC); Hq. ATRC, Staff Chaplain; Chaplain (Col) Palmer P. Pierce, (ULCA).

Examine Your Faith . . . Is It

A "Hot-Shower" Christianity?

A NORTH KOREAN colonel, who had spent some time in America, expressed to a correspondent a widespread belief in the decadence of the United States when he said, "Your countrymen will be defeated by a longing for a hot shower!"

The Communist world is of the conviction that our capitalist way of life, with its comforts and lack of self-discipline, marks us for eventual and ultimate defeat.

One of the by-products of prosperity and democratic liberties such as we enjoy is a smugness, a complacency that makes us easy pickings for the enemy. At least, that is what they think, until we become conscious of the possibility of losing those precious liberties and are thrown into a life and death struggle to keep them.

We have little doubt as to the ability of our people to suffer and bleed, once they become convinced that our standard of life is really in danger. What we do fear is the possibility of such an awareness coming too late.

The softness and insipidness manifest in our democratic way of life is matched by a tragic weakness and emaciatedness in the spiritual lives of the Christians of our nation. The faith and fervor of original Christianity is about gone. The intense passion and power of those first followers of Christ is seldom witnessed. The devotion and drive obvious in those waking hours in the life of the Church seems to be absent in this day in which we live.

In its place we have developed a 'hot-shower' Christianity—a streamlined, plush-lined experience that is designed to satisfy modern man.

The Christianity of our day is that in which the guilty conscience is traded-in for a soft cushion of comfort and consolation, where recklessness and arduousness of Christian daily living is overshadowed by the goal of 'pie-in-the-sky-by-and-by,' where men style God after their own pattern and pretend those things to be true of Him which they would like to be true.

The Christianity of Christ's making was a Christianity on the march, on the offensive; that which we call Christianity today is defensive, a crawling-into-our-holes-to-lick-our wounds.

From some of our prayers and hymns to our day-by-day activities, our Christianity is hardly more than an escapism, a running-away from reality, a place of refuge and hiding—a longing for a 'hot-shower'!

No wonder some psychologists are terming the modern religious experience a neurosis! The teachings of Christ and the way of life He came to reveal to us are so distorted and perverted that they can hardly be recognized as His. Instead of committing ourselves to be used by God, we are seeking to use Him—as a way of escape from sin's consequences, a form of security, a way to avoid facing-up with the storms and problems of life.

We are thankful that there is a place of hiding in Christ. The ship comes into the harbor to be repaired; front-line soldiers fall back to rest and regroup whenever possible. But this place of quiet and rest, of consolation and strengthening, is not the whole of life. It is rather that which is necessary to enable us to get back into life and to fight its battles effectively.

The reason the Christian experience is typed by the uninitiated as an illusion or a neurosis is simply because there are too-few Christian people who advertise by their lives what true Christianity really is.

In reality, the Christianity Christ came to establish is austere and demanding. *"If anyone comes after me, let him deny himself and take up his cross . . . he must renounce all that he has . . . no one who looks back is fit . . . seek first the kingdom of God . . . he who loves his life shall lose it . . ."*

Christianity was far from comfortable to Stephen—they threw a rock-pile at him! Peter didn't retire in quietness and peace—he was crucified, upside down!—Paul didn't direct the campaign against unbelief from an armchair—his hazardous exploits were ended only when they took off his head!

But the bulk of Christendom today is sitting around, wishfully hoping: "A thousand may fall at my side, ten thousand at my right hand; but it will not come near me!"

May God help us to see what Christianity is not! It is not a way-out of a tough spot; it makes us right with God, but does not eradicate the consequences of sin in this life. It is not a place to hide from life and its clashes.

Every promise of peace is paralleled with a call of challenge. To accept the first and not the last produces a false and perverted faith. It is these distortions of the faith as made manifest by individuals claiming to be followers of Christ that make Christianity unpalatable to many of the crowd around us.

It is time that we who call ourselves by His name throw out our adulterated concepts of discipleship and become authentic in our Christian lives. This necessitates going back to His Word and His pattern of life for His Church.

To do this will entail major renovations in our lives. We shall find that there is nothing easy-going about Christianity. It is costly and demanding. It promises not softness, but suffering; not comfort, but challenge; not safety, but sacrifice.

There is peace, but there is also persecution; there is security, joy, abundance, there is also blood, sweat, tears. But Christ does offer truth and life and order; a purpose and objective, restoration and reconciliation. He offers to put us in joint with God again, to reinstate us in His Universe, to relate us to His family.

It is in consideration of this that no price is too great to pay, no suffering too great to endure; whether that be our monthly tithe or final martyrdom. The most we can do is to trade of our marbles for His jewels!

May God grant us the grace to live valid Christian lives!

LESLIE F. BRANDT,
LUTHERAN SERVICE PASTOR,
YOKOSUKA, JAPAN

Lutheran Merger Plans

(Continued from Page 1)

the LFC might find it possible to join in the merger on terms identical with those of the other bodies.

But should the LFC find it impossible to do this, the committee asked it to submit a more detailed proposal for a non-geographical district or an alternate proposal of a different nature to make it possible for the LFC to become part of the merged body.



WHEN MEMBERS of the Methodist Church in Oxon Hill, Md., came to attend services, they found a wall of bricks in front of their sanctuary's main entrance. The Rev. J. W. Kuschel, pastor, explained that the 1,000 bricks were for sale, proceeds to go toward the church's expansion fund. White bricks forming a cross were for sale at $100 each, others for $5.00 each. In the picture, three church members help themselves to as many bricks as they wished to "purchase."

(RNS Photo.)

Over 20 Million G.I.'s Attend Army Services

Attendance at religious services conducted under auspices of the Army totaled more than 20,000,000 during the last fiscal year ending June 30, 1953, the Department of Defense said.

The annual report of Chaplain (Maj. Gen.) Ivan L. Bennett, Army Chief of Chaplains, revealed that attendance by service personnel and dependents at services conducted by Army chaplains totaled 17,413,715, while services held at Army installations by visiting civilian clergymen drew 2,811,286.

Wanted from G.I. Readers:

"Lutheran Girl" Photos!

A LUTHERAN GIRL you know can become "Girl of the Month" in *A Mighty Fortress* if you'll send us her picture and a letter telling why you think she rates that honor and recognition.

Send your nomination to "Girl of the Month Committee," c/o *A Mighty Fortress*, 50 Madison Ave., New York 10, N. Y.

Enclose a picture of your candidate, showing her head and shoulders, preferably a "glossy" print measuring 5" x 7".

List your nominating reasons, particularly what your candidate is doing to serve her Church. Judges look for unusual qualifications, and competition is keen! Send in your nomination today!

Far East Christianity Endangered, Lund-Quist, LWF Leader, Warns

IN VIEW of a marked resurgence of heathen religions in the Asiatic sphere, the United Nations and world public opinion must be alerted to the issues of freedom of faith and religion in the Far East, Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, has warned.

Though freedom of religion "is anchored in most constitutions of the Asiatic countries," the younger Christian churches and missions must intensify their efforts to secure implementation of this freedom, he stated.

Dr. Lund-Quist, an Augustana Lutheran pastor from Kansas, recently returned to his office in Geneva, Switzerland, after a 6-weeks' tour of churches in Australia, Indonesia, Hong Kong, Malaya and India.

He said the issue of religious freedom must be considered as "one of the most accurate international problems of the day," and that the Lutheran World Federation, as well as the World Council of Churches, must render "important services as mediators of information" concerning this problem.

Dr. Lund-Quist indicated the LWF will seek the services in this field of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

A decisive factor in "averting the danger that threatens Christianity in the Far East" could be the development of contracts for exchange of information between Asiatic politicians and leaders of the young churches, Dr. Lund-Quist explained.

He added that even though "at the moment, a development of such relations may seem difficult," the active participation of Christians in the politics of their countries in the Far East may prove of great help.

Dr. Lund-Quist also stressed the need for increased activities by the LWF in the fields of information and interpretation of its work, adding that channels of information are needed, "not only to other Protestant world organizations, but also to the Vatican."

He indicated that the LWF's newly-organized Department of Information will increase and expand its activities toward this end.

Anti-Church Trends Continue in East Germany

A REVIVAL of "anti-church trends" in East Germany has been reported in Berlin by Dr. Kurt Scharf of the Evangelical Union Church. He said the "new course" assumed by the Soviet Zone regime when it agreed to stop attacking the Church last June was being endangered.

Causes for concern which he cited were:

Increasing attacks against the *Junge Gemeinde*, Evangelical youth movement; seven pastors arrested early last year not yet released; anti-religious pamphlets used as study materials in special seminars in Soviet Zone high schools.

He said several students in a vocational school near Berlin were disciplined recently because they possessed Bibles and attended church services.

The Church's budget suffered a half-million dollar loss during 1953 because of a 30% reduction in State subsidies, plus Communist obstruction of church-tax collections and interference with fund-raising drives.



GENERAL Matthew B. Ridgway, Chief of Staff of the U.S. Army (center), preached the sermon during dedication of three new stained glass windows in the War Memorial Shrine of the Washington, D.C., Cathedral. At left is Episcopal Bishop Angus Dun of Washington, who officiated at the dedication; and at the right is Dean Francis B. Sayre, Jr., of the Cathedral. The windows, one of them memorializing the Four Chaplains of the *U.S.S. Dorchester*, honor the Armed Services and have Christ's Crucifixion as a central theme. Gen. Ridgway's sermon was his first public address since he became Chief of Staff. *(RNS Photo.)*

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Lutheran

GIRL OF THE MONTH

ATTRACTIVE, talented Miss Delores Jerde of Spearfish, S.D., is our Lutheran Girl of the Month for January. The 5'7" blonde was "Miss South Dakota-1953," and placed first in the talent division with a piano solo at the "Miss America" beauty pageant in Atlantic City. Delores is a music major at Augustana College (ELC), Sioux Falls, S.D. An accomplished pianist, she also plays flute, marimba and sings. At college, she takes active part in the Lutheran Student Association, and is a scholarship winner with an "A" average.

President Hears Christian Statesmen Have Real Hope

CHRISTIAN statesmen have a hope that can sustain them through the greatest of difficulties and disappointments, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, told a congregation in Washington, D.C., which included President and Mrs. Eisenhower.

National Presbyterian Church was filled to overflowing as the World Council leader occupied its pulpit on Nov. 22 as guest preacher to climax a busy week in the Nation's capital.

While the President and other government leaders in the congregation listened intently, Dr. Visser 't Hooft compared the present world crisis with that which faced the early Church.

"(Early Christians) triumphed over pagan cults largely because they 'out-hoped' them," the Dutch churchman said. "Alone among the philosophies of the day, Christianity held out a hope that man could better his condition."

Political systems have betrayed the hopes of man, the WCC secretary said, drawing a grim picture of a restless, cynical generation in Europe that has no faith and asserts there are no objectives in life beyond mere existence.

"In the United States, hope for a better world has perhaps lasted the longest, but even here one can see growing signs of cynicism and pessimism," Dr. Visser 't Hooft warned.

"A great diplomat said recently," he added, "that the thing that differentiates a Christian statesman in the world is that he has a hope, so secure in the foundation of faith, that he will continue working for man's betterment despite countless disappointments and defeats."

The Christian Church can be a great beacon of hope, he said, when it puts aside yesterday's differences and looks toward "the glorious Kingdom of God that is tomorrow."

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., JANUARY, 1954 NO. 9

East German Lutheran Churches are Strong Despite Many Tests by Trial and Tribulation

CHURCHES in Communist East Germany, where 9 out of 10 congregations are Lutheran, are being tested by trial and tribulation, but are proving themselves to be staunch and strong citadels of the faithful.

This was reported in New York in December by Dr. Julius Bodensieck, who returned to the U. S. after seven years of almost uninterrupted service abroad, mostly in Germany and Austria.

For the past two years, Dr. Bodensieck was Lutheran World Service representative in Berlin, while his wife, Justine, represented both LWS and Lutheran World Relief, also in Berlin.

Dr. Bodensieck said the strength of the churches in the Soviet zones of Germany and Austria was demonstrated by good attendance at services, the faith of the church members, and the way "the pastors stick with their congregations," even though many have opportunities to escape to freedom in the West.



PRESIDENT and Mrs. Eisenhower pause outside National Presbyterian Church, Washington, D.C., after hearing a sermon preached by Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council of Churches (at right). With them is Dr. Edward L. R. Elson, pastor of the church, which the President attends. Dr. Visser 't Hooft told a large congregation which includes other government leaders that Christian statesmen have a hope that can sustain them through the greatest of difficulties and disappointments. *(RNS Photo.)*

The Communists control schools, the press, theaters and every other public institution "to make only one voice heard," and use special efforts to win over youth. But according to Dr. Bodensieck, they have "so far not been particularly successful in iradicating faith in the Gospel of Jesus Christ."

Shortly before returning to the U.S., Dr. Bodensieck had an opportunity to visit Dresden and nearby Meissen, deep in the Soviet Zone of Germany, where he attended the installation of the new Bishop of Saxony, Dr. Gottfried Noth.

The travel-permit was granted only after great difficulties, and, at the last moment, and Dr. Bodensieck was ordered to register with the Dresden police as soon as he arrived there. Only one other foreign church representative was permitted to attend the consecration service. He was Bishop Louis Veto of Hungary.

The impressive ceremony at Meissen gave Dr. Bodensieck additional proof of the vital strength of the Church in the East Zone, "where people have learned to know the Church as the last remaining institution of truth and freedom."

As some 500 pastors and church officials moved through the city in a procession which lasted more than an hour, the streets were lined with spectators standing up to seven deep along the way, Dr. Bodensieck reported.

The procession was showered with flowers, people took their hats off, and many wept. In practically every window of the city, people who had often been compelled to display red flags had voluntarily hung white cloths decorated with green branches of palm or myrtle, as an "impressive demonstration of their loyalty to the Church."

The church in which the new bishop's consecration took place was jammed by some 1,400 people, Dr. Bodensieck said, and thousands more were crowded into other churches where the ceremony could be followed through a system of loudspeakers.

Though all the highest leaders of the Evangelical Church (Lutheran) in Germany took part in the ceremony, at which Dr. Bodensieck brought greetings from the 46 million Lutherans in the Lutheran World Federation, he said he was most impressed by the address delivered by a representative of the East Zone youth.

The young speaker based his remarks on the quotation, *"If God be for us, who can be*

(Continued on page 3)

Writes Seaman's Version Of Twenty-Third Psalm

A SEAMAN'S version of the 23rd Psalm has been published by the *Navy Chaplain's Bulletin,* in Washington, D.C.

Its authorship is attributed to a J. Rogers, a merchant marine captain, who wrote it during World War II. The seaman's version:

"The Lord is my Pilot: I shall not drift. He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log.

"He guideth me by the star of holiness for His name's sake. Yea, though I sail 'mid the thunders and tempests of life, I shall dread no danger; for Thou art with me. Thy love and Thy care they shelter me.

"Thou preparest a harbor before me in the homeland of eternity; Thou anointest the waves with oil; my ship rideth calmly.

"Surely, sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever."

Armed Services Need 50 Chaplains a Month

THE ARMED SERVICES need to recruit at least 50 chaplains a month by next June 30 in order to keep all vacancies filled, the Chiefs of Chaplains reported in Washington, D. C.

More vacancies exist in the quotas for Roman Catholic, Protestant Episcopal and Lutheran communions than for other religious groups, the chiefs said.

The Navy will need 175 new chaplains, the Army 166, and the Air Force 40 to 50 chaplains by next June 30, according to the announcement. Needs are created by the large number of reserve chaplains about to complete duty tours.

Editor's Mail Bag

MF "GRAND TO READ"

Sir: Just a short note to say thank you for the wonderful paper, *A Mighty Fortress.* It's just grand and encouraging to read. May God bless you and your wonderful staff, for I really appreciate the *MF.*

Harvey G. Gudmundson, Sn.
USS Bausell (DD-845), S-Div.
Fleet Post Office, San Francisco, Calif.

WANTS MORE BIBLE STUDIES

Sir: I enjoy receiving the *MF* each month, and I want you to know I think it is interesting and worthwhile. I'm looking forward to some more Bible studies which Pastor Paul Bierstedt wrote for the *MF* some months ago.

Lt (jg) T. M. Nelson
LSM 455, U. S. Naval Base
San Diego, Calif.

SHARES MF WITH BUDDIES

Sir: I have been receiving your paper through my pastor, who sends it to me regularly. I enjoy and get much benefit out of the articles and meditations. As soon as I have read them thoroughly, I pass the paper on to my buddies. I am happy to say that this has been very beneficial.

One fellow who had been reading several copies came to me and said that the *MF* had given him the answer to several problems which had been bothering him. All I can say is thanks for the very wonderful paper.

Pvt. Richard L. Bagger, US 56123693
Hq. & Svc. Co., 42d Engr. Const. Bn.
APO 949, c/o P.M., Seattle, Wash.



CHRISTIAN FELLOWSHIP at the Lutheran Service Center, 1342 Second Av., San Diego, California. Hostesses are from the Luther League of Our Savior's (ELC) Lutheran Church, from left, Carol Van Gaar, Jean Negaard, Carol Rae Anderson. The San Diego Center is one of some 50 similar units maintained in the U. S. and overseas by the Lutheran Service Commission.

Second Glance

★ The five Lutheran Churches in America that are members of the World Council of Churches will send 23 delegates to the WCC's Second Assembly on the campus of Northwestern University at Evanston, Ill., August 15-31, 1954. The United Lutheran Church in America will have 12 delegates; the American Lutheran Church, 5; Augustana Lutheran Church, 4; the United Evangelical Lutheran Church and the American Evangelical Lutheran Church, 1 each.

★ The great lack of trained ministers in many East German parishes has caused young West German pastors to volunteer for service in the East Zone. The need for pastors in the East is increasing, despite great numbers of volunteer church workers, especially from the ranks of church youth organizations.

★ New Jersey voters aproved by 2½ to 1 a constitutional amendment to legalize bingo and raffles sponsored by religious, charitable, veterans, civic and similar organizations. The overwhelming pro-bingo vote climaxed a hard-fought battle in which opposing sides were spearheaded by Roman Catholic and Protestant church groups.

★ Every White House guest in the future will be able to read the Bible in his own language as the result of a gift by The American Bible Society to President and Mrs. Eisenhower of a collection of Bibles and New Testaments in 78 tongues. Scripture translations span the modern languages from Afrikaans to Zulu.

★ A booklet which states that Communism and religion are "as irreconcilable as freedom and slavery, truth and lies, light and darkness" is being circulated in Germany's Soviet Zone. The 32-page pamphlet, "Communist and Religious Morals," written by a Soviet author, charges that "religion is an ideology aimed toward justifying and perpetuating" slavery and exploitation among the working classes. Religion makes men powerless, the booklet states, deprives them of their will, and poisons their souls with disbelief in their own powers, thus preventing them from achieving happiness.

★ In a unique effort to stimulate Bible reading, the Church of Norway has sanctioned the sale of Gospels in magazine format on newsstands throughout the country. 100,000 copies, illustrated with photos of modern Norwegian life, are on sale for one crown (14c) each.

★ The United Lutheran Church in America has named Charles C. Hushaw, executive editor of the *Glendale* (Calif.) *News-Press,* as director of its newly-established department of Press, Radio and Television. Mr. Hushaw began his duties in New York on January 1.

★ Associated Press correspondent Eddy Gilmore, who spent 12 years in Moscow, reports as "an encouraging sign" behind the Iron Curtain today the deep religious feeling of the ordinary Russian. "The churches are still open," he said, "and the Russian people flock to the services." Of course, the State controls the churches, and so the preachers cannot say very much, he said, but still the people come by the hundreds. "On special days such as the Russian Christmas or Easter," he said, "you cannot even get near the churches, the crowds are so large."

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INDIANA: Camp Atterbury; 200th Inf. Reg., 31st Div.; Chaplain (Capt) Percival C. Lovseth, (ELC).

IOWA: Sioux City AFB; Hq. 521st Air Defense Grp., Office of the Chaplain; Chaplain (Maj) John J. Deutschlander, (ULCA).

KANSAS: Forth Leavenworth; Protestant Post Chaplain; Chaplain (LtCol) David E. Kinsler, (ULCA).
Fort Riley; Hq. 86th Regt., 10th Inf. Div.; Chaplain (Maj) Gustav F. Duhrkop, (ULCA).
Smoky Hill AFB; 802nd Air Division; Chaplain (1stLt) John Steen, (LFC).

KENTUCKY: Fort Campebll; 11th Airborne Div., Hq. 188th A. I. R.; Chaplain (1stLt) Frank O. Vavrin, (ULCA).
Fort Knox; Combat Command "B," 3rd Armored Div.; Chaplain (Capt) John D. Roth, (ULCA). Armored Center Chaplain's Section, 2128 ASU, Chaplain (Capt) John Strube (ULCA).

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Camp Polk; 190th Infantry Division; Chaplain (1stLt) Richard D. Vangerud, (ELC).

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Fort Meade, 2053 ASU RC; Chaplain (Maj) Andrew H. Beahm, (ULCA). Hqrs., 2nd Army; Chaplain (Col.) John O. Woods, (ULCA). Post Chapel; Chaplain (Cpt) Hiram W. Trostel, (ULCA).

MASSACHUSETTS: Fort Devens; 1170 ASU, Station Complement; Chaplain (Maj) John R. Bender, (ULCA).
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NEW JERSEY: Bayonne; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).
Fort Monmouth; Chapel 1, Chaplain (Capt) Bertram C. Gilbert, (ULCA).

NEW MEXICO: Albuquerque; Sandia Base; 1090th Sp. Rept-Gp.; Chaplain (1stLt) Henry H. Hafermann, (ALC).
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Fort Totten; Post Chapel, Chaplain (Maj) William L. Clewell, (ULCA).
Governor's Island; Hq. First Army; Chaplain (Capt) Engebret; O. Midboe, (ELC).
Mitchell Air Force Base; Hqrs., Continental Air Command; Chaplain (Maj) John H. K. Miller, (ULCA).
Sampson Air Force Base; 3650th Military Wing, Office of the Chaplain; Chaplain (Capt) Hugo G. Schmidt, (ALC); Chaplain (1stLt) Ray H. Saathoff, (ALC).
St. Albans; U.S. Naval Hospital, Chaplain (Lt) Arnold J. Dahlquist, (ULCA).

NORTH CAROLINA: Camp Lejeune; 6th Marines, 2nd Mar Div., FMF; Regt. Chaplain; Chaplain (LtCdr) Robert J. Schneck, (ULCA). Marine Barracks; Chaplain (Cdr) Carl M. Sitler, (ALC). 2nd MarDiv-FMF; 2nd Engr. Bn.; Chaplain (Lt) Edwin J. Nerthling, (ULCA). U.S. Naval Hospital; Chaplain (LtCdr) Frank R. Morton, (ULCA). 2nd MarDiv-FMF; 2nd MT Bn., H&S Co.; Chaplain (Ltjg)(Robert W. Kiefer, (ULCA).
Fort Bragg; 82nd Airborne Division; Chaplain (1stLt) Richard Combs (ELC), Chaplain (1stLt) Wallace A. Larson, (ELC). Pope AFB; 8th Communications Group; Chaplain (1stLt) Melvin T. Ostlin, (AUG).

PENNSYLVANIA: Philadelphia; U.S. Naval Shipyard, Chaplain (LtCdr) Robert S. Sassaman, (ULCA).

SOUTH CAROLINA: Fort Jackson; Hq. 3431 ASU Reception Center; Chaplain (Maj) Arnold W. Raugust, (ALC). Post Chaplain's Office; Chaplain (Capt) Viggo O. Aronsen, (ELC).
Parris Island; Chaplain's Center, Box 366; Marine Corps Recruit Depot; Chaplain (Lt) Carl Elwood, (Aug.) Office of the Chaplain, Chaplain (Capt) Paul W. J. Dickman (ALC). Marine Corps Recruit Depot, Office of the Chaplain; Chaplain (Ltjg) John E. Colby (ELC).

SOUTH DAKOTA: Ellsworth AFB; 28th Air Base Group; Hq. & Hq. Sq.; Chaplain (Maj) Albert H. Mattheis, (ALC).

TENNESSEE: Memphis; Naval Air Station; Chaplain (Lt) Clarence C. Bachmann, (ULCA).

TEXAS: Amarillo AFB; 3320th Tech. Trng. Wing; Chaplain, (1stLt) Roland A. Saethre, (ELC).
Biggs AFB, 810th Air Base Group; Chaplain (Maj) Johann K. Jung, (ALC).
Fort Bliss; 4052 ASU, AAA RTC; Chaplain (Maj) Ernest W. Karsten, (ALC); 531st AAA AW Bn; Chaplain (Capt) Wilfred W. Ahrendt, (ALC).
Fort Hood; Division Artillery, First Armored Division; Chaplain (Maj) Christian A. Lehne, (ALC).
Fort Sam Houston; Office of the Post Chaplain, Chaplain (Capt) Reginald J. Huebner (ALC).
Foster Air Force Base; 3580th Pilot Tng. Wg.; Chaplain (Maj) Hellmuth Reinke, (ALC).
Harlingen Air Force Base; 3610th Obs. Tng. Wg.; Chaplain (1stLt) Theodore W. Jentsch, (ULCA).
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Sheppard Air Force Base; 3750th Tech. Tng. Wg.; Chaplain (1stLt) George C. Saffron, (ALC).
Webb Air Force Base; 3560 Pilot Tng. Wg.; Chaplain (1stLt) Francis E. Jeffrey, (ELC).

VIRGINIA: Camp Pickett; Hq. 2131 ASU, Medical RTC, Chaplain (LtCol) Wayne M. Daubenspeck, (ULCA).
Chincoteague; Naval Aux. Air Sta; Chaplain (Lt) Arnold P. Spohn, (ULCA).
Fort Belvoir; Office of the Post Chaplain; Chaplain (Maj) Gomer S. Rees, (ULCA); 7071st ASU Sta Comp; Chaplain (1stLt) Luther A. Gruver, (ULCA).
Fort Eustis; 2164 ASU, Sta Complement; Chaplain (Capt) Roy L. Fisher, (ULCA).
Fort Monroe; O.C.A.F.F.; Chaplain (Col) Harold H. Schulz, (ALC).
Norfolk; Naval Air Station, Office of the Chaplain; Chaplain (Cdr) John M. Kleckner, (ULCA). Naval Base, FMF-Lant; Chaplain (Capt) Emil F. Redman, (ALC). Naval Air Station, FASRON-3, Chaplain (Lt) Ivan H. Vallem, (ELC).
Portsmouth; Norfolk Naval Shipyard; Chaplain (LtCdr) Charles F. Holland, (ULCA).
Quantico; Marine Corps Schools; Chaplain (Lt) Thomas B. Uber, (ULCA).
Yorktown; U.S. Naval Mine Depot; Box 111; Chaplain (Lt) Eugene S. Swanson, (Aug).

WASHINGTON: Fort Lewis; 44th Infantry Division, Hq. 129th Inf. Regt., Chaplain (1stLt) John Larsgaard, (ELC). 44th Infantry Division, Chaplain (1stLt) Erwin H. Knitt, (ALC). 44th Infantry Division, Chaplain (1stLt) Donald P. Mosling, (ULCA). Office of the Chaplain, Chaplain (Capt) Judson Crary (ELC).
Larson AFB; 62nd Troop Carrier Wing; Chaplain (1stLt) Richard F. Poock, (ALC).
Seattle; Hq. 13th Naval District; Chaplain (Lt) Aarne J. Juntunen, (Suomi). U.S. Naval Sta., Bldg. 267; Chaplain (LtCdr) Edwin W. Andrews, (ULCA). Military Sea Transportation Service, Pier 37; Staff Chaplain; Chaplain (Ltjg) Reuben E. Sorensen, (ELC).

WYOMING: Frances E. Warren AFB; 3450th Tech. Trng. Wing; Chaplain (1stLt) Richard C. Roth, (ULCA).

Stations and Bases Overseas:

PUERTO RICO: Ramey Air Force Base, Hdqtrs. 72nd Air Base Group, Chaplain (1stLt) Voigt K. Kleckley (ULCA).

Fleet Post Office, New York, N. Y.:

Navy No. 116; U.S. Naval Station; (San Juan, P.R.) Chaplain (LtCdr) Thomas J. Richter, (ULCA).
Destroyer Sqdn. No. 26; Chaplain (Ltjg) Martin J. Doermann, (ALC).
U.S.S. Dionysus (AR-21), Chaplain (Lt) Thomas L. Collin, (ELC).
U.S.S. Howard W. Gilmore (AS-16); Chaplain (LtCdr) George Felder, Jr., (ULCA).
U.S.N.S. General R. M. Blatchford (T-AP 153) Chaplain (LtCdr) Winfield Johnson, (ELC).
U.S.S. Baltimore (CA-68); Chaplain (LtCdr) Walter J. Vierling, (ULCA).
U.S.S. Pittsburgh (CA-72); Chaplain (LtCdr) Arthur C. Boyer, (ULCA).
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MSTS, Atlantic, Chaplain (Ltjg) Norman E. Winterhoff (ALC).

Fleet Post Office, San Francisco, Calif.:

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Navy No. 128; U.S. Naval Submarine Base; Chaplain (LtCdr) Thomas S. Severtson, (ELC).
Navy #14; Protestant Chaplain's Office, Naval Air Station; Chaplain (Lt) Theodore C. Herrmann, (ULCA).
Navy #3923; Naval Beach Group One; Chaplain (Lt) Gilbert A. Jensen, (UELC).
Navy No. 3835; Naval Air Station, Chaplain's Office; Chaplain (LtCdr) Orlando Ingvoldstad, Jr., (ELC).
U.S.N.S. General William M. Black (TAP-135); Chaplain (LtCdr) James R. Spaid, (ULCA).
Com Des Ron No. 16; Chaplain (Ltjg) Willis J. Forsyth, (ULCA).
Commander Marianas; Area Chaplain's Office, Box 3; Chaplain (Cdr) Dewitt E. Wright, (ULCA).
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U.S.S. Laertes (AR-20); Chaplain (Lt) Bernt C. Opsal, (ELC).
U.S.N.S Marine Adder (TAP-193); Chaplain (Ltjg) Orville A. Crawford, (ELC).
U.S.N.S. Marine Lynx, Chaplain (Ltjg) Roger S. Jordahl, (ELC).
U.S.S. Repose (AH-16); Chaplain (Lt) Luther E. Olmon, (Aug).
U.S.S. Yorktown (CVA-10), Chaplain (Ltjg) Theodore E. Schultz, (ALC).
U.S.S. Thomas Jefferson (TAPA 30); Chaplain (Ltjg) Kenneth L. Ebb, (Aug).
U.S.N.S. Fred C. Ainsworth (TAP-181), Chaplain (Ltjg) Gordon O. Lindemann (ULCA).
Destroyer Sqdn. 22, Chaplain (Ltjg) Edson E. Campbell, (ULCA).

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APO 949; Hq. & Svc., 42nd Eng. Const. Bn.; Chaplain (Maj) John W. Bucklin, (ULCA).

Army and Air Force Post Offices, New York, N. Y.:

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APO 13; 317th Troop Carrier Wing (M); Chaplain (Maj) Karl F. Schofer, (ULCA).
APO 30; Hq. Sq. 7280th Air Base Group, Nouasseur, French Morocco; Chaplain (1stLt) Robert P. Engwall, (Aug.)
APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
APO 111; Hq. 112th Inf. Rgt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
APO 112; 102nd Inf. Rgt., 43rd Inf. Div.; Chaplain (Capt) James W. Miller, (ULCA). 43rd Inf. Division, Hq. 192 Feild Artillery Bn., Chaplain (Capt) William E. Paul, (ULCA.)
APO 114; 7822 SCU, Grafenwohr Det.; Chaplain (Maj) George D. Laird, (ULCA).
APO 183; 7232nd Air Base Sqdn.; Chaplain (Maj) Alfred P. Pietrek, (ALC).
APO 208; 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 216-2; 109th Transportation Truck Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 541; 7601 Hq. & Svc. Co., USFA Area Command; Chaplain (Maj) William F. Martin, (ULCA).
APO 742; Hq. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 851; USAR FANT & MDPR; Chaplain (Maj) John R. Himes (ULCA).
APO 864; Ernest Harman AFB; H & S Co., 347th EAB; Chaplain (1stLt) Arnlod N. Drange, (ELC).

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APO 5; Office of the Post Chaplain, 8018th AU; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 6; 40th Inf. Div., 223rd Inf. Regt., 3rd Bn., Hq. & Hq. Co.; Chaplain (1stLt) Eugene W Beutel, (ALC).
APO 7; 17th Inf. Regt., Hq. & Hq. Col.; Chaplain (1stLt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn., Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1stLt) Harold Engle, (ULCA).
APO 24; 19th Infantry Regimen:; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA, Chaplain (1stLt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 67; Hqs. 6167th Air Base Grp., Chaplain (Maj) Daniel H. Fredrick, (ALC).
APO 72; UNC MAC Sup. Gp. Chaplain (Capt) John R. Taylor, (ULCA).
APO 201; 1st Cav. Div., Chaplain (Maj) Max Gilmer, (ULCA).
APO 239-1; Hq. Sq. 307th Bomb Wing; Chaplain (1stLt) Ralph Riedesel, (ULCA).
APO 248, Hq. 12th F. A. Bn., 2nd Div. Arty; Chaplain (1stLt) Mervin S. Eyler (ULCA). Hq. 38th Infantry Regiment, Chaplain (1stLt) Merlin T. Zimmerman (ULCA).
APO 264; 23rd F. A. Obsr., Bn., Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq. 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 929; 802nd. Engr. Avn. Bn.; Chaplain (1stLt) Howard B. Franzen, (LFC).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson (Aug).
APO 970; 58th Fighter-Bomber Wing; 6157th Air Base Sqdn.; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA). Hq. Sq. Sec. 67th Tactical Recon. Wing; Chaplain (1stLt) Willis M Ross, (ULCA).
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NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," January, 1954

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*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
Auburn; Rev. V. Boriack, Mo., 230 S. Gay St.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

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*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

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*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Panama City; Tyndall AFB; Lutheran Parish Center, Trinity, City Hall, Rev. E. Schack, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

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Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
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*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. H. Baumgartner, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E. State Sts., Rev. H. I. Gassaway, NLC, PTSP.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Lodwig, NLC, Immanuel, 7th & Fort Sts.

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Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

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Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

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*Baltimore; Lutheran Service Center, 508 Park Ave.

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*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

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*Greenville; Donaldson AFB; Lutheran Service Center, Dr. E. Z. Pence, NLC, Trinity, 421 N. Main St.

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*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
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Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

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ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

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CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, 33 Granville Road, Kowloon.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St. CHA No. 3.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce; E. Amend, Supply Pastor.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.
NLC—National Lutheran Council affiliated Churches.
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Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Englestad, (ELC).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; 832 Engr. Aviation Battalion; Chaplain (1stLt) Carroll N. Anderson, (ELC). Hq. 419th Engr. Avn. Brigade; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
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COLORADO: Camp Carson; Post Chaplain, Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU. Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Walter Reed Hospital, Chaplain (Capt) John H. Belt, (ULCA) (patient).

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West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
ILLINOIS: Chanute Air Force Base; 3345 Tech. Tng. Wg.; Chaplain (1stLt) Paul R. Kilde, (ELC).
Great Lakes; U.S. Naval Training Center; Service School Command; Bldg. 520, Chaplain (Lt) Andrew Swasko, (ULCA).
Scott Air Force Base; Wing Chaplain's Office; Chaplain (1stLt) Erling A. Jacobson, (ELC); Hq. ATRC, Staff Chaplain; Chaplain (Col) Palmer P. Pierce, (ULCA).

PERSONAL PROBLEM CLINIC

"Your Future--If You Want It!"

by Chaplain (Lt Cdr) Elmer E. Bosserman, USN

LOOKING at "Life" through rose or green-tinted glasses may be all right, if you can afford the cost of disillusionment, but realism is your best bet.

Young people in and out of the service are guilty of doing much of their thinking like Alice in Wonderland did. When the responsibility of living catches up to them, they are like "babes in the woods."

Service life can have a very great deteriorating effect upon the work attitudes of an individual. People in the military can develop a feeling that no matter what they accomplish, Uncle Sam will still pay their check every pay day.

They are willing to let some one else do the work, bear the responsibility and do the worrying. The feeling that there will always be a bed, three good meals daily, and clothing brings on the attitude, *Why work and be a sucker?"*

This attitude is becoming more and more prevalent in all of our community troubles. An employer has a very serious problem confronting him in hiring any type of labor. The growing demands on the part of the employe of *"give me something for nothing"* is eating away at our national strength. A man can no longer get an honest day's work from the person he employs unless the individual is exceptional. The evils of socialism are very much evident.

When a young man or woman asks for the rule of success and happiness, the answer is easily found in Scripture. There are admonitions throughout the Old and New Testaments against all vices that sap humans' desire to *work* for a living. Slothful attitudes are quickly condemned.

Almighty God is a stern taskmaker. He as the Giver and Employer of "life" tolerated no combined effort against Him on the part of the Israelites. Either they measured up, or they were severely punished.

Jesus in His eternal parables gave the answer to today's dilemma. The parable of the vineyard leaves no doubt in any mind as to the religious relationship of employer and employe.

If the clergy could get across to all parishioners that we are all *servants* in the household of God, and not Lords (as some of us seem to think), we would be on the way toward recovery from the insidious infiltration by the concept: *"The Government owes me a living."* The doctrine of stewardship accountability is not in the present-day thinking of common man.

As individuals, we can test ourselves to see whether our attitudes are leading us in the way of success or happiness. First of all, would you be willing to accept a job or position without asking how much the salary is, or do you go in and demand a high wage?

In doing your work, do you have a personal sense of pride in doing the very best job possible, or do you take the attitude of *"It does not belong to me, so why should I care?"*

Do you insist on an honest return of labor and material for cost demanded, or are you willing to overlook crooked practice, hidden charges and the like?

These three questions can mean that you are either in demand as an asset to "Life," or can indicate that you are a useless parasite on humanity.

We should ponder over the fact that the most successful Person in the world by the standards of Eternity was crucified because of His love for His fellow man—How many of us can measure up in our Christianity?

DO YOU TREAT CHRIST AS A STRANGER?

"Winter Souls"

by M/Sgt. Ray Abernethy

WHAT does it take to fire up your soul, so that you long to make Heaven your home, and not be satisfied until you do God's will? You have been told of His great love, and all all that He has done to redeem *your soul.*

For you, Christ was beaten with stripes and wounded, then made to bear our cross. The world nailed Him to the cross amid taunts and jeers.

There, the Son of God, our Savior, was left forsaken, with just a very few who cared. This was done *for you and me.* He bore our sins. Do you not care if you grieve Him?

You are gay and careless, and your feet have led you astray. *Stop!* Think a moment about Judgment Day before you go on. *Christ paid for your sins,* and God will require of you full payment if you do not accept Him.

Now, don't turn away from Him; there is great joy and a glorious peace for everyone who opens his heart to Christ.

You wouldn't turn away from a friend that had stood by you while all others had let you down. *Christ has done much more for you,* yet you treat Him like a stranger!

He will be your best Friend, and bring you much happiness. In days of sorrow and grief, His love will bring you comfort and relief, so why not accept this Friend I tell you about, if you want a life fruitful and true?

The gay things of the world may tempt you with their glitter and guile, but they can only give satisfaction for a time. When this glamour is gone, what do you have left? Your soul is torn with unrest.

Religion may be practiced in your life, and it may deceive the world, but *God looks into your soul* and sees all your wrong.

Now, won't you come to Christ and have your heart washed clean? His love is boundless, and His promises are true! *Christ wants to help you* to heights this world can't possibly give.

There is joy in His service, and precious peace for your soul. The most wonderful thing of it all is that it doesn't make any difference to a Christian whether he lives or dies, *because Christ is with him* down here. And, what a wonderful experience it will be when he goes to be with Him in Heaven!

(From *Lutheran Service Center News,* Anchorage, Alaska.) (Sgt. Abernathy is from Tracy, Minn., and has been in Alaska since Spring, 1952. He is local Sunday School superintendent, ushers and sings in the church choir.)

Lutheran Church Sets Unique Tithing Example

DIAMOND LAKE Lutheran Church in Minneapolis, Minn., has given a tithe that leaders of the Augustana Lutheran Church hope sets an example for other congregations.

It took over the job of "mothering" a new Lutheran congregation in suburban Richfield and "tithed itself" to provide members for the new House of Prayer Lutheran Church there.

The transfer of members took place at a worship service in Diamond Lake Church when the Rev. Gordon Bergin held a "God-speed Service" for 62 adult members of his congregation.

When this service was ended, the 62 (and 76 of their children) formed an auto caravan and motored out to the public school in Richfield, where the new congregation is worshiping temporarily.

In addition to the 138 baptized members that Diamond Lake provided (out of a membership of 1,821), the older congregation gave the new one another 50 Sunday School pupils who are not baptized members, but who have been attending the Diamond Lake Sunday School.

The total gift puts Diamond Lake congregation over the historic 10 per cent tithe of Biblical times, officials pointed out.

Pastor Bergin told his congregation he had dreamed of the day when Diamond Lake could repay its own debt to the Augustana Lutheran Church by helping to form a new parish.

Diamond Lake was founded in 1940 with 52 charter members and 6 Sunday School pupils.



MRS. JULIUS BODENSIECK (right) bids farewell to Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, as Dr. Bodensieck looks on. The American couple, in Europe for 7 years, were given special tribute for their "untiring charitable work on behalf of German refugees." *(RNS Photo.)*

East Zone Lutherans

(Continued from page 1)

against us?"

Observing that "it is safe to say that not more than two or three per cent of the East German population is in favor of the present regime," Dr. Bodensieck stressed that the German churches urge their members to stay, rather than to flee to the West.

However, he added, the refugee influx into Berlin is again increasing rapidly, and by the beginning of 1954, it may reach the flood proportions of the period before the Church-State "armistice" and the East Zone riots of last June.

Record Run for Luther Film in N. Y. Theater

"MARTIN LUTHER" broke all records for first run films at the 50th Street Guild Theater as it began its 13th week on December 1, it was announced in New York by Louis de Rochemont Associates, producers of the picture.

The organization, which also distributes the film for Lutheran Church Productions, also said that the film has "definitely been booked to play through and beyond the Christmas holidays" at the Guild Theater.

In breaking the record, "Martin Luther" tops the previous high of 12 weeks and 5 days, set at the Guild by "A Queen Is Crowned," a documentary film on the coronation of Queen Elizabeth of England.

The Luther film, de Rochemont Associates noted, has been "firmly established as one of the box-office triumphs of the year."

"Martin Luther" has now been booked to play in more than 600 cities in the U. S. alone.



AMERICAN prisoners-of-war organized and conducted their own Christian worship services in dismal North Korean camps, according to a story told by repatriated POW's who returned to the U. S. aboard the U. S. transport, *General Black*. Here, Cpl. Herbert M. Romberger of Toledo, O., one of the prisoners (left), shows Chaplain John W. Raab, of the transport, the pencil drawing of the head of Christ which he made as an altar piece for the camp services. The men had nothing but a worn New Testament to guide them, but they made their own hymnals containing songs they wrote down from memory. In addition, a wooden cross was carved by one of the prisoners. The POW's said their spirits were greatly bolstered by these worship services. *(RNS Photo)*

American POW's Conducted Own Worship Services in North Korean Yalu Camp

THE STORY of how American prisoners of war organized and conducted their own Christian worship services in dismal North Korean camps has been revealed by the Department of Defense.

The Department released details of the activities of Staff Sgt. Leo E. Cunningham of Portland, Ore., who as a prisoner of the Communists from Sept. 15, 1951, to Aug. 26, 1953, led Christian work in the camp near the Yalu River where he and other Americans were detained.

At first, services were held secretly, starting in 1951, Sgt. Cunningham reported, with the men risking severe punishment, even death, if detected. But beginning December, 1952, the services were conducted openly with the grudging tolerance of Communist guards, who insisted that all sermons and prayers be checked for censorship beforehand.

The men had nothing but a worn New Testament, but made their own hymnals containing 10 songs that they wrote down from memory. Included were "I Need Thee Every Hour," "What a Friend We Have in Jesus," "Sweet Hour of Prayer," and "Jesus Is Tenderly Calling Thee Home."

When the men were repatriated, they brought the prison-camp cross with them, together with their hand-written hymnals and a treasured picture of Christ which was drawn by a prisoner from Toledo, O.

Missouri, Wisconsin Synods To Confer on Differences

TOP OFFICERS of the Lutheran Church-Missouri Synod and the Evangelical Lutheran Joint Synod of Wisconsin and Other States meet in Milwaukee January 12-15, to try to mend the growing split between their synods.

The conference was proposed by Missouri Synod president, Dr. John W. Behnken of St. Louis, when the Wisconsin Synod held a special meeting in Milwaukee last October 9, and accused the Missouri Synod of causing a "break in relations" between the two bodies by engaging in what the Wisconsin Synod calls "unionistic practices." These charges will be discussed at the meeting.

JANUARY, 1954

A Mighty FORTRESS

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MISS MARJORIE ANN READ, of Missoula, Montana, is our Lutheran Girl of the Month for December. Marjorie, a freshman at Pacific Lutheran College, Parkland, Wash., is an accomplished musician and artist, according to her brother, Army Pfc. Mahlon D. Reed, serving in Korea. She has been a leader in youth and Sunday School activities at her home church, St. Paul's (ELC) in Missoula. Says brother Mahlon, "I am very proud of my sister. Marjorie does many things and does them well."

(Photo by Haugen's Studio, Missoula)

Sorry We're Late!

We apologize because this issue of the MF comes to you a bit later than usual. We didn't intend it this way.

Because of serious illness in the editor's family, requiring his presence at home, MF preparation was delayed.

LBI Offers Free Bible Courses to Servicemen

"SALVATION Made Plain" is the title of a new correspondence course in Bible study offered free to individuals by the Lutheran Bible Institute, Minneapolis, Minn. Service men and women in the nation's training camps are especially encouraged to enroll for a course of 14 lessons on the Epistle to the Ephesians.

The course has been prepared for "beginners" in Bible study, which, according to the LBI, includes many mature Christians, as well as young people who recently made their confirmation vows.

Participants will receive the lessons, work them out, and return them for correction, before receiving the next lesson. Independent search for answers in the Bible will be stressed to train the students in careful observation of the meaning of Bible passages.

Though the new course was started on Oct. 1, enrollment will continue throughout the 1953-54 season. Details on courses and how to enroll may be obtained by writing to: Home Study Department, Lutheran Bible Institute, 1619 Portland Ave., Minneapolis 4, Minn.

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., DECEMBER, 1953 NO. 8.

28 Lutheran Chaplains Earn Decorations For Meritorious Service in Korean War

TWENTY-EIGHT chaplains of church bodies participating in the National Lutheran Council have earned thirty-six awards and decorations for their service in Korea, it was reported in Washington, D.C., by the NLC's Bureau of Service to Military Personnel.

Col. (Ret.) Gynther Storaasli, BSMP secretary, pointed out that other NLC chaplains who have served in Korea but whose names do not appear on the list may still be added to this honor roll, even though a truce in the hostilities has been declared.

"Awards and decorations are not lightly made," he said. "A chaplain's record of service is carefully scrutinized and must be properly authenticated before an award is made. This frequently requires much time."

Of the total awards, 23 went to chaplains of the United Lutheran Church in America, 5 each to the American Lutheran Church and the Evangelical Lutheran Church, and 1 each to the Augustana Lutheran Church, Suomi Synod and American Evangelical Lutheran Church.

Most decorated of the Lutheran chaplains in the Korean conflict is Lt. Comdr. Orlando Ingvoldstad, Jr., of the ELC. He has twice been awarded the Distinguished Unit Citation, sometimes called the Presidential Unit Citation, and has also won the Bronze Star Medal and the Purple Heart Medal.

Col. James F. Patterson of the ULCA has been decorated by both the U.S. and the Korean Government, receiving the Legion of Merit Medal with Oak Leaf Cluster from the former, and the Military Order of Ulchi from the latter, making three awards in all.

Two chaplains of the ULCA have been decorated twice each. Maj. Frank E. Helsel holds the Silver Star with Oak Leaf Cluster, and Lt. James W. Lewis the Distinguished Unit Citation twice.

Capt. Carl P. Oberleiter of the ALC has also earned two awards. He holds the Bronze Star and the Purple Heart medals.

"It should be a source of great pride to the members of the church bodies affiliated with

(Continued on page 3)

A Blessed Christmas to Our Readers!



". . . THEY SAW the young child with Mary, His mother, and fell down and worshipped Him . . ." (Matt. 2:11) (RNS Photo)

NEARLY 2,000 years ago, there was born in Bethlehem of Judea a Babe whose life was destined to affect countless millions. That Babe was Jesus Christ.

The time was ripe for His birth. Roman roads had been built throughout the civilized world in preparation for the feet of His future messengers. The Greek language had become almost universal in readiness for the proclamation of His Gospel.

The people among whom He was born were poor and despised, having been conquered by the Roman power. In the heart of every man was a cry for deliverance.

The world knew not of His birth. Work went on as usual. There was no tremendous upheaval announcing a new order. Kings and Potentates continued to rule as before. Nothing outwardly heralded His Advent into the world.

Only Heaven appeared to be interested. In fact, God had to arrange a welcome Himself, and so legions of angels circled the skies and heralded His birth. Wise men from the East, studying the stars, and observing an unusual phenomenon in the heavens, came with their gifts from afar.

Rulers learned of His birth and became fearful and afraid. Anger filled their hearts.

(Continued on page 4)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Lutherans in America Total Membership of 6,673,945 in 1952

WHILE TOTAL membership of the Lutheran churches in America is well on the way toward seven millions, Lutherans are still divided into 16 church bodies and a number of independent congregations and missions. But at least some signs of progress in merger talks are reported.

According to the National Lutheran Council, which compiles the statistics annually, Lutheran membership increased by 3% over 1951, reaching a total of 6,673,945 during 1952.

Comprising the third largest Protestant denominational grouping in America, Lutheran churches are exceeded in numbers only by the Baptists and Methodists.

Of the total, 6,485,782 Lutherans live in the United States, and 188,163 in Canada. The largest Lutheran Church body, the United Lutheran Church in America, reported 2,087,945 members, the Eielsen Synod (which is the smallest) counted 1,550 members.

In addition, membership totals, in order of size, were: Lutheran Church-Missouri Synod, 1,847,284; Evangelical Lutheran Church, 907,124; American Lutheran Church, 790,989; Augustana Lutheran Church, 485,165; Wisconsin Synod, 316,839; Lutheran Free Church, 64,376; United Ev. Lutheran Church, 51,640; Suomi Synod, 30,883; American (Danish) Ev. Lutheran Church, 20,434; Norwegian Synod, 11,027; Negro Missions, 8,126; National Ev. Lutheran Church, 8,068; Lutheran Brethren, 3,929; and Eielsen Synod, 1,550.

Progress in merger talks was reported by the Joint Union Committee of the Evangelical Lutheran Church, American Lutheran Church, Lutheran Free Church, and the United Ev. Lutheran Church, representing a combined membership of 1,800,000.

All four groups adopted a doctrinal agreement entitled, "United Testimony of Faith and Practice", at their conventions last year, and the committee has begun work on the task of framing a joint statement on policy and organizational structure of the merged Church.



ELECTRICIAN'S MATE 3c Wesley Krueger of the *U.S.S. Piedmont* makes ready to down a piece of birthday cake cut for him by Rear Adm. Thornton C. Miller, 11th Naval District Chaplain. The fun was in connection with the second anniversary of the Lutheran Service Center in San Diego, Calif., located at 1342 Second Ave.

African Mountain Named for Lutheran Missionary

THE MOST outstanding peak of Mt. Kilimanjaro, Africa's highest mountain, has been named after Dr. Richard Reusch, veteran Lutheran missionary who climbed it 50 times during 31 years of service among the Masai and other tribes in Tanganyika Territory, East Africa.

The peak, known to the natives as "Kibo," and to whites as "Ash-Peak Crater," was renamed by order of Sir Edward Twining, British Governor of the Tanganyika Territory. It is the most difficult point to reach on Kilimanjaro.



Dr. Reusch

Dr. Reusch first climbed Kilimanjaro in 1926, making his 50th and last ascent in August, 1952.

He laughingly relates how up to his 25th climb, he was known as the "Father of Kibo," and when he reached his 50th ascent, he became the "Son of Kibo."

On his last trip to the "Roof of Africa," the missionary led a government scientific expedition assigned to measure the height of the mountain. Only three members of the party reached the summit. Accordingly, they established that Mt. Kilimanjaro is more than 20,000 feet high. (Previously, it had been estimated between 19,565 and 19,700 ft.)

Before the trio began their return descent, Dr. Reusch wrote his valedictory in the book at the summit: "My goodbye to Kilimanjaro. Kibo, you have always been good to me, an abode of peace and a source of vigor. I am old and am preparing for my last safari, so I shall not see you any more. Goodbye. Your son. . . ."

Another honor was bestowed on Dr. Reusch recently when the Mountain Club of East Africa presented him with a diamond medal to commemorate his 50 ascents of Kilimanjaro. He was given a gold medal on his 25th ascent. He has also been notified that he is to receive a medal from the Royal African Society.

Dr. Reusch, 62, is a pastor of the Augustana Lutheran Church, on loan to the Commission on Younger Churches and Orphaned Missions, National Lutheran Council.

He had planned to retire this year and return to America, but his departure was postponed. He has agreed to remain at his post to supervise erection of new buildings for the Lutheran Theological School in Tanganyika. Now located at Lwandai in the Usambara area of Tanganyika, the school will be relocated at Makumira, in the Arusha District, Northern Province.

(*Ed. Note:* See MF, December, 1952, for story of Dr. Reusch's 50th climb to the peak of Mt. Kilimanjaro.)

Second Glance

★ Lutheran missionary Paul Mackensen of Baltimore, Md., is among 33 American citizens held in detention by Chinese Communists in spite of a recently repeated State Department protest. In the group of 33 twenty-one are missionaries; 13 Roman Catholics, eight Protestants. From Mackensen, the only American Lutheran missionary in China, no word has been received since he was arrested on March 7, 1952, at Tsingtao. Two other Lutheran missionaries, a Finn and a Dane are known to be in Red China.

★ With an overwhelming vote, the General Synod of the United Evangelical Lutheran Church in Australia reaffirmed its ties with the Lutheran World Federation and rejected a charge that this constitutes "sinful unionism." The issue was brought up in connection with talks about merger with the Evangelical Lutheran Church of Australia, which is not an LWF member.

★ An open Luther Bible of 1534 is featured on a new series of Austrian stamps, issued to support a drive for reconstruction of a famous Evangelical School in Vienna, Austria's capital.

★ Methodist opposition to "any system of peacetime universal military training" was reaffirmed by the denomination's Interboard Committee on Missionary Education which warned of "the imminent possibility of the passage of a UMT Act when the 84th Congress convenes in January."

★ American consumption of alcoholic beverages reached an all-time high of 18.86 gallons per capita in 1952, the National Temperance League warned. It added that 40 per cent of Americans never drink, and therefore the consumption rate of those who do is proportionally higher.

★ An educational program teaching youth to "discriminate in its reading matter and select what is good" was called for by the Brotherhood of the American Lutheran Church. The laymen urged the Church to formulate such a program as a means of "offsetting the influence of the mass of objectionable literature flooding the nation's markets."

★ President Eisenhower was asked by 500 Methodist leaders attending a Citizenship Convocation to rescind a recent Army directive allowing the sale of alcoholic beverages on military reservations.

★ "The undergirding of America's rural life with an adequate religious faith," is one of the greatest problems facing the Church today, Dr. A. D. Mattson of Augustana Theological Seminary, Rock Island, Ill., told a convocation sponsored by the National Council of Churches. He said two-thirds of the rural population — 40 million people — do not belong to any church, and that there are states where only 10-12% of the rural population is attached to any church. 13,000,000 young people and children receive no religious instruction, Dr. Mattson said.

★ A Martin Luther libary will be included in a new $1,500,000 headquarters building at Minneapolis, Minn., for Lutheran Brotherhood, life insurance society.

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Mitchell Air Force Base; Hqrs., Continental Air Command; Chaplain (Maj) John H. K. Miller, (ULCA).
Sampson Air Force Base; 3650th Military Wing, Office of the Chaplain; Chaplain (Capt) Hugo G. Schmidt, (ALC); Chaplain (1stLt) Ray H. Saathoff, (ALC).
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APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
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APO 7; 17th Inf. Regt., Hq. & Hq. Col.; Chaplain (1stLt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn., Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1stLt) Harold Engle, (ULCA).
APO 24; 19th Infantry Regiment; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA, Chaplain (1stLt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
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APO 239-1; Hq. Sq. 307th Bomb Wing; Chaplain (1stLt) Ralph Riedesel, (ULCA).
APO 248, Hq. 12th F. A. Bn., 2nd Div. Arty; Chaplain (1stLt) Mervin S. Eyler (ULCA). Hq. 38th Infantry Regiment, Chaplain (1stLt) Merlin T. Zimmerman (ULCA).
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APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq. 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 468; 3rd Inf. Div., 15th Inf. Regt.; Chaplain (1stLt) Luther C. Bergeland, (ELC).
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APO 970; 58th Fighter-Bomber Wing; 6157th Air Base Sqdn.; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA). Hq. Sq. Sec. 67th Tactical Recon. Wing; Chaplain (1stLt) Willis M Ross, (ULCA).
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Supplement to "A Mighty Fortress," December, 1953

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*Greenville; Donaldson AFB; Lutheran Service Center, Dr. E. Z. Pence, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. H. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center, 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 423 N. Alamo St., Rev. G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne; Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Ets.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, 33 Granville Road, Kowloon.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St. CHA No. 3.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku, Tel. 49-1648. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Luthtran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Englestad, (ELC).

ARIZONA: Yuma County Airport, Yuma; 4750th Air Base Sqdn. Chaplain (1stLt) Stephen Ingvoldstad, (ELC).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; 832 Engr. Avaition Battalion, Chaplain (1stLt) Carroll N. Anderson, (ELC).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA).
George Air Force Base; 479th Fighter-Bomber Wing; Chaplain (1stLt) Robert F. Gibson, (ALC).
Hamilton AFB; P.O. Box 6; Chaplain (Maj) Russell P. Knoebel, (ULCA), P.O. Box 412, Chaplain (Maj) Voigt M. Sink (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf; (ULCA).
Oakland; U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). U.S. Naval Hospital, Chaplain's Office, Chaplain (LtCdr) George S. Brosius, (ULCA). Naval Air Station, Office of the Chaplain, Chaplain (Ltjg) Raymond H. Farness, (ELC).

COLORADO: Camp Carson; Post Chaplain, Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU. Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Walter Reed Hospital, Chaplain (Capt) John H. Belt, (ULCA) (patient).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Jacksonville; U. S. Naval Hospital, Office of the Chaplain, Chaplain (Lt) Walter H. Nordby (ELC).
Key West; U.S. Naval Station; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill Air Force Base; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; Wing Chaplain's Office, Hq. 3540th Air Base Sqdn.; Chaplain (1stLt) Donald J. Fallon, (ALC).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Fort Benning; Chaplain's Office; Chaplain (Maj) Francis J. Heine, (ULCA).

PERSONAL PROBLEM CLINIC

"Know Christ, and Follow Him!"

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN

MODERN YOUTH is asking the Christian Church, "What should we do, and what shouldn't we do according to the teachings of Christ?"

Just the other day, a Marine told me that people with whom he and his wife were living had said that "Anyone who danced was heading straight for Hell."

That recalled the time several years ago when a seminary professor told our class that when a man takes his first drink of wine, he is on his way to a drunkard's grave.

Unscriptural religious pronouncements of a fanatical nature do more to keep our young people from Christ than any other one thing.

As Chaplains, we find young people who have been taught that to smoke is sinful; to attend a movie (regardless of subject treatment) is sinful; that cards are sinful; that dancing is sinful; that even a definite moderate use of alcoholic beverages is extremely sinful, and so on, *ad infinitum.*

This parallels the strict code of the moral law of the Pharisees which Jesus upset in so many ways. St. Paul wrote, *"The letter of the law killeth, but the spirit of the law giveth life."* (2 Cor. 3).

In the preceding article, we wrote of the moral law of God and what the Old Testament teaches us concerning it. Now, we are taking all that has been written, and adding to it the New Testament teachings of Jesus, with its enlarged concept of moral behavior.

When a person studies the life of Christ, one can readily note the contradictions He voiced to the religious and moral concepts of the chief priests and Pharisees. There are many Scriptural quotes which point out how Jesus applied love and understanding to the moral law, and how He violated the religious codes of His day.

He walked farther than was permitted on the Sabbath; He performed the act of threshing on the Sabbath; He supposedly blasphemed; He made wine for the wedding feast at Cana; He defined our obligation to the State; He cast off the accusers of the adulterous woman and admonished her to go and sin no more; He cleansed the Temple with force; He pronounced condemnation on Pharisaical righteousness, and so on.

As we live life today, it behooves us to apply common sense and a full understanding of moderation to our actions. Christ wants us to be happy and enjoy life within the realm of Christian teaching.

The many taboos placed by some religious groups upon the habits and desires of men and women are not upheld Scripturally. They are simply man-made pronouncements. Temperance and moderation are forgotten, and the teaching of total abstinence becomes the sin of man.

There is one very important teaching that is seldom heard from pulpits or from parents, and that is the New Testament attitude on sexual promiscuity.

As Chaplains interview the young recruits, they are shocked to find that the parents and the Church have taught these young people many Christian concepts, but have entirely skipped the matter of keeping the body under subjection.

The average youth today sees nothing wrong with fornication. Adultery is taken a little more seriously, but not enough to prohibit it. (Note: Fornication is sexual promiscuity outside of marriage; adultery is sexual promiscuity with a married party.)

Throughout the New Testament and with condemnatory emphasis in Revelation, the matter of sexual promiscuity is shown to be one of the easiest and most definite ways there is to lose "eternal life."

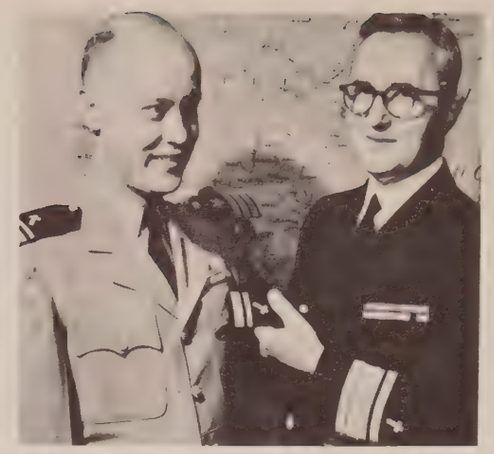
Those of us who are in positions of teaching youth must cast aside restraint and tell them exactly what the score is concerning their sexual behavior. There is *no* teaching of moderation in this field—it's either one way or the other.

Keeping sex for marriage means normal, wholesome development. Catching sex on the loose opens the pits of a self-made "Hell."

The individual who knows and follows the teachings of the Christian Church has a happiness which can't be taken away, plus a peace of mind which is beyond evaluation. Try it and see.

Making a man of yourself in Christ's eyes means to know Christ and follow Him.

(Note: Next month, Chaplain Bosserman will discuss Holy Communion and the Wedding Service of the Church.)



REV. HARMAN N. KENNICKELL (left) cheerfully accepted a three-grade demotion from commander to lieutenant junior grade, in order to become a Navy chaplain. Here, he receives his "jg" bars from the Navy's Chief of Chaplains, Rear Adm. Edward B. Harp. (RNS Photo).

Editor's Mail Bag

Sir: I receive the MF every month from my home town church and enjoy it very much. It is such an easy way to keep up on the happenings of the Church.

I can't fully express my appreciation for the published list of service centers around the nation and world. I think every Lutheran in the service should make use of this handy reference.

While our ship was in Formosa, I had the opportunity to visit your service pastor at Kaohsiung. These service pastors are doing a swell job here in the Far East, but it is too bad that more of the fellows do not take advantage of them.

Keep up the good job. We need "A Mighty Fortress" and your publication is helping the men in service to build one.

Robert H. Larson, JO3, USN
ComCortDesRon 1 (Staff)
Fleet Post Office, San Francisco, Calif.

* * *

DON'T FORGET to write to the MF if you'd like to join our "Pen-Pal Club."—Editor.

Lutheran World Action Appeal Hits Three-Quarter Mark on October 31

LUTHERAN WORLD ACTION reached the three-quarter mark with two months to go in the 1953 campaign for $2,600,000. As of October 31, receipts were reported as $1,947,218 or 74.9 per cent of the goal. The results were nearly 12 per cent better than at the same time last year.

All the eight church bodies participating in the National Lutheran Council had passed the halfway mark in contributions, and hope was expressed that the final total will exceed the minimum goal by a substantial amount.

The Augustana Lutheran Church had almost raised its quota in full, with $285,331 or 96.5 per cent of its share contributed by the end of October. The United Lutheran Church in America had raised $947,531 or 77.7 per cent of its quota, while the Lutheran Free Church had contributed $27,916 or 72.7 per cent of its share.

* * *

Chaplains Get Awards

(Continued from page 1)

the National Lutheran Council," said Col. Storaasli, "that their chaplains by God's grace were able to carry on their spiritual ministry under all kinds of conditions in a manner which evoked the respect and admiration of the personnel whom they served."

"These awards and decorations which our nation bestows upon its soldier sons for meritorious service symbolizes her gratitude for a task well done," Col. Storaasli said.

Following is the complete list of awards, as compiled by the NLC's Bureau of Service to Military Personnel:

Silver Star with *Oak Leaf Cluster:* Maj. Frank E. Helsel, ULCA.

Bronze Star Medal: Maj. Andrew H. Beahm, ULCA; Capt. Milton E. Berg, Aug.; Col. J. H. August Borleis, ULCA; Capt. Bertram C. Gilbert, ULCA; 1st Lt. William E. Hall, ULCA; Capt. Verner H. Hansen, AELC; Lt. Cmdr. Orlando Involdstad, Jr., ELC; Capt. Paul E. Klett, ULCA; Lt. Ernest R. Lineberger, Jr., ULCA; Capt. Percival C. Lovseth, ELC; Maj. Albert H. Mattheis, ALC; Lt. Col. Erwin T. May, ULCA; Capt. G. H. Mengering, ALC; Capt. Carl P. Oberleiter, ALC; Capt William E. Paul, ULCA; 1st Lt. Guy A. Ritter, ULCA; Capt. John D. Roth, ULCA; Capt. Luther B. Saltzgiver, ULCA; Capt. Herman P. Senft, ALC; and Capt. John R. Taylor, ULCA.

Distinguished Unit Citation: Lt. Cmdr. Orlando Ingvoldstad, ELC (twice); Lt. James W. Lewis, ULCA (twice); and Lt. Aarne J. Juntunen, Suomi.

Legion of Merit Medal: Col. James F. Patterson, ULCA (with *Oak Leaf Cluster*); and Col. Luther W. Evans, ULCA.

Commendation Ribbon: Maj. Gomer S. Rees, ULCA; Capt. John Strube, ULCA; and Lt. Oscar Weber, ULCA.

Purple Heart Medal: Lt. Cmdr. Orlando Ingvoldstad, Jr., ELC; and Capt. Carl P. Oberleiter, ALC.

Military Order of Ulchi (from Republic of Korea): Col. James F. Patterson, ULCA.



MISS LOIS ANN JOHNSON of Marquette, Mich., is our Lutheran Girl of the Month for November. Nominated by Sea Bee Harold Larson, Lois, 23, has devoted her life to enthusiastic Christian witness. She was a leader in youth and parish activities at Messiah Lutheran (Aug.) in Marquette, went on to study at Augustana College, Rock Island, Ill., and today serves her Lord as parish worker for Gloria Dei Lutheran Church (Aug.), in Providence, R. I.

LWAction Nears '53 Goal

LUTHERAN World Action's campaign to raise $2,600,000 for overseas needs during 1953 had reached 63.3% of its goal by August 31, with receipts totalling $1,658,309. Last year, at the same period, receipts were at 52.7%.

All eight church bodies of the National Lutheran Council cooperating in the annual appeal had surpassed their efforts over a year ago. By bodies, receipts were: Augustana, 88%; ULCA, 68%; ALC, 55½%; ELC, 47%; LFC, 46½%; AELC (formerly DELC), 43%; UELC, 41%; Suomi, 39½%.

A Thanksgiving Prayer...

Almighty God, who hast given us the good land of America for our heritage: We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor, glad to do Thy Will.

Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way.

Defend our liberties; preserve our unity. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues.

Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, to the end that there may be justice and peace at home, and that through obedience to Thy Law we show forth Thy praise among the nations of the earth.

In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail. In Jesus Name we pray. Amen.

(Chaplain Herman P. Senft)

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., NOVEMBER, 1953 NO. 7

"Martin Luther" Film Praised by Most N. Y. Critics; Sets Box Office Record

"Martin Luther", dramatic 105-minute film on the life of the 15th Century Reformation leader, broke a 15-year box-office record and won praise from all screen critics of New York newspapers as it began its commercial run at Manhattan's 50th St. Guild Theater on September 9.

Total opening-day attendance at the 450-seat theater reached 2,163 persons, grossing $2,700 in box-office admissions, breaking a 15-year record at the theater. According to a spokesman for Louis de Rochemont Associates, producers of the film, Radio City guards had to be called out to keep the crowds in line.

Most of New York's screen critics lauded the film in warmest terms of praise, and even those who worded their reviews more cautiously found values in "Martin Luther" as a religious film.

The New York *Times* found that "as a fair and dignified re-enactment of history, it could hardly be surpassed," and the *Herald-Tribune* said, "Martin Luther's adventure of the spirit has been dramatized succinctly and capably."

A few of the tabloids indicated the film's appeal might be limited to certain groups of spectators. "It is a well-made, impressive film," said the *Daily News*, "but its special pleading is meant to appeal particularly to followers of the Lutheran Church."

However, this view was shared by only two of New York's seven daily papers. The *Times'* Bosley Crowther pointed out that the screen treatment of a "tough and unusual subject" has been "squarely and intelligently embraced," with the result "a brilliant demonstration of strongly-disciplined emotions and intellects."

The dialogue, Mr. Crowther said, "is done with such forceful delivery and in such well-assembled scenes that it commands intelligent attention and stimulates the mind." In doing so, he added, "it develops a sense of passion and power."

Otis L. Guernsey, Jr. of the *Herald-Tribune* found the "story rolls out like the notes of the hymn, 'A Mighty Fortress,' in a succession of heavily-accented beats with a strong underlying theme of conviction and dedication."

The characters, he said, "are like figures in some classic bas-relief: proud, significant, telling a clear story in their changing relationships and attitudes. The film, he added, "is a kind of adventure story as it marches across the screen in a steady cadence."

Mr. Guernsey concluded, "This Martin Luther is in effect a sample of any fight for liberty of conscience, and its ancient organ notes strike chords of modern living all the way."

The critic of the *World-Telegram and Sun*, stressing that Luther's life story "is told in direct and simple manner," termed it "an unusual and stimulating document."

He added, "Apart from being mature in subject matter, it gains strength from beautiful photography, and the fact that historical characters are intepreted by excellent actors whose faces are unfamiliar to audiences here."

Commending the film's direction, the *WT & S* critic added, it "gives the work a grand solemn sweep that builds intense excitement over this intellectual struggle."

Rose Pelswick of the *Journal-American* described Martin Luther as an "impressively-made" documentary. The *Post* found that the story is "unfolded with solemn dignity," adding, "yet, there is pageantry aplenty—in the church sequences, and pomp in the courts of the Holy Roman Empire and the princes of old."

(Continued on page 3)



"A FAITHFUL MAN SHALL ABOUND WITH BLESSINGS"

(See story on 1953 All-Lutheran Food Appeal on Page 4)

OUR CHRISTIAN RESPONSIBILITY —

"Seek Peace and Pursue It."

by Chaplain (1st Lt.) Eugene W. Beutel

THE NIGHTMARE of the suffering and dying, of the pain and anxiety, has ended in Korea—at least temporarily. But we find ourselves now in a very crucial hour.

We find ourselves on the fence between a true peace and an all-out war. We can't stay on that fence long—we must step off on the one side or on the other.

The Psalmist advises us (Ps. 34:14) *"Depart from evil, and do good; seek peace, and pursue it."*

In our nation, we pride ourselves that we guarantee to our citizens the right to life, liberty and the pursuit of happiness. But another pursuit is basic, even to these cherished rights—namely, the pursuit of peace.

We cannot sit back and wait for peace to come upon us. We must *"seek peace, and pursue it."* That goal of peace requires from each of us a rededication of our time and talents, hearts and souls to our Lord and Savior.

The only true peace that is to be found anywhere is found in Christ. The words which He first spoke to His disciples still echo down to us through the ages. *"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."* (John 14:27)

The individual who has experienced this true inner peace, that peace which the world cannot give, but which comes from God alone, will exert his Christian influence in every positive direction in the attempt to achieve outward peace, or peace among the nations.

A heavy responsibility rests upon the shoulders of the Christian world, and upon every individual Christian as well. We must unite in exerting genuine Christian influence upon the world, that the sacrifices made in Korea shall not have been made in vain, and that a just, honorable and lasting peace may be established out of the chaos that now exists.

The only road to that goal is the endless road of the search for peace, which requires the cooperation and efforts of all of us. Truly, we need to *"seek peace, and pursue it."*

U. S. Protestant Churches Support UN Peace Efforts

AMERICA'S Protestant Churches are "steadfastly" convinced the United Nations is the best available political instrument for world cooperation and peaceful change, the National Council of the Churches of Christ has assured the U. S. delegation to the UN.

"We believe that our government should regard the United Nations not only as a vehicle of cooperation, but as an instrument of mutual criticism and restraint through which the power of our nation and other nations may be transformed into morally responsible policy," the NCCC statement said.

Purpose of the message was to inform the delegation of the American churchpeople's views on questions scheduled for consideration by the UN General Assembly's 8th session, which recently got underway in New York.

"We believe it is urgent that the U. S. and other free nations make another bold attempt to break the disarmament impasse," the message said. It added, however, that the U. S. should maintain "an adequate level of military strength" until all nations accept a trustworthy system by which all military weapons are subject to international agreement or placed under international control."



"MISS AMERICA-1954" is a 20-year-old ash-blonde Lutheran from Ephrata, Pa., beauteous Evelyn Ay, a member of Trinity Lutheran Church (ULCA), where she sang in the choir and had perfect Sunday School attendance, according to the Rev. Myron A. Eichner. Evelyn won the coveted "beauty and brains" title over 10 finalists among 52 entries at Atlantic City, N. J., in September. She told the judges she wants to go to India as a medical technician to help fight malnutrition, after completing her studies at the University of Pennsylvania. (Freeman Studio Photo).

Policeman Hits 'Jungle Animalism' Writing Cult

Speaking to a group of young people in Youngstown, O., Police Chief Edward J. Allen charged that "a cult of writers and publishers is dragging man down to the level of barnyard and jungle animalism."

The chief for several months has been waging a campaign against "obscene" literature circulated on Youngstown's newsstands.

"Once our literature reflected man as being capable of reaching great heights," he said. "But today a cult of writers and publishers is dragging man down to the level of barnyard and jungle animalism. Where once literature looked for heroes and immortals, it now wallows with perverts and immorals."

Continuing, the chief said, "Where literature was once concerned about man as he tended to become most like God, he is now presented as he behaves most like a beast."

"And the amazing part of our present-day culture is that many educated men and women angrily attempt to defend such blasphemous insults in the name of 'freedom of the press,'" he charged.

Second Glance

★ Noman A. Hjelm, a '53 graduate of Princeton University, was installed as president of the Lutheran Student Association of America during ceremonies closing LSAA's annual *Ashram* at the National Music Camp, Interlochen, Mich. Over 600 Lutheran college students from 29 states and 12 foreign countries attended the 18th annual "corporate spiritual quest" of the organization in late summer.

★ Embarrassed because his choir boys showed boredom during his sermons, the Rev. C. H. Whipp, rector of St. James church in Leicester, England, has asked his parish to supply the young singers with something to read while he is preaching. "Not necessarily religious books," the clergyman said, "but certainly nothing of the 'Deadwood Dick' type either."

★ President Eisenhower sent greetings to the 32nd annual convention of the Luther League Federation (Lutheran Free Church) at Minneapolis, Minn. Said the Chief Executive, "I am happy to learn that this convention united young people not only from numerous states in our own West and Northwest, but also from sections of Canada. All of them, I hope, will return to their homes with a clearer understanding of the religious values which they have contributed not only to the strength of the two nations they represent, but also to the spirit underlying the traditional friendship and cooperation of those nations."

★ Presbyterians in Los Angeles and Baptists in Philadelphia have sent messages of protest to President Eisenhower on reports that liquor will be sold at military messes. The Presbyterians condemned drinking of liquor as "debasing to the individual and to the nation as a whole," and the Baptists requested the President "to rescind any or all orders which would allow the sale of liquor and beer in military installations."

★ Nearly 2½ million copies of the Revised Standard Version of the Bible have been sold since its publication a year ago, it was announced in New York by Thomas Nelson & Sons, the publishers. W. R. McCulley, president, said that in the history of the publishing industry, no other book, fiction or non-fiction, had ever made such a sales record.

★ Printed prayer cards are now being placed on tables of all messrooms of ships in the U. S. Navy's Military Sea Transport Service, Atlantic Area, it was announced at MSTS area headquarters in Brooklyn, N. Y. Cards are "tent-style," carrying suggested pre-meal graces for Protestants, Roman Catholics and Jews.

★ Monks of the celebrated Hospice of St. Bernard, situated high in the Swiss Alps, have been obliged to change their centuries-old rule which bound them to offer a free night's lodging and food to travelers crossing the pass on the route between France and Italy. Modern methods of transportation have reduced the number of travelers to a mere trickle, but tourists flock to the monastery to see the kennels of the famed "St. Bernard" rescue dogs. If the age-old rule were applied, monks say they would have to supply 2,000 meals daily.

★ A memorial to Johann Sebastian Bach will soon be the newest addition to the Garden of Our Lord, Lutheran outdoor hall of fame in Coral Gables, Fla. On Nov. 29, a bronze plaque will be placed in memory of the famed German musician "as a devout Christian who held firmly to the Lutheran faith."

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NATIONAL LUTHERAN COUNCIL
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Supplement to "A Mighty Fortress," November, 1953.

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*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St.
St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB; NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St.; Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbaugh, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Road.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, USO, Grand & Sewell Aves., Rev. H. T. Hornberger, Trinity, NLC, 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center, Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Redwood; Camp Drum; Rev. T. Bartnicki NLC, St. Paul, Lake Street.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
Kinston; Camp Lejeune; Rev. A. Buls, West Vernon & Dewey.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Lebanon; Indiantown Gap Mil. Res.; Rev W. E. Swoope, NLC, Zion, Market Sq.
Phoenixville; Valley Forge General Hosp.; Rev. S. L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; NLC, Holy Communion, 2111 Sansom St.
Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St. Matthew, Rev. W. H. Marwede, Service Pastor.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, Dr. E. Z. Pence, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 423 N. Alamo St., Rev. G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111 27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne Francis-Warren AFB; Rev. A. E Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos.. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, 33 Granville Road, Kowloon.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St CHA No. 3.

JAPAN: *Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku, Tel. 49-1648. Services: Lutheran Center, GHQ Chapel Center and Johnson-Yokota AFB.
*Yokosuka; Lutheran Service Pastor, Rev. L. F. Brandt, 161 Yukinoshita, Kamakura City.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL
ARMED FORCES CHAPLAINS
On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church; (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; 3800th AU Wing, Chaplain (1stLt) Eugene H. Engelstad, (ELC).

ARIZONA: Yuma County Airport, Yuma; 4750th AirBase Sqdn. Chaplain (1st Lt) Stephen Ingvoldstad, (ELC).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

CALIFORNIA: Beale Air Force Base; 832 Engr. Aviation Battalion, Chaplain 1stLt) Carroll N. Anderson, (ELC).
Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det. Chaplain (LtCol) Erwin T. May, (ULCA).
George Air Force Base; 479th Fighter-Bomber Wing; Chaplain (1st Lt) Robert F. Gibson, (ALC).
Hamilton AFB; P.O. Box 6; Chaplain (Maj) Russell P. Knoebel, (ULCA). Hq. Fourth Air Force; Chaplain (Col) Edward A. Rein (ALC). P.O. Box 412; Chaplain (Maj) Voigt M. Sink. (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; Naval Shipyard; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Oakland: U.S. Naval Hospital; Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
San Diego; U. S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). U.S. Naval Hospital, Chaplain's Office, Chaplain (LtCdr) George S. Brosius, (ULCA). Naval Air Station, Office of the Chaplain, Chaplain (Ltjg) Raymond H. Farness, (ELC).
San Francisco; Fort Mason; c/o Staff Chaplain's Office; Chaplain (LtJg) Gordon O. Lindemann, (ULCA).

COLORADO: Camp Carson; Post Chaplain; Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). U. S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain, Chaplain (Capt) Luther Gerhart, (ULCA). Walter Reed Hospital, Chaplain (Capt.) John H. Belt, (ULCA) (patient).

FLORIDA: Eglin Air Force Base; Base Chapel, Hq. & Hq. Sqdn., Chaplain (Maj) John D. Barringer, (ULCA).
Key West; U. S. Naval Station; Chaplain (Lt Cdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
MacDill Air Force Base; Chaplain (LtCol) Charles L. Lack, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; Wing Chaplain's Office, Hq. 3540th Air Base Sqdn.; Chaplain (1stLt) Donald J. Fallon, (ALC).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Fort Benning; Chaplain's Office; Chaplain (Maj) Francis J. Heine, (ULCA)

PERSONAL PROBLEM CLINIC

"Be a Man . . . In God's Eyes!"

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN

A RECRUIT learns many things in "Boot Camp" or Basic Training. This overall instruction is good, because it forms a transition from civilian life to military life.

However, some of the "old-timers" consistently seem to take it upon themselves to give the "Trainees" the straight word on how to become a "Man."

Every so often, a Chaplain will get word that some Sergeant or Petty Officer has (off the record) informed the boys that the way to become a "Man" is to shake loose their morals on their next week-end pass or liberty.

Whether we are military or civilian, there are deteriorating forces at work which exert constant pressure upon us. The most interesting study we can make is to trace the fall and rise of mankind down through the ages, and to recognize the beautiful pattern of Redemption which God has established for us.

These deteriorating forces which we face today have been present ever since the beginning of the human race. Once man had carnal (fleshly) knowledge, his inquisitive mind led him into all kinds of corruption.

In the story of Noah and the Ark, the Bible reader infers that mankind must have reached the depths of human rottenness for God to completely destroy all life, except that which remained on the Ark.

Then again, we sense utter deterioration of men and women in the wicked cities of Sodom and Gommorrah. Here is our first Biblical record of homosexuality. The attitude of Lot in dealing with the men of Sodom and his treatment of his daughters in Genesis, Chapter 19, is beyond comprehension for the normal Christian personality.

History records the fact that man's depravity reached its lowest level under Greek culture, where perversion was the expected practice. In those days, a person was considered "queer" if he did not practice homosexuality.

God left no doubt in the minds of righteous men and women under the old dispensation (Old Testament) as to His complete abhorrence of all types of perversion. The drowning of the human race, plus fire destruction of two large cities testifies to His righteous wrath.

Christian leaders throughout the world are greatly concerned with the present-day growth in homosexuality. Those of us who have the responsibility of moral protection in the Military are alarmed at its prevalence among our men and women. Because it is the destroyer of the human soul, we must face it squarely and do our very best to stamp it out.

In every case studied in a certain area, three conditions were found to exist: The individual concerned was the product of either a divorced couple, a widowed mother, or "mother" domination. In each case, there was absence of a normal father-son relationship. There was no evidence to support the theory of heredity. It is an acquired habit, brought on by environment (surroundings).

Homosexuals are made up of two groups—active and passive. The active type is, in most cases, beyond correction or redemption. He becomes boastful and arrogant about his way of life. The passive type is many times led into submission through excessive alcohol, then is kept captive through intimidation and fear of being found out. As soon as a man or woman in the Military is found to be a pervert, he or she is discharged immediately.

The problem of normal development for our youth and the burden of correction and redemption for those who are involved falls upon the family, the Church, and our educational institutions.

Every effort must be made by these groups to express the teachings of God in relationship to human behavior. Otherwise, this horrible blight on society will continue to grow and cause the condemnation of many souls who would otherwise come to know the promises of God.

In the Military, we have definite, established lectures on homosexuality which inform and educate the service man on how to make a man out of himself in God's eyes. Chaplains labor constantly against this evil, in the prayerful hope that our young men and women will understand the insidious danger which surrounds them every day.

Making a "Man" out of yourself in God's eyes means to develop moral courage, in order to withstand the onslaught of the Devil. In order to inherit Eternal Life, we must follow the commands of Almighty God.

* * *

(Next month, Chaplain Bosserman will discuss Christian marriage, promiscuity, and immoderate living.)

A Pen-Picture of Christ

THIS DESCRIPTION of Christ was written in the year 32 A.D. by Publius Lentulus, President of Judea in the reign of Caesar Tiberius, to that monarch in Rome, and first appeared in the writings of St. Anselm of Canterbury in the eleventh century:

"There lives at this time in Judea a man of singular virtue . . . whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God.

"He calls back the dead from their graves and heals all sorts of diseases with a word or touch.

"He is a tall man, well-shaped, and of an amiable and reverend aspect; has hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching about his shoulders, parted on the crown of his head, running as a stream to the front after the fashion of the Nazarites; his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes bright blue, clear and serene, look innocent, dignified, manly and mature.

"In proportion of body most perfect and captivating; his arms and hands delectable to behold.

"He rebukes with majesty, counsels with mildness, his whole address whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men.

"He is temperate, modest and wise. A man for his extraordinary beauty and divine perfection surpassing the children of men in every sense."

Lutheran Army Chaplain Receives Legion of Merit



GENERAL Maxwell D. Taylor (left), commanding General of the 8th Army, presents the Legion of Merit medal to Lutheran Chaplain (Col.) Luther W. Evans, a ULCA clergyman. Chaplain Evans recently retired as 8th Army chaplain. The award citation praised his "exceptionally meritorious conduct in the performance of outstanding service." *(U. S. Army Photo).*

"Martin Luther" Praised

(Continued from page 1)

The *Daily Mirror*'s critic, like his colleague on the *News*, described the film as "dedicated to a man of strong conviction . . . well, though ponderously done, but for a limited audience."

He found the "story-line is too slow-moving, the treatment too tedious for popular consumption," but added, "yet it is a challenging document for the theologian, the student of history —who are not average movie fans." However, he, too, admitted, "its performers are excellent."

The National Legion of Decency, Roman Catholic film censors, put the film in a special category, observing that "This picture offers a sympathetic and approving representation of Martin Luther, the 16th-Century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Catholics." However, the Legion did not bar Catholics from seeing it.

Though there had been some doubt about booking the film in strongly Roman Catholic cities like Boston, "Martin Luther" opened in that city's Majestic Theater on November 1, at the special request of theater operators. It was also scheduled for Canadian showings later this fall, and elsewhere in the U. S.

The Preacher's Prayer:

"Dear Lord, fill my mouth with worthwhile stuff,
And nudge me when I've said enough."

NAVAL CHAPLAINS BULLETIN

A CORPORAL in charge of the barracks yard put up a sign, "Keep Off the Grass." No one heeded this polite request.

But he had no more trouble after he had changed the sign to read: "Keep Off the Colonel's Grass."

Montana Lutherans Gather First Carload of Wheat In All-Lutheran Appeal

FIRST CARLOAD of wheat gathered for the 1953 All-Lutheran Food Appeal left the quiet community of Reserve, Mont. (pop. 200), after a dedication ceremony highlighting a new phase in Lutheran World Relief activities.

The 2,000-bushel carload (120,000 lbs.) represented only part of the grain collected for the appeal throughout Sheridan County. Other grain was gathered by Lutherans south of Reserve amounting to 3,000 bushels, and additional grain was expected as the appeal followed the harvest northward toward Canada.

In giving from bumper crops which yielded as much as 50 bushels per acre, Sheridan County farmers joined with other Lutherans throughout 12 farm-belt states, in a united effort to help refugees and other needy people throughout the world by providing them with food.

The carload dedicated in Reserve was sent to Philadelphia to be loaded on board a ship for the Holy Land, where the wheat will be distributed among 850,000 destitute Arab refugees through the Lutheran World Federation.

The 1953 All-Lutheran Food Appeal, first of its kind, is sponsored by Lutheran World Relief, material-aid arm of the National Lutheran Council. The Board of World Relief, Lutheran Church-Missouri Synod, is cooperating in the project.

No quotas for the appeal have been set, with all gifts being made according to individual donors' good will and possibilities. The appeal will end on Nov. 15.

A THOUGHT FOR THANKSGIVING

"Think on these things." Helen Keller said that it would be a blessing, if, at regular intervals, every human being were stricken blind and deaf.

Darkness would make them appreciate light, and silence would teach them the joy of sound.

To take for granted things that matter most is no small sin.

Count your many blessings — name them, one by one!

SCRIPTURE READINGS for Thanksgiving Day, Nov. 26: Isa. 26:1-12; I Tim. 2:1-8.



LUTHERAN LEADERS who helped organize the first carload collection of wheat in the All-Lutheran Food Appeal are shown here outside Reserve Lutheran Church (ELC), Reserve, Mont., following dedication ceremonies. Left to right: Pastor John W. Chambers (MoSy), Sidney, Mont.; Miss Ruth Ann Christensen; Dr. John A. Scherzer of New York, N. Y., field administrator for Lutheran World Relief; Miss Kay Lund; and Pastor Ove R. Nielsen (AELC), Reserve. Wheat was shipped to hungry Arab refugees in the Holy Land through Lutheran World Relief.

Tithing Answer to Church Financial Problems, Indiana Businessman Tells Lutheran Pastors

TITHING is the answer to the financial problems of the Church, a businessman who is a layman in the Lutheran Church-Missouri Synod told a group of Lutheran pastors in Minneapolis.

W. C. Dickmeyer, Ft. Wayne, Ind., candy manufacturer and board chairman at Valparaiso University, pointed out that the work of the Church "is more or less impeded or dwarfed by lack of money to do the job."

The reason for this, he said, is that "we still give God the crumbs, instead of the first-fruits."

The tithe, or giving of 10% of one's income to the Lord, is an Old Testament injunction, Mr. Dickmeyer noted.

While Christians are not legally bound by this rule, he said, it still holds good as an indication of what God expects of us even now.

"When we learn to tithe, God fulfills His promise in every one of us," he declared. "He pours out His blessing upon us."

Mr. Dickmeyer said he frequently is asked whether a person should figure his tithe on his net or gross income.

"That's a matter of personal choice," he said. "The Lord wouldn't hold it against us if we tithe on our net."

The Ft. Wayne businessman stressed the importance of "saving the next generation for Christianity."

He said he personally believes that this can best be done by having Christian day schools, "in which we not only give children good secular training, but give them the priceless ingredient of Christian concepts."

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL



PETITE LORRAINE SOMMERS, 5'2", her bright blue eyes and blonde hair betraying her Finnish ancestry, is our Lutheran Girl of the Month for October. From Marquette, Mich., she was a counselor to teen-agers at a Lutheran Welfare camp for underprivileged youngsters in New York City this past summer. Lorraine, 21, plays flute, piano and organ. Before serving at Camp Wilbur Herrlich, Towners, N. Y., she held leadership posts in Luther League and Lutheran student activities. From the Suomi Synod, she is a quiet, capable girl who this fall is teaching primary children in Saginaw, Mich.

Next Lutheran World Federation Assembly In United States, 1957

THE NEXT Lutheran World Federation Assembly in 1957 will take place in the United States, it was decided in Trondheim, Norway, by the Federation's executive committee in annual session this past summer.

The National Lutheran Council, acting as the U.S.A. National Committee for the LWF, extended an invitation to hold the 1957 assembly in the U.S.A. during the 1952 Assembly at Hannover, Germany. The Assembly authorized the executive committee to vote on the invitation.

In accepting the American invitation, the executive committee also instructed the LWF's officers and its Commission on Theology to prepare plans for the 1957 event and to report these plans to the next annual meeting of the group of leaders.

Assemblies of the Federation are held once every five years, bringing together representatives from 52 Lutheran member churches in 25 countries cooperating in the Federation.

Bishop Hanns Lilje of Hannover, Germany, LWF president, urged the Lutherans of the world to develop a fresh approach to public life in order to bring Christian attitudes into politics.

He also said the Lutheran Church has become a "world Church," not only because it "is the mother church from which all Protestantism has sprung," but also because "the thoughts of the churches and their members are moving in the direction of conceiving Lutheranism as something world-wide."

The latter conception, he added, is due largely to the aid and relief work done in the post-war period by U.S. and Scandinavian Lutherans, who have thus "made this one of the best periods in our Church's history."

A Mighty FORTRESS

VOL. III NEW YORK, N. Y., OCTOBER, 1953 NO. 6

Luther Leaguers Challenged to Do Better Evangelism Job than Parents

THE SURVIVAL of Christianity is in the hands of today's young people, more than 2,000 delegates to the 58th annual convention of the Luther League of America were told in Oxford, O.

The Rev. John M. Mangum of Philadelphia, associate secretary of the youth organization of the United Lutheran Church in America, said that the Church "at any given time is only one generation away from extinction."

"The youth of the Christian Church," he said, "must be conscious of Christian vocation, alert to opportunities for missionary activity, must participate in 'social action' and above all must accept evangelism as its responsibility."

Challenging the young people to do a better job of evangelizing than their elders, Pastor Mangum said there are only 6,000,000 Lutherans in the U.S., although there would be 30,000,000 if the Church had retained the descendants of all Lutheran immigrants.

The Leaguers were also told that Christianity is a religion of rescue, rather than a religion of achievement or a program of self-improvement.

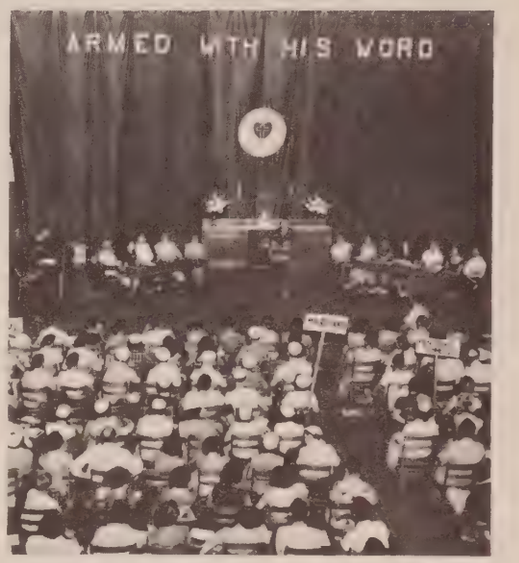
Dr. G. Elson Ruff of Philadelphia, editor of *The Lutheran*, news weekly of the ULCA, said that the "central ideas of Christianity are unintelligible to a majority of Americans, who don't understand the belief that men are persistently in rebellion against the will of their Creator, and that Divine redemption of man from his situation is necessary."

"Christian churches are actually hospitals where people are treated for a serious disease," Dr. Ruff said. "As they grow stronger as a result of their treatment, their way of life gradually becomes Christ-like. This individual and social benefit is a by-product of the essenial Christian experience of redemption through Christ."

The LLA adopted the largest 2-year budget in its 58-year history, totalling $104,000, or $13,000 greater than the previous largest budget. The sum will be raised by assessing each member $1.25, instead of a previous $1 annual fee.

John Curtis Stacy, 22, of New Springfield, O., was elected president of the League, the youngest man ever named to the post.

An invitation from the Michigan Luther League to hold the 1955 convention of the LLA in that state, probably on the University of Michigan's campus at Ann Arbor, was accepted by the delegates.



TWO THOUSAND young people attended the 58th annual convention in Oxford, O., of the Luther League of America, youth group of the United Lutheran Church in America. Sessions were held on the campus of Miami University. Picture shows delegates listening to an address by the League's executive secretary, the Rev. Leslie Conrad of Philadelphia (standing behind lectern). (RNS Photo).

UN Secretary-General Links Success to Faith

UN SECRETARY-GENERAL Dag Hammerskjold told a group of Christian laymen in New York recently that the world organization's hope for success rests on its being "blessed by Almighty God and founded on changeless religious principles."

He made the statement in acceptance of a permanent visitors' register for the meditation and prayer room at UN headquarters from the Laymen's Movement for a Christian world, a group which was instrumental in getting the meditation room set up.

Mr. Hammerskjold said that the spiritual backing provided by the prayers of Christian people "have been a tremendous help" to political leaders seeking to create an effective world organization. "In fact," he added, "this prayer room can truly be regarded as the real center of the United Nations."

PACIFIC LUTHERAN THEOLOGICAL SEMINARY



MARTIN LUTHER and Katherine von Bora were married by a U.S. Air Force chaplain! At least, that's the way it was last summer when the motion picture, "Martin Luther," was filmed in West Germany. When a German actor cast for the role of Pastor Johannes Bugenhagen (who officiated at the Luther wedding) was found unable to speak English well enough to be understood, the producer quickly sent an S.O.S. call to USAFE's Chief of Chaplains, Col. Martin C. Poch. Wing Chaplain (Lt. Col.) Russell L. Shay of Lebanon, Pa., agreed to play the part, and appears in the film to marry Martin and Katherine, played by Niall MacGinnis and Annette Carell. "Martin Luther," a smash-hit in its premier runs around the country, opened in New York City at the Guild Theater in Radio City on September 9. (*Lutheran Church Productions Photo*).

133 U.S.O. Units Will Distribute Packets of 12 Lutheran GI Tracts

A DOZEN different Lutheran tracts written specifically for servicemen have been approved by the United Service Organization for distribution in 133 U.S.O. units around the world, it was announced in Washington, D.C. by the Lutheran Service Commission.

Packets containing the 12 tracts have been sent to the U.S.O. facilities, including six published by the National Lutheran Council and six by the Lutheran Church-Missouri Synod.

NLC tract titles accepted are: How to Take IF Out of Life; The Chaplain Speaks; Arrow Prayers; How Big Is Your God; Release From Worry; and How Shall I Read My Bible? distributed by the NLC's Bureau of Service to Military Personnel.

Missouri Synod tracts prepared by the Armed Services Commission included: On Using Profanity; You're On Your Own; Purity of Thought; Basic Teachings of Christianity; Attention, Please!; and The Lutheran Faith.

The Lutheran tracts were submitted to U.S.O. literature committee officials in New York recently by the associate secretaries of the Lutheran Service Commission, a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod—Dr. Carl F. Yaeger (NLC) and the Rev. Walter E. Kraemer (MoSy).

The LSC office reports that it has received letters of appreciation for the Lutheran tracts from U.S.O. units as far away as Casablanca, Morocco.

Lutheran Pastor Becomes New U.S. Ambassador to Ethiopia in September

DR. JOSEPH SIMONSON of Glen Cove, N.Y., for the past two years public relations secretary of the National Lutheran Council, has arrived in Addis Ababa to present his credentials to Emperor Haile Selassie as the new U.S. Ambassador to Ethiopia.

Before leaving for Ethiopia by plane on September 19, Dr. Simonson turned in to the secretary of the Evangelical Lutheran Church the ordination certificate he had held for 22 years while serving as a parish pastor in Chicago, Ill., and St. Paul, Minn., and during his service with the N.L.C.

Such action, he said, was in accord with his desire to "serve in our diplomatic corps as a layman." He pointed out that Lutheran ordination does not confer "indelible character," but a ministry and an office which terminates when there is no full-time call to organized church service in parish or general work.

Dr. Simonson's last ministerial act was to officiate at the marriage of his younger daughter, Lois, at Christ Lutheran Church on Capitol Hill in St. Paul on Sept. 13. During the 12-year pastorate there until 1951, he was also chaplain of the Minnesota State Senate from 1941-1951.

The new ambassador was born at Lanesboro, Minn., May 20, 1904, and is a graduate of St. Olaf College, Northfield, Minn. He studied law at George Washington University, Washington, D.C., and last year received a law doctorate from Concordia College, Moorhead, Minn.

Second Glance

● Christianity is making more progress in Korea than the United Nations, according to the Rev. E. T. Boyer, a Presbyterian missionary who has completed 32 years service in the Far Eastern country. "Korea is the most open mission field in the world," he said.

● Americans last year contributed $1,296,000,000, an all-time record, to religious organizations, the Department of Commerce reports. Church contributions were $90 millions more than in 1951, for a gain of almost 7½%.

● A former Minnesota Congressman, Harold Knutson, has given a 70-acre tract of lake property, valued at $45,000, to the Evangelical Lutheran Church to be used as a summer camp for "neglected, unfortunate, deprived and handicapped children." The camp is 30 miles north of Brainerd, Minn., in the heart of Minnesota's lake country.

● In Turkey, priests, ministers, rabbis and all religious officers are forbidden to wear distinctive dress publicly, even though they are only passing through the country. Turkish law permits use of clerical vestments only inside houses of worship.

● Captain Bertram C. Gilbert, a Lutheran chaplain from Reading, Pa., has been awarded the Bronze Star medal for services in Korea, the Department of the Army announced in Washington. He is a ULCA clergyman.

● An estimated 250,000 persons crowded into Hamburg's Central Park in August for the closing sessions of the annual rally of the German Evangelical Church Day. The vast throng assembled under a huge wooden cross to demonstrate German Christianity's unity in faith and thanksgiving to Almighty God.

● In Des Moines, Ia., the Danish Evangelical Lutheran Church, one of the eight member church bodies of the National Lutheran Council, voted to change its name to the "American Evangelical Lutheran Church." A spokesman said the change was undertaken because "more and more of our members have nationality backgrounds other than Danish."

● Church membership in the United States climbed to 92,277,129 in 1952, a new all-time high. This was a gain of 3,604,124, or 4.1% over the previous year. A total of 59% of Americans—3 out of every 5—are now members of religious bodies. These statistics were reported in the *1953 Yearbook of American Churches*, based on figures provided by 251 religious bodies. Of 15 Protestant demoninations with a membership of a million or more, the United Lutheran Church in America (2,044,188 baptized members) ranked seventh.

● The Navy Department reports that its 316 chaplains serving in Korea have received 158 medals and decorations exclusive of campaign bars and unit awards from the Korean government. The Navy had highest praise for the heroism of 166 chaplains serving with Marine units, and about 150 others on board ships.

● In Kaneohe Bay, Hawaii, a sermon by a Navy chaplain inspired 66 Marines to donate blood which saved the life of a 6-year-old Chinese boy suffering from hypoplastic anemia, a disease which requires frequent transfusions. "Marines are always generous to a cause they believe in," commented Chaplain R. J. Reed of St. Paul, Minn., "but I certainly didn't expect so many donors."

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KANSAS: Fort Leavenworth; Protestant Post Chaplain; Chaplain (LtCol) David E Kinsler, (ULCA).
Fort Riley; Hq. 86th Regt., 10th Inf. Div.; Chaplain (Maj) Gustav F. Duhrkop, (ULCA).
Smoky Hill AFB; 802nd Air Division; Chaplain (1stLt) John Steen, (LFC).

KENTUCKY: Fort Campbell; 11th Airborne Div., Hq. 188th A. I. R.; Chaplain (1stLt) Frank O. Vavrin, (ULCA).
Fort Knox; Combat Command "B", 3rd Armored Div.; Chaplain (Capt) John D. Roth, (ULCA). Armored Center Chaplain's Section, 2128 ASU; Chaplain (Capt) John Strube (ULCA).

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OHIO: Lockbourne Air Force Base; 801st AB Group; Hq. Sq. Sec.; Chaplain (1stLt) Voigt K. Kleckley, (ULCA).

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Webb Air Force Base; 3560th Pilot Trng Wg; Chaplain (1stLt) Francis E. Jeffery, (ELC).

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Yorktown; U.S. Naval Mine Depot; Box 111; Chaplain (Lt) Eugene S. Swanson, (Aug).

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APO 942; Hq. & Hq. Sq. 39th Air Depot Wing, Chapel No. 1; Chaplain (Capt) Paul A. Trump, (ULCA).
APO 949; Hq. & Svc., 42nd Eng. Const. Bn; Chaplain (Maj) John W. Bucklin, (ULCA).

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APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
APO 111; Hq 112th Inf. Rgt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
APO 112; 102nd Inf. Rgt., 43rd Inf. Div.; Chaplain (Capt) James W. Miller, (ULCA).
APO 114; 7822 SCU, Grafenwohr Det.; Chaplain (Maj) George D. Laird, (ULCA).
APO 208; 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 216-2; 109th Transportation Truck Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 541; 7601 Hq. & Svc. Co, USFA Area Command; Chaplain (Maj) William F. Martin, (ULCA).
APO 633; 7100 Hq. Support Wing, Office of the Protestant Chaplain; Chaplain (Maj) Alfred P. Pietrek, (ALC).
APO 742; Hq. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 864; Ernest Harman AFB; H & S Co., 347th EAB; Chaplain (1stLt) Arnold N. Drange, (ELC).

Army and Air Force Post Offices, San Francisco, Calif.:

APO 6; 40th Inf. Div., 223rd Inf. Regt., 3rd Bn., Hq. & Hq. Co.; Chaplain (1st Lt) Eugene W. Beutel, (ALC).
APO 7; 17th Inf. Regt., Hq. & Hq. Col; Chaplain (1st Lt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn.; Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1st Lt). Harold Engle, (ULCA).
APO 24; 19th Infantry Regiment; Chaplain (1stLt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA; Chaplain (1st Lt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
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APO 201; Hq. 8th Engr. C. Bn., First Cavalry Div.; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 239-1; Hq. Sq. 307th Bomb Wing; Chaplain (1stLt) Ralph Riedesel, (ULCA).
APO 248; Hq. 12th F.A. Bn., 2nd Div. Arty; Chaplain (1st Lt) Marvin S. Eyler, (ULCA).
APO 264; 235th F. A. Obsr. Bn; Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan, (ALC.)
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
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APO 704; Officer's Mail Room; Chaplain (Maj) Kenneth E. Hartman, (ULCA).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
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APO 970; 58th Fighter-Bomber Wing, 6157th Air Base Sqdn.; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA). Hq. Sq. Sec., 67th Tactical Recon. Wing; Chaplain (1st Lt) Willis M. Ross, (ULCA). Hq. 5th Air Force; Chaplain (Col) James F. Patterson, (ULCA).
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AIR FORCE: Chaplain (Capt) Henry P. Schaeffer, (ULCA); Chaplain (1stLt) Conrad E. Lund, (ELC); Chaplain (Maj) Daniel H. Fredrick, (ALC); Chaplain (Maj) John H. Deutschlander, (ULCA).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

NOTES

Supplement to "A Mighty Fortress", October, 1953.

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.

*Indicates Parish or Service Center

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Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

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Holy Communion, 2111 Sansom St.

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*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
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WYOMING: Cheyenne Francis-Warren AFB; Rev. A. E Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
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CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

CHINA: Hong Kong; Rev. Charles Reinbrecht, NLC, 33 Granville Road, Kowloon.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: Kaohsiung; Rev. Herman Bly, NLC, (Taiwan Lutheran Mission), 71 Ling Chun Lu.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St CHA No. 3.

JAPAN: Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku, Tel. 33-8624, 49-1642 Services: Lutheran Center, GHQ Chapel Center and Johnson-Kokota AFB.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148; Santurce.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

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On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church; (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; Office of the Chaplain; Chaplain (1stLt) Eugene H. Engelstad, (ELC).

ARIZONA: Yuma County Airport, Yuma; 4750th Air Base Sqdn. Chaplain (1st Lt) Stephen Ingvoldstad, (ELC).

ARKANSAS: Camp Chaffee; 5th Armored Division; Chaplain (1stLt) Howard H. Schaar, (ULCA).

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COLORADO: Camp Carson; Post Chaplain; Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). Navy Chaplain's Office; Chaplain's Div., BuNaPers; Chaplain (Capt) Paul W. J. Dickman, (ALC). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain; Chaplain (Capt) Luther Gerhart, (ULCA).

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PERSONAL PROBLEM CLINIC

"Expecting Too Much of Your Chaplain"

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN

THIS ARTICLE is written to help you better understand the *man* who serves as the "Servant of God" in your outfit. Being a Chaplain is no joke. It places a minister in a vulnerable position—even more than that of the civilian clergyman back home. The Chaplain is often times expected to be "all things" to all people. When it doesn't turn out that way, then adverse criticism rears its ugly head.

Not many people stop to realize that the Chaplain is one person who cannot be *drafted.* Every minister, priest or rabbi in the Service is there because he *volunteered.* This means that a clergyman who is established in a civilian parish comes to the very important decision that some one has to follow our young people into the Service in order to provide a *spiritual ministry* for them.

Otherwise, the Church would be neglecting her youth at the most critical period of their lives. Therefore, these "Men of God" many times separate themselves from family and the security of the civilian pastorate to go with the troops on land and sea, so that Christ might be preached and souls saved.

One of the unusual features about the Chaplaincy is the necessary practice of serving men and women of many religious groups. The Chaplain cannot seek out his own and minister solely to them. He is now a Christian minister, over and above denominational lines.

We who are Lutheran are all jealous of our position as a Christian Church. It is the Reformation Church; it is the Church which is entirely developed upon Scripture; it is the Church which teaches the Holy Gospel. We can be righteously proud of our Church and her clergy, becaust we seek to maintain the absolute maximum in Christian worship and practice.

In the three Armed Services, a Chaplain needs all the support and assistance you can give him. He does not know you, nor does he have the home connections in most cases to call upon you. There are ever so many jobs to be done, but so few who will do them. The Chaplain can't begin to cover the ground.

Any baptized and confirmed Christian who is in the Service today and has not offered his or her talents to God through the Chaplain is definitely violating conscience and obligation.

Take this illustration, for example. Time after time, Lutheran men have checked through my office as is required by Station and Wing routine. These men have taught Sunday School, sung in Church choirs, worked in youth groups. Promises have been given to the Chaplain by these men to help in promoting Christian work—then they never show up again!

A Chaplain is often a lonely and frustrated person. There is nothing he would welcome more than to have men and women of his own faith drop in and chat with him. This seldom is the case. We all seem to want to be "chased," rather than "to seek." If every Lutheran in the Service was true to his or her religious training, we would have a modern Reformation in the Military. Consecrated groups, even as a minority, can move proverbial mountains.

In purpose, and in summary of this article, let each one of us realize that the Chaplain is not divine, nor is he infallible. He is a human being with a sensitive nature, possessing both good and bad qualities. He wants to serve your spiritual needs in every possible way, but it is up to you to make your needs known.

Let everything we do be done for the Glory of God, and His Son, Jesus Christ. AMEN.

Next Month: Chaplain Bosserman will discuss the moral law, "Making a Man out of Yourself in God's Eyes."



KIDS "TOTE 'UM" parents to Sunday School in Oklahoma City. In a switch of the usual procedure, children at Linwood Methodist Church vied with one another in taking their parents to church as part of a Sunday School contest. Here, three youngsters place masks on a "Tote 'Um" pole to show their class position in the contest. (RNS Photo).

Editor's Mail Bag

Sir: Many of my shipmates read my copy of the MF, and we all enjoy and appreciate the many fine articles it contains. Put my name on the list for your "Lutheran Pen-Pal Club."

James Duval, DKSN, 987-33-37
U.S.S. Baltimore (CA-68), Div. S-1
Fleet Post Office, New York, N.Y.

(Military addresses of GI's sent to the MF's Pen-Pal Club will be distributed to Lutheran young people who request them. Luther League members are invited to write for details.—Ed.)

* * *

Sir: I receive the MF regularly from my home town church. Not only does it carry problems that take place within our organization, but it gives us up-to-the-minute news. I don't meet many Lutherans, so it's a pleasure when the *Fortress* puts me in the know.

Sgt. Frank R. Thrana, 1204145 USMC
Marine Avn. Det. N.A.T.T.C.
NAS, Jacksonville, Fla.

* * *

Sir: I certainly enjoy reading the MF, and I would like to hear from some of your readers I enjoy writing letters and promise to answer all I receive. Thank you kindly.

Doris J. Remaly, SN
WAVE Barracks, U.S.N. RecSta
U.S. Naval Base, Philadelphia, Pa.

Bible in Room 314 Inspires Soldiers' Kin

AMONG THE GUESTS at the Roger Smith Hotel in New Brunswick, N. J., each year are hundreds of parents and wives of servicemen at nearby Camp Kilmer, coming from all over the nation to visit with husbands or sons prior to their departure for overseas posts.

Each hotel room has a Gideon Bible, placed there for those who wish to read the Scriptures. In Room 314, however, one Bible contains moving evidence of the faith inspired by God's Word.

The evidence is in the form of letters of comment left in the Bible by hotel guests who turned to the Scriptures to find comfort at a time of personal heartache.

The first of the chain of letters, written on hotel stationery, was apparently left by a mother from Schenectady, N. Y., who occupied Room 314 on January 2, 1952.

"So nice to find a Gideon Bible in the desk," she wrote. "I came down to Camp Kilmer to see my son before he goes overseas. God bless anyone who might read this. It sure is wonderful to trust in the Lord and put yourself in His hands." Signed, "H.I.S."

Dozens of similar letters followed, testifying to strength received after reading God's Word. The hotel manager says the Bible and its messages will remain in Room 314.

4,500 ALC Luther Leaguers Hear Plea for Ministers

SOME 4,500 Luther Leaguers of the American Lutheran Church, assembled for their 11th biennial convention at West Lafayette, Ind., heard Dr. Marcus Rieke, ALC youth director, make a plea for more young people to become pastors and missionaries.

"In spite of the fact that our colleges and seminaries have more youth than ever before," Dr. Rieke said, "there is still a great need for ministers and missionaries."

"Your Church needs your services," he added. "More pastors are needed, particularly to serve churches in the church's expanded home missions program."

Delegates to the convention drew up a resolution deploring "the wide-spread misuse of the normal sex interests for crudely selfish and commercial gain." In this connection, they specifically listed indecent literature, houses of prostitution and night clubs.

In the resolution, the Luther Leaguers requested pastors and teachers to guide young people in a balanced Bible-based study and discussion of social issues arising out of sex questions.

The resolution also commended "those influences in the television and motion picture industries which are striving, despite tremendous obstacles, to minimize the sex orientation which has cheapened so much of the output of these media."

The Luther Leaguers also took a stand on liquor. They said Scripture does not forbid the drinking of alcoholic beverages as such, but called on members "voluntarily to abstain from such use of, or trade in, alcoholic beverages as would cause offense."

Another resolution on choosing one's life vocation stressed that the determining factor should be: "What can I give to it, not what can I get out of it."

A call for six young Lutheran men to help build mission stations in New Guinea drew 11 volunteers.

YOUR THREE BIG CHOICES —

Christianity, Companionship, Calling

by Marcus Rieke

LIFE is made up of many decisions. Some are important, some are not. Everyday we must decide things, and usually the decisions we make have a direct bearing upon our happiness or lack of it.

During the period known as "youth," we have at least three major decisions to make. Upon them depends our very destiny and also our welfare during the whole of our life.

I am thinking of three decisions. Each is almost always made during youth, and each is vitally affected because of the interruption of wearing a uniform.

First, we decide about our *religion.* Secondly, about our *life's mate.* Then, about our *vocation* or life's calling. These are all major decisions and, in the providence of God, we make these decisions early in life.

You who receive A MIGHTY FORTRESS have already decided about your religion. You have chosen Christ. You made this decision at Confirmation. Your vow of faithfulness and loyalty to Christ and His Church was made when you were quite young.

You decide again each day to "hold fast," to allow the "new man" to be born in you daily, and by daily contrition and sorrow for sin to hold fast the forgiveness offered through the merits of Christ, and, consequently, find joy and happiness in your decision to "Live Christ."

But, how about the second major decision—about your *life's companion?* Here, there often is real frustration. How can you choose a life's mate if you are overseas, away from home? How can you know whom to choose if you have no opportunity to meet that person with whom you would like to share your life? What shall your attitude be during the time this privilege is denied you?

Well, it would seem good to trust God and be patient. It would seem that because you have chosen Christ, you can also trust Him to direct you to your loved one in His own time and way.

Sometimes you hear that the girls back home "are not faithful to you," that they "only think of themselves," and that they "don't care whether you get back or not." Don't believe it!

Once in a while, it might be true, but if your loved one knows Christ, and knows that you, too, know and love Him, you won't need to worry. It seems to me that the Devil uses this one argument—"She won't be faithful"—more than any other. He ruins lots of lives and destroys much joy and happiness with it. The Devil is a liar. Know him for what he is, and don't let him persuade you that your Christian loved one is anything but faithful, praying and waiting.

Above all, keep trusting in God that in His own time and way He will see to it that you who are His very own will be made happy with a helpmate, sweetheart and wife.

You will still be young when you return, and your maturity and patience will make your marriage more meaningful and wonderful in Him and for His service together forever.

And about *your calling?* Well, this again asks for patience. Military service is a disruptive thing. Of course, you know that it is possible for many of you to learn a vocation while in Service. Others can learn more about the need for certain vocations because of the Armed Services. For example, there are many of you who will learn of the need for pastors while in the Service.

And do not forget that our country is concerned about helping you fellows who have served in getting set in your life's calling. We have a thoughtful and considerate Government. We are proud of her and her potential for good service in the fear of God, in favor of our fellow-men.

Do not become discouraged. Millions before you and millions after you will find that when they are trusting His grace and following His leading, He never forsakes or fails their trust.

Your three big choices! *Christianity, Companionship,* and *Calling!* Three C's that are wrapped up in *Christ!* Hold fast to Him—there really isn't anything else. Live your youth for Him now, and He will enable you to live your whole life in time and in eternity for Him hereafter!



A LUTHERAN CHAPLAIN arranged this birthday party for a sailor in Portsmouth (Va.) Naval Hospital recently when he learned that the man's parents could not come from Binger, Wash., to help him celebrate. RD3 Richard S. Kirsten, injured in an auto accident, accepts a cake and the best wishes of his shipmates through Chaplain (Cdr) Carl M. Sitler (right), a clergyman of the American Lutheran Church. Looking on at left is Nurse (Ens.) Patricia Stack (U.S. Navy Photo).

WANT MORE MAIL?

Try Writing Yourself!

IF YOU'VE been drawing blanks at mail call recently, don't blame the folks at home! Chances are, you've been more slow at writing to them. To get mail, you have to write letters yourself!

And, while you're writing, don't forget to drop a line to your home pastor. He's anxious to hear from you. He'll encourage the "old gang" at church to write you the latest on their doings.

A lot of pastors have told us that you fellows often fail to keep in touch with your home church. Why not sit down right now, and drop your pastor a chatty line? He's praying for you!

OCTOBER, 1953

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL



SEPTEMBER'S "Girl of the Month" is lovely Miss LaRue Basehare of Lebanon, Pennsylvania. Nominated by Marine Cpl. Charles Gerberich, she is 20, 5'2", and "very neat and attractive." Besides being a leader in Luther League activities, LaRue teaches Bible school, sings choir solos, and belongs to the Women's Missionary Society. A bookkeeper in a local bank, she is giving her services to aid in raising $250,000 to build a new Trinity Lutheran Church (ULCA).

Luther Film Slated for General Fall Release

"MARTIN LUTHER," the feature film based on the life of the 16th Century Protestant Reformation leader, will be released to theaters throughout the country during the first week in September, officials announced in New York.

The film had record-breaking test engagements in Minneapolis, Minn., Hickory, N. C., and Houston, Tex. It opened at the Garrick theater in Duluth, Minn., in July, and was scheduled for showing in several other cities prior to its general release.

Peak period for showings throughout the U. S. and Canada is expected by Reformation Day, Oct. 31, according to Cresson E. Smith, sales manager for the film's producers.

Smith said that since picture stories on "Martin Luther" appeared in the July 13 issue of *Life* and the July 17 issue of the *Christian Science Monitor*, the producers' office has been "swamped" with requests for extended theater runs.

The $500,000-film was produced by Louis de Rochemont Associates for Lutheran Church Productions, Inc., composed of the National Lutheran Council, United Lutheran Church in America, Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church and Augustana Lutheran Church.

LWA Appeal at Halfway Mark

NEARLY HALF of this year's Lutheran World Action goal of $2,600,000 was raised during the first six months of the appeal, it was announced in New York. In 1952, it took eight months to reach the halfway mark.

Cash receipts for Lutheran World Action through June 30, reported from seven of the eight church bodies participating in the appeal, amounted to $1,256,238, or 48 per cent of the total goal for the year.

At the end of the similar period in 1952, all eight church bodies had raised 38.7 per cent of the total goal of $2,900,000. Funds raised support church projects overseas.

A Mighty FORTRESS

VOL. III NEW YORK, N. Y. SEPTEMBER, 1953 NO. 5

Lutheran Youth Called to Selfless Service; 13,000 Meet in Conventions

LUTHER LEAGUERS of two of the larger Lutheran Church bodies in the U. S. met in conventions in June and July to study ways of living more dedicated Christian lives.

Some 5,000 members of the Augustana Luther League converged on Boston in late June, and a record 8,000 young people of the Evangelical Lutheran Church gathered in Moorhead, Minn., in early July.

Keynoting the Augustana Luther League meeting in Boston, Dr. Wilton E. Bergstrand, youth director, told the leaguers that freedom is not free; it must be worked for selflessly throughout life.

He urged the young Lutherans to "know the shining glory of giving yourself without counting the cost in a world that exists primarily to get," and to "match with living sacrifice what those who have given the last full measure of devotion have given on the nation's and the Church's altars."

Dr. Bergstrand remarked upon the heroic, self-forgetful deeds of American boys in Korea, and commented, "What a remarkable generation are today's American youth! They are capable of touching lower depths of depravity and reaching higher pinnacles of heroism than any previous generation."

The Leaguers also heard a stirring address by Dr. James H. Robinson, Negro pastor of the Presbyterian Church of the Master, New York City. He told them that there is a revolution going on all over the world, started not by the Communists but by Christians, and nothing can stop it.

"The people of the world have seen the fruits of freedom, initiative and progress,"

(*Continued on Page 3*)



WHEN Louis de Rochemont Associates, founders of the "March of Time" series, needed a class of boys for a scene in the smash-hit religious film "Martin Luther," in production last summer in West Germany, they called the U. S. Air Force for help! USAFE's Chief of Chaplains, (Col.) Martin C. Poch, responded by bringing into the studio the sons of a group of U. S. Air Force officers. Standing with the "confirmation class" of boys is Chaplain Poch, left, with Irving Pichel, director of the film, in the AFIFA Film Studios, Wiesbaden, Germany. Boy fourth from left, Ronald Deutschlander, who played the prominent role of "Gustav," is the son of Chaplain (Maj.) John H. Deutschlander of Cleveland, O. Chaplain Poch is a minister of the Lutheran Church-Missouri Synod, and Chaplain Deutschlander of the United Lutheran Church in America. (Lutheran Church Productions Photo.)

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

"... A COUPLE OF OLD GUYS ..."

What I Found At Shimmabuke

by Clarence W. Hall

I CAN NEVER think of the boons and benefits the Bible invariably brings without thinking of Shimmabuke, a tiny village I came upon when, as a war correspondent, I was following on the heels of our troops beating out their tough and bloody victory on Okinawa.

It was an obscure little community of only a few hundred native Okinawans. Thirty years before, an American missionary on his way to Japan had stopped here. He hadn't stayed long—just long enough to make a couple of converts, leave them a Bible and then pass on.

One of the converts was Shosei Kina, the other was his brother, Mojon. From the time of the missionary's visit, mind you, they had seen no other missionary, had no contact with any other Christian person or group.

But in those thirty years Shosei Kina and his brother Mojon had made that Bible come alive. Picking their way through its pages, they had found not only an inspiring Person on whom to pattern a life, but sound precepts on which to base a society.

Aflame with their discovery, they taught the other villagers until every man, woman and child in Shimmabuke was a Christian. Shosei Kina became head man in the village; his brother Mojon, the chief teacher. In Mojon's school the Bible was read daily. To Shosei Kina's village government, its precepts were law. Under the impact of this Book, pagan things had fallen away. In their place, during these thirty years, there had developed a Christian democracy at its purest.

Then after thirty years came the American Army, storming across the island. Little Shimmabuke was directly in their path and took severe shelling. When our advance patrols swept up to the village compound, the GI's their guns leveled, stopped dead in their tracks as two little old men stepped forth, bowed low and began to speak.

An interpreter explained that the old men were welcoming them as fellow-Christians. They remembered that their missionary had come from America. So, though these Americans seemed to approach things a little differently than had the missionary, the two old men were overjoyed to see them.

The GI's reaction was typical. Flabbergasted, they sent for the chaplain.

The chaplain came, and with him officers of the Intelligence Service. They toured the village and were astounded at what they saw—the spotlessly clean homes and streets, the poise and gentility of the villagers, the high level of health and happiness, intelligence and prosperity of Shimmabuke. They had seen many other villages on Okinawa—villages of unbelievable poverty and ignorance and filth. Against these, Shimmabuke shone like a diamond in a dungheap.

Shosei Kina and his brother Mojon observed the Americans' amazement and took it for disappointment. They bowed humbly and said: "We are sorry if we seem a backward people. We have, honored sirs, tried our best to follow the Bible and live like Jesus. Perhaps if you will show us how . . ." *Show them?*

I strolled through Shimmabuke one day with a tough old Army sergeant. As we walked, he turned to me and whispered hoarsely. "I can't figure it, fellow—this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!" Then he added what was to me an infinitely penetrating observation: "Maybe we've been using the wrong kind of weapons to make the world over!"

Whenever I think of what's wrong with our world, and of all that must be made right if our civilization is to survive, I can't help thinking of little Shimmabuke, of Shosei Kina and his brother Mojon. Nor can I help thinking of that Book that started it all, and of the Bible Societies, which are struggling to meet the mounting demand for the Scriptures—a demand that is increasing from freedom-hungry people all across the world.

I can't help relating Shimmabuke and the Bible Societies, for I held the Book in my own

(*Continued on Page 4.*)



COOLING STRAW SOMBREROS are worn by five pretty young delegates from Southern California to the Biennial International Conference of the Augustana Luther League in Boston. From left: Florence Gruber, Jeanne Coger, Harriett Ingman, Carol Elmlund, and Lily Gruber. More than 5,000 young Lutherans from various parts of the U. S. and Canada attended the meeting. (RNS Photo).

Second Glance

● Passengers on railroad trains are being invited to say grace before meals, as the movement to place pre-meal prayer cards on dining tables of hotels and restaurants has spread to dining cars on the Northern Pacific and Illinois Central railroads.

● Presbyterians received a warning against getting an "edifice complex" from Dr. J. T. Peters of the Presbyterian Church-U. S. A. stewardship office. He said, "We must not lose sight of our real task by getting lost in gigantic an expensive building programs. Untold millions of dollars are being spent on beautiful, cathedral-like churches throughout the nation." He added, "We Presbyterians need to let the Church fulfill the redeeming purposes of God—that is our task, and we must not lose sight of it."

● In Philadelphia, 40,000 Methodists gathered to celebrate the 250th anniversary of the birth of John Wesley, founder of their denomination. They pledged themselves to carry out an evangelistic drive to win 250,000 new members.

● Dr. Abraham Joshua Heschel of the Jewish Theological Seminary of America has called upon America's spiritual leaders to "give priority to prayer over preaching." Said he, "Instead of spending our fire on the altar of oratory, we must at each service learn how to convey to others what it means to say a word in the presence of God."

● Some 300,000 Protestant laymen attended the annual Evangelical Church Day rally in Hamburg, Germany, last month, including 10,000 from the Soviet Zone. Theme for the assembly was from Heb. 10:35: *"Cast not away, therefore, your confidence."* Many of the visitors were housed by Roman Catholics.

● Capt. Mitsuo Fuchida, who led the waves of Japanese navy planes in their devastating raid against Pearl Harbor, was honored at a farewell meeting in San Jose, Calif., before his departure for Japan, where he will launch an evangelism campaign based on the program of of the Sky Pilots of America. The group aims at interesting boys in Christian work through their love of airplanes, training them to become flying missionaries.

● Bishop Hanns Lilje of Hannover, Germany, said in New York that the East German government had halted its anti-Church campaign because "the Church demonstrated its strength." The Communists realized, he declared, that "here was spiritual resistance which they could not break. History will record," he said, "that the change in the Communists' attitude toward the Church in Germany was brought about by the steadfastness and the unwavering faith of our Christian youth."

● East German churches have been jammed to overflowing since the lifting of the Communists' siege of religious life. In many cases, it was reported in Berlin, hundreds of believers gathered outside crowded churches during services. Observed Bishop Otto Dibelius, head of the Protestant Church in Germany, "Despite the great distress and afflictions, the loyalty and faith of the believers and the Church proved unshakeable."

● Lutheran World Relief, material-aid arm of the National Lutheran Council, has sent 405 bales of used clothing valued at $36,000 to flood-stricken areas in Japan.

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APO 25; Hq. 21st AAA; Chaplain (1st Lt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 86; 179th Inf. Regt., 45th Div.; Chaplain (Capt) John R. Taylor, (ULCA). Hdqrs. Co., 180th Inf. Regt.; Chaplain (Capt) Milton E. Berg, (Aug).
APO 201; Hq. 8th Engr. C. Bn., First Cavalry Div.; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 239 1; Hq. Sq., 307th Bomb Wing; Chaplain (Ltjg) Ralph Riedesel, (ULCA).
APO 248; Hq. 12th F.A. Bn., 2nd Div. Arty; Chaplain (1st Lt) Marvin S. Eyler, (ULCA).
APO 264; 23rd F.A. Obsr. Bn.; Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Chaplain Section, Hq. Eusak; Chaplain (Col) Luther W. Evans, (ULCA). Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 468; Hq. & Hq. Btry, 3rd Div. Arty, 3rd Inf. Div., 15th Inf. Regt; Chaplain (Capt) Viggo O. Aronsen, (ELC). 3rd Inf. Div., 15th Inf. Regt.; Chaplain (1st Lt) Luther C. Bergeland, (ELC).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 704; Officer's Mail Room; Chaplain (Maj) Kenneth E. Hartman, (ULCA).
APO 719; 8108 Army Unit; Chaplain (Maj) Ernst W. Karsten, (ALC).
APO 909; Hq. X Corps Arty; Chaplain (1st Lt) Guy A. Ritter, (ULCA).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson, (Aug).
APO 970; 58th Fighter-Bomber Wing, 6157th Air Base Sqdn.; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA). Hq. Sq. Sec., 67th Tactical Recon. Wing; Chaplain (1st Lt) Willis M. Ross, (ULCA). Hq. 5th Air Force; Chaplain (Col) James F. Patterson, (ULCA).
APO 1055; 8167th Army Hospital; Chaplain (Capt) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

Chaplain (LtJg) Arthur L. Albers, (ALC); Chaplain (Maj) John Bucklin, (ULCA); Chaplain (1st Lt) Robert P. Engwall, (Aug); Chaplain (Ltjg) Raymond H. Farness, (ELC); Chaplain (Maj) John H. Deutschlander, (ULCA); Chaplain (Maj) Max Gilmer, (ULCA); Chaplain (Maj) John R. Himes, (ULCA); Chaplain (1st Lt) Conrad E. Lund, (ELC); Chaplain (Capt) Carl G. Mengering, (ALC); Chaplain (Capt) William E. Paul, (ULCA); Chaplain Ltjg) James D Reid, (ULCA): Chaplain (Capt) Herman P. Senft, (ALC); Chaplain (1st Lt) Merlin T. Zimmerman, (ULCA).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL

Bureau of Service to Military Personnel

NOTES

Supplement to "A Mighty Fortress," September, 1953.

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.
*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
*Dothan; Camp Rucker; Lutheran Service Center, 301 N. Foster St., Rev. W. H. Marwede, PT Service Pastor.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AF Base, Naval Base; Rev. W. C. Gravock, NLC, Our Redeemer, Doris Ave. & "F" St.
Paso Robles; Camp Roberts; Rev. T. F. Haeuser, Mo., Trinity, 11 Vine St.; NLC, Bethel, Templeton.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Ford Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. J. H. Meyer, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB; Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Lounge, 927 New York Ave., N. W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. D. Kleckley, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E State Sts., Rev. H. I. Gassaway, NLC, PTSP.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S. Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AF Base; Lutheran Parish Center Topeka Lutheran School, 7th & Roosevelt St.
Wichita, Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: *Henderson; Camp Breckenridge; Lutheran Parish Center, Fifth & Elm Sts., Trinity.
Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC; Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz' Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St.
St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB; NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St.; Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbaugh, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Road.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, USO, Grand & Sewell Aves., Rev. R. E. Bornemann, NLC; Rev. H. T. Hornberger, Trinity, NLC, 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center, Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Redwood; Camp Drum; Rev. T. Bartnicki NLC, St. Paul, Lake Street.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
Kinston; Camp Lejeune; Rev. W. D. Behrhorst, Mo., Faith, 210 E. Blount St.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Lebanon; Indiantown Gap Mil. Res.; Rev W. E. Swoope, NLC, Zion, Market Sq.
Phoenixville; Valley Forge General Hosp.; Rev. S. L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; NLC, Holy Communion, 2111 Sansom St.
Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St. Matthew, Dr. P. N. Kinports, NLC.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, Dr. E. Z. Pence, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 423 N. Alamo St., Rev. G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Sloop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: *Kaohsiung; Lutheran Service Lounge, Chen Chin District, Kuo-Shin Li, Tungshin 2 Lane, House No. 2 Rev. L. F. Brandt, NLC, Service Pastor.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St CHA No. 3.

JAPAN: Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku, Tel. 33-8624, 49-1642 Services: Lutheran Center, GHQ Chapel Center and Johnson-Kokota AFB.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148 Santurce.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church; (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; Office of the Chaplain; Chaplain (1stLt) Eugene H. Engelstad, (ELC).

ARIZONA: Yuma County Airport, Yuma; 4750th AirBase Sqdn. Chaplain (1st Lt) Stephen Ingvoldstad, (ELC).

CALIFORNIA: Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA).
George Air Force Base; 479th Fighter-Bomber Wing; Chaplain (1st Lt) Robert F. Gibson, (ALC).
Hamilton AFB; P.O. Box 6; Chaplain (Maj) Russell P. Knoebel, (ULCA). Hq. Fourth Air Force; Chaplain (Col) Edward A. Rein (ALC). P.O. Box 412; Chaplain (Maj) Voigt M. Sink. (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; U.S. Naval Hospital; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
Oakland; U.S. Naval Hospital; Chaplain (Ltjg) Clifton L. Brulane (Patient), (ELC). U.S. Naval Hospital, Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Administrative Command; Chaplain (LtCdr) James R. Beamer, (ULCA). U.S. Naval Hospital, Chaplain's Office; Chaplain (LtCdr) George S. Brosius, (ULCA).
San Francisco; MSTS, 33 Berry St., P.O. Box 1371; Chaplain (Ltjg) Kenneth L. Ebb, (Aug). MSTS Pac Area; Naval Control Supply Officer; Chaplain (Ltjg) Gordon O. Lindemann; (ULCA).

COLORADO: Camp Carson; Post Chaplain; Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). Navy Chaplain's Office; Chaplain's Div., BuNaPers; Chaplain (Capt) Paul W. J. Dickman, (ALC). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain; Chaplain (Capt) Luther Gerhart, (ULCA).

FLORIDA: Eglin Air Force Base; Hq.&Hq.Sqdn., Base Chapel Chaplain (Maj) John D. Barringer, (ULCA).
Key West; U. S. Naval Station; Chaplain (Lt Cdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; Wing Chaplain's Office, Hq. 3540th Air Base Sqdn.; Chaplain (1stLt) Donald J. Fallon, (ALC).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Fort Benning; Chaplain's Office; Chaplain (Maj) Francis J. Heine, (ULCA)

PERSONAL PROBLEM CLINIC

"Can War Be Christian?"

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN.

"How Can We Be Christians—and do what we are doing?"

A sailor in battle dress, helmet and all, asked me that question not so long ago. It was said in a moment of lull between intense action. There wasn't much time to discuss a question of that nature under the circumstance, but a discussion did come later.

From the very beginning of service life to the day of discharge, an individual who is wholeheartedly Christian can ask such a question. Surprisingly enough there is an answer.

The concept of fighting with armed might is not new in our generation. The first records of armies, their strategy and espionage are contained in the Books of the Old Testament. The fierce battles fought by the armies of the Mighty God in the history of the Israelites are extremely unusual in their development.

It might surprise us as Christians to know that it was the God we love and seek to serve who developed the first great strategy in battle—that He directed the first order for espionage. You can quickly establish these facts by reading Numbers, Joshua, Judges, and Samuel I and II. (The espionage is where God commanded Moses to send the 12 spies into the land of Canaan.)

When it became necessary for Almighty God to redeem our lost and fallen race, Jesus, the Messiah, was sent to us in the flesh. Many are the occasions during Jesus' public ministry when the disciples wanted Jesus to call down the wrath of God upon the heads of His enemies.

Jesus would enjoin them by saying, in so many words, "The time is not yet." However, there was a time when the Prince of Peace took matters into His own hands and cleansed the Temple. Why? Because they were despoiling the House of God. Herein, we get our Call to Service.

Jesus, in talking with man, told us that we must return love for hate, kindness for meanness, a soft word for a harsh word. He exemplified this Gospel by His whole life. The attacks upon His person were taken in full stride—even His death on the Cross.

So should we respond to anyone who seeks to treat us as individuals, even as Christ also was treated. We should be constantly ready to turn the other cheek, to forgive seventy times seven. However, we must realize that this is the individual's approach. It is our means of self-sacrifice.

Each of us as individuals has a definite responsibility to society as a whole. The family being the first organization of this world, demands our utmost concern. We must protect it from all harm and danger, no matter what the cost to us as individuals. The Church is our second great concern, for it is comprised of the families.

In the decades past, if Christian men and women had failed to fight for the right when evil powers threatened to engulf the world, there would be an entirely different life on this globe today. God expects us to sacrifice ourselves if necessary so that our brothers might live.

Let us examine this concept closely. Hitler and his followers felt that the State was supreme, and that the family had absolutely no rights. Among these rights which were destroyed was the freedom to worship Almighty God through His Son, Jesus Christ. Missionaries and clergymen were killed or thrown into prison. The Bible was burned. Finally, Christian men and women, by armed might, rescued Germany from false prophets and war lords. Today, the Bible and the Church is flourishing in Germany.

Today, the minions of Satan are working throughout the world under the guise of Communism. Can we do what we're doing and be Christians? The answer in our hearts should be, "We cannot do otherwise and be called Christian."

Army Chaplains in Korea Win 332 Gallantry Awards

United States Army chaplains have won 332 decorations for gallantry while ministering to troops in the front lines in Korea, Chaplain (Maj. Gen.) Ivan L. Bennett, Army Chief of Chaplains, announced in Washington.

Thirteen chaplains were killed or are missing during the first three years of war in that theater, Chaplain Bennett said, while 26 were wounded. This casualty rate among the 300 Army chaplains who have served in Korea is almost as high as for the Army as a whole.

Unarmed, the chaplains have constantly persisted in remaining with their units even in the most hazardous operations, and most of those killed or wounded were ministering to the injured, Chaplain Bennett reported.

Six chaplains were killed in action, two killed in accidents, and three died in the hands of their enemy captors, Chaplain Bennett said, while two are missing in action and unreported on enemy prisoner lists.

Two chaplains have won the Distinguished Service Cross, 12 the Legion of Merit, 28 the Silver Star, and 225 have received the Bronze Star.

Editor's Mail Bag

Daily Devotions Missed

Sir: The young men of our congregation tell us that they have missed the inclusion of regular suggested devotions in the MF. We feel that you should realize that our young men felt this an important part of this bit of correspondence from home.

Rev. Carl E. Neudoerffer, D.D.
St. Michael's Ev. Luth. Church
Allentown, Penna.

(Pastor Paul Bierstedt, who formerly prepared devotions for the MF, agreed to do so for a six-month period. If enough readers demand resumption, MF will try to do so.)

Likes MF Address List

Sir: The part I read first in the MF is the military addresses of chaplains. It helps us find the many chaplains that are here in Germany that we did not know were here. It gives me great pleasure to tell you what a wonderful paper the MF is, and that the fellows in my billet look forward to it as much as I do!

Sgt. James H. Mealey, U.S.A.
Med. Det., 329th Hospital Train
APO 154, New York, N. Y.

Lutheran Youth

(*Continued from Page 1*)

he said. "But the Communists have been most astute in making the people believe that they, not we, have their basic interest and hopes at heart."

The Harlem pastor said that new missionary methods and approaches are absolutely essential. "The youth of America will either have to outlive the militant atheistic program of Communism, which bends every effort to win the allegiance of the leaders of tomorrow," he said, "or they will ultimately have to out-die it in a great ideological struggle which one day will reach the boiling point. It is entirely unnecessary that this should happen."

He called for "a great, creative army of tough-minded, loving American young people" to go to the far-flung parts of the earth and "give of themselves in the desperate struggle that young people are facing."

Dr. Robinson's appeal pointed up the basic purpose of the conference which was to inspire young Lutherans to give their lives to their Church, either as pastors, missionaries or parish workers. (A conference spokesman said at least 250 Leaguers can logically be expected to adopt Christian service as their life's work as a result of this year's session.)

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, spoke to both the Augustana and ELC Luther League meetings.

He told the Augustana group he could urge upon them no more important lesson than preparing to meet emergencies as calm, courageous followers of Christ. He had to prepare to meet death itself when he was a prisoner of the Nazis.

"I found it the most important and valuable lesson of my life," he declared, "to be prepared to die. In those days my constant prayer was that my knees would not let me down at the last moment, but that I would be able to witness to the dignity of Christian life by my calmness and steadfast courage."

In his address to the Augustana Luther League he called for "a spiritual renewal which will not touch just a few, but all those in authority and positions of responsibility."

He compared the present period to the era of the decline of the Roman Empire and the darkest hours of the Middle Ages, when a completely new start had to be made. Everything depends now, said Bishop Lilje, upon the leadership of those who have rediscovered God.

Speaking to the International Young People's Luther League of the Evangelical Lutheran Church in Moorhead, Minn., Bishop Lilje reported on several observations he had made during his visit to the U. S., which included a call on President Eisenhower.

He was amazed, he said, at how well some of America's leaders grasp the "historical responsibility" on the shoulders of the United States today. "Some people say that America is adolescent. I say that America is mature," he said.

But Europe needs these things from America, the German churchman added: More understanding and less political prejudice; less isolationism, because "all isolationist movements are wrong, and America will have to pay for them;" an end to vague fears; and firm action in international political moves.

"If America takes a firm stand and speaks up, it might help to save the world from war," Dr. Lilje declared.

Highlight of the ELC Luther League meet-

(*Continued on Page 4*)

Lutheran Youth

(*Continued from Page 3*)

ing was what may have been the largest Holy Communion service in the history of U. S. Lutheranism. The Sacrament was administered to some 8,000 young people in the Concordia College fieldhouse which had been converted into a huge sanctuary with 32 altar tables and kneeling benches. The Elements were distributed by 66 pastors who assisted the Rev. Erling Jacobson, the celebrant.

The ELC convention received greetings from President Eisenhower, who told them, "The hope for happiness and peace in this land of ours and throughout the world lies in large part with you young people. Our best assurance for a better tomorrow comes from idealistic, dedicated youth, inspired by religious faith so simply and well-spoken in your convention theme, 'Thy Will be Done on Earth.' "

The President concluded, "I sincerely believe that the members of the International Young People's Luther League, linked with like-minded youth everywhere, will play a significant part in making this world more worthy of that high aspiration."

Twenty missionaries, soon to leave for overseas service, were consecrated as part of "international night" ceremonies.

Shimmabuke

(*Continued from Page 2.*)

hands for a few memorable moments. At my request, Shosei Kina reverently took it down from the pedestal where it rested, handling it with the loving care one would use with the original of our own Declaration of Independence. It was weather-stained and frayed. Its covers were almost off, its edges dog-eared from thirty years' use. Carefully I turned its pages. I couldn't read a word of it, of course. But I could read the inscription on the flyleaf. It said: "Published and distributed by the American Bible Society, New York."

This textbook of freedom had made a new little world of Shimmabuke. Given proper distribution, may it not make a big new world of liberty and peace for all?

—Released by the American Bible Society—

(Ed. Note: The work of the American Bible Society is supported by U. S. Lutherans by gifts through Lutheran World Action.)



BISHOP HANNS LILJE (center) of Hannover, Germany, president of the Lutheran World Federation, spent three weeks in the U. S. during June and July on a special speaking tour. He paid a brief, formal call on President Eisenhower at the White House. He said he did not discuss with the Chief Executive either German political problems or the recent riots in East Germany. Shown with him are the Rev. Robert E. Van Deusen (left), Washington secretary of the National Lutheran Council, and Dr. Heinz Krekeler, charge d'affaires of the German Diplomatic Mission in Washington. (INP Photo)

Lutheran Chaplain Awarded Bronze Star for Korea Duty

LUTHERAN CHAPLAIN (Capt.) Verner H. Hansen of Newark, N. J., has been awarded the Bronze Star for Korean service beyond the call of duty, the Department of the Army announced recently in Washington.

Chaplain Hansen was one of eight chaplains receiving the award. Two other chaplains were awarded the Silver Star in Korea for conspicuous gallantry while under enemy fire.

The Lutheran clergyman is a pastor of the Danish Evangelical Lutheran Church.

President Eisenhower Signs Amendment to U. S. Flag Code

PRESIDENT Eisenhower has signed an amendment to the U. S. Flag Code which provides that whenever the U. N. flag is displayed at a meeting, religious service, or other public gathering, the American flag must always be accorded a position of precedence over it.

Under the new amendment, the U. S. flag must be placed at the right of the clergyman or speaker at a religious service. The U. N. flag, when displayed, should be at the left of the pulpit or rostrum. The Christian flag still rates precedence during worship.

SEPTEMBER, 1953

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL



SEPTEMBER'S "Girl of the Month" is lovely Miss LaRue Basehare of Lebanon, Pennsylvania. Nominated by Marine Cpl. Charles Gerberich, she is 20, 5'2", and "very neat and attractive." Besides being a leader in Luther League activities, LaRue teaches Bible school, sings choir solos, and belongs to the Women's Missionary Society. A bookkeeper in a local bank, she is giving her services to aid in raising $250,000 to build a new Trinity Lutheran Church (ULCA).

Luther Film Slated for General Fall Release

"MARTIN LUTHER," the feature film based on the life of the 16th Century Protestant Reformation leader, will be released to theaters throughout the country during the first week in September, officials announced in New York.

The film had record-breaking test engagements in Minneapolis, Minn., Hickory, N. C., and Houston, Tex. It opened at the Garrick theater in Duluth, Minn., in July, and was scheduled for showing in several other cities prior to its general release.

Peak period for showings throughout the U. S. and Canada is expected by Reformation Day, Oct. 31, according to Cresson E. Smith, sales manager for the film's producers.

Smith said that since picture stories on "Martin Luther" appeared in the July 13 issue of *Life* and the July 17 issue of the *Christian Science Monitor*, the producers' office has been "swamped" with requests for extended theater runs.

The $500,000-film was produced by Louis de Rochemont Associates for Lutheran Church Productions, Inc., composed of the National Lutheran Council, United Lutheran Church in America, Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church and Augustana Lutheran Church.

LWA Appeal at Halfway Mark

NEARLY HALF of this year's Lutheran World Action goal of $2,600,000 was raised during the first six months of the appeal, it was announced in New York. In 1952, it took eight months to reach the halfway mark.

Cash receipts for Lutheran World Action through June 30, reported from seven of the eight church bodies participating in the appeal, amounted to $1,256,238, or 48 per cent of the total goal for the year.

At the end of the similar period in 1952, all eight church bodies had raised 38.7 per cent of the total goal of $2,900,000. Funds raised support church projects overseas.

A Mighty FORTRESS

VOL. III NEW YORK, N. Y. SEPTEMBER, 1953 NO. 5

Lutheran Youth Called to Selfless Service; 13,000 Meet in Conventions

LUTHER LEAGUERS of two of the larger Lutheran Church bodies in the U. S. met in conventions in June and July to study ways of living more dedicated Christian lives.

Some 5,000 members of the Augustana Luther League converged on Boston in late June, and a record 8,000 young people of the Evangelical Lutheran Church gathered in Moorhead, Minn., in early July.

Keynoting the Augustana Luther League meeting in Boston, Dr. Wilton E. Bergstrand, youth director, told the leaguers that freedom is not free; it must be worked for selflessly throughout life.

He urged the young Lutherans to "know the shining glory of giving yourself without counting the cost in a world that exists primarily to get," and to "match with living sacrifice what those who have given the last full measure of devotion have given on the nation's and the Church's altars."

Dr. Bergstrand remarked upon the heroic, self-forgetful deeds of American boys in Korea, and commented, "What a remarkable generation are today's American youth! They are capable of touching lower depths of depravity and reaching higher pinnacles of heroism than any previous generation."

The Leaguers also heard a stirring address by Dr. James H. Robinson, Negro pastor of the Presbyterian Church of the Master, New York City. He told them that there is a revolution going on all over the world, started not by the Communists but by Christians, and nothing can stop it.

"The people of the world have seen the fruits of freedom, initiative and progress,"

(*Continued on Page 3*)



WHEN Louis de Rochemont Associates, founders of the "March of Time" series, needed a class of boys for a scene in the smash-hit religious film "Martin Luther," in production last summer in West Germany, they called the U. S. Air Force for help! USAFE's Chief of Chaplains, (Col.) Martin C. Poch, responded by bringing into the studio the sons of a group of U. S. Air Force officers. Standing with the "confirmation class" of boys is Chaplain Poch, left, with Irving Pichel, director of the film, in the AFIFA Film Studios, Wiesbaden, Germany. Boy fourth from left, Ronald Deutschlander, who played the prominent role of "Gustav," is the son of Chaplain (Maj.) John H. Deutschlander of Cleveland, O. Chaplain Poch is a minister of the Lutheran Church-Missouri Synod, and Chaplain Deutschlander of the United Lutheran Church in America. (Lutheran Church Productions Photo.)

PACIFIC LUTHERAN
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"... A COUPLE OF OLD GUYS ..."

What I Found At Shimmabuke

by Clarence W. Hall

I CAN NEVER think of the boons and benefits the Bible invariably brings without thinking of Shimmabuke, a tiny village I came upon when, as a war correspondent, I was following on the heels of our troops beating out their tough and bloody victory on Okinawa.

It was an obscure little community of only a few hundred native Okinawans. Thirty years before, an American missionary on his way to Japan had stopped here. He hadn't stayed long—just long enough to make a couple of converts, leave them a Bible and then pass on.

One of the converts was Shosei Kina, the other was his brother, Mojon. From the time of the missionary's visit, mind you, they had seen no other missionary, had no contact with any other Christian person or group.

But in those thirty years Shosei Kina and his brother Mojon had made that Bible come alive. Picking their way through its pages, they had found not only an inspiring Person on whom to pattern a life, but sound precepts on which to base a society.

Aflame with their discovery, they taught the other villagers until every man, woman and child in Shimmabuke was a Christian. Shosei Kina became head man in the village; his brother Mojon, the chief teacher. In Mojon's school the Bible was read daily. To Shosei Kina's village government, its precepts were law. Under the impact of this Book, pagan things had fallen away. In their place, during these thirty years, there had developed a Christian democracy at its purest.

Then after thirty years came the American Army, storming across the island. Little Shimmabuke was directly in their path and took severe shelling. When our advance patrols swept up to the village compound, the GI's their guns leveled, stopped dead in their tracks as two little old men stepped forth, bowed low and began to speak.

An interpreter explained that the old men were welcoming them as fellow-Christians. They remembered that their missionary had come from America. So, though these Americans seemed to approach things a little differently than had the missionary, the two old men were overjoyed to see them.

The GI's reaction was typical. Flabbergasted, they sent for the chaplain.

The chaplain came, and with him officers of the Intelligence Service. They toured the village and were astounded at what they saw—the spotlessly clean homes and streets, the poise and gentility of the villagers, the high level of health and happiness, intelligence and prosperity of Shimmabuke. They had seen many other villages on Okinawa—villages of unbelievable poverty and ignorance and filth. Against these, Shimmabuke shone like a diamond in a dungheap.

Shosei Kina and his brother Mojon observed the Americans' amazement and took it for disappointment. They bowed humbly and said: "We are sorry if we seem a backward people. We have, honored sirs, tried our best to follow the Bible and live like Jesus. Perhaps if you will show us how . . ." *Show them?*

I strolled through Shimmabuke one day with a tough old Army sergeant. As we walked, he turned to me and whispered hoarsely. "I can't figure it, fellow—this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!" Then he added what was to me an infinitely penetrating observation: "Maybe we've been using the wrong kind of weapons to make the world over!"

Whenever I think of what's wrong with our world, and of all that must be made right if our civilization is to survive, I can't help thinking of little Shimmabuke, of Shosei Kina and his brother Mojon. Nor can I help thinking of that Book that started it all, and of the Bible Societies, which are struggling to meet the mounting demand for the Scriptures—a demand that is increasing from freedom-hungry people all across the world.

I can't help relating Shimmabuke and the Bible Societies, for I held the Book in my own

(*Continued on Page 4.*)



COOLING STRAW SOMBREROS are worn by five pretty young delegates from Southern California to the Biennial International Conference of the Augustana Luther League in Boston. From left: Florence Gruber, Jeanne Coger, Harriett Ingman, Carol Elmlund, and Lily Gruber. More than 5,000 young Lutherans from various parts of the U. S. and Canada attended the meeting. (RNS Photo).

Second Glance

● Passengers on railroad trains are being invited to say grace before meals, as the movement to place pre-meal prayer cards on dining tables of hotels and restaurants has spread to dining cars on the Northern Pacific and Illinois Central railroads.

● Presbyterians received a warning against getting an "edifice complex" from Dr. J. T. Peters of the Presbyterian Church-U. S. A. stewardship office. He said, "We must not lose sight of our real task by getting lost in gigantic an expensive building programs. Untold millions of dollars are being spent on beautiful, cathedral-like churches throughout the nation." He added, "We Presbyterians need to let the Church fulfill the redeeming purposes of God—that is our task, and we must not lose sight of it."

● In Philadelphia, 40,000 Methodists gathered to celebrate the 250th anniversary of the birth of John Wesley, founder of their denomination. They pledged themselves to carry out an evangelistic drive to win 250,000 new members.

● Dr. Abraham Joshua Heschel of the Jewish Theological Seminary of America has called upon America's spiritual leaders to "give priority to prayer over preaching." Said he, "Instead of spending our fire on the altar of oratory, we must at each service learn how to convey to others what it means to say a word in the presence of God."

● Some 300,000 Protestant laymen attended the annual Evangelical Church Day rally in Hamburg, Germany, last month, including 10,000 from the Soviet Zone. Theme for the assembly was from Heb. 10:35: *"Cast not away, therefore, your confidence."* Many of the visitors were housed by Roman Catholics.

● Capt. Mitsuo Fuchida, who led the waves of Japanese navy planes in their devastating raid against Pearl Harbor, was honored at a farewell meeting in San Jose, Calif., before his departure for Japan, where he will launch an evangelism campaign based on the program of of the Sky Pilots of America. The group aims at interesting boys in Christian work through their love of airplanes, training them to become flying missionaries.

● Bishop Hanns Lilje of Hannover, Germany, said in New York that the East German government had halted its anti-Church campaign because "the Church demonstrated its strength." The Communists realized, he declared, that "here was spiritual resistance which they could not break. History will record," he said, "that the change in the Communists' attitude toward the Church in Germany was brought about by the steadfastness and the unwavering faith of our Christian youth."

● East German churches have been jammed to overflowing since the lifting of the Communists' siege of religious life. In many cases, it was reported in Berlin, hundreds of believers gathered outside crowded churches during services. Observed Bishop Otto Dibelius, head of the Protestant Church in Germany, "Despite the great distress and afflictions, the loyalty and faith of the believers and the Church proved unshakeable."

● Lutheran World Relief, material-aid arm of the National Lutheran Council, has sent 405 bales of used clothing valued at $36,000 to flood-stricken areas in Japan.

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U.S.N.S. General C. C. Bellau (TAP-157); Chaplain (Ltjg) Rodger S. Jordahl, (ELC).
U.S.N.S. General William M. Black (TAP 135); Chaplain (LtCdr) James R. Spaid, (ULCA).
Com Des Ron No. 16; Chaplain (Ltjg) Willis J. Forsyth, (ULCA).
Commander Marianas; Area Chaplain's Office, Box 3; Chaplain (Cdr) Dewitt E.) Wright, (ULCA).
Des Ron 11; Chaplain (Ltjg) George M. Hershberger, (ULCA).
U.S.S. Laertes (AR-20); Chaplain (Lt) Bernt C. Opsal, (ELC).
U.S.N.S. Marine Adder (TAP-193); Chaplain (Ltjg) Orville A. Crawford, (ELC).
U.S.S. Repose (AH-16); Chaplain (Lt) Luther E. Olmon, (Aug).
U.S.S. Yorktown (CVA-10); Chaplain (Ltjg) Thoodore E. Schultz, (ALC).

Army and Air Force Post Offices, Seattle, Wash.:

APO 731; Hq. 5001st Composite Wing; Chaplain (1st Lt) Wesley J. Buck, (ULCA). Hdqtrs. 832nd Eng Avia Bn; Chaplain (1st Lt) Carroll N. Anderson, (ELC.)
APO 942; Hq. & Hq. Sq. 39th Air Depot Wing, Chapel No. 1; Chaplain (Capt) Paul A. Trump, (ULCA).

Army and Air Force Post Offices, New York, N. Y.:

APO 13; 317th Troop Carrier Wing (M); Chaplain (Maj) Karl F. Schofer, (ULCA).
APO 42; Hq. CC "B," 2nd Armd. Div.; Chaplain (Maj) Robert J. Keeler, (ULCA).
APO 46; Hq. 1st Bn., 2nd Armd Cav.; Chaplain (Capt) Auburn F. Bowers, (ULCA). Hq. Seventh Army, Office of the Chaplain; Chaplain (Maj) Lester J. Houghtaling, (ULCA).
APO 111; Hq 112th Inf. Rgt., 28th Inf. Div.; Chaplain (1stLt) McCurtis W. Allison, (ULCA).
APO 112; 102nd Inf. Rgt., 43rd Inf. Div.; Chaplain (Capt) James W. Miller, (ULCA).
APO 114; 7822 SCU, Grafenwohr Det.; Chaplain (Maj) George D. Laird, (ULCA).
APO 208; Officer's Mail Section, Box 88; Chaplain (Maj) Alfred P. Pietrek, (ALC). 1807th AACS Wing; Chaplain (Maj) David V. Sieberg, (ALC).
APO 216-2; 109th Transportation Truck Bn.; Chaplain (Capt) Samuel A. Lewis, (ULCA).
APO 541; 7650 Hq., Salzburg Military Post; Chaplain (Maj) William F. Martin, (ULCA).
APO 742; Ha. 2nd Bn.; 6th Inf. Rgt.; Chaplain (1stLt) Joseph G. Killinger, (ULCA).
APO 777; 7690 Hq. & Hq. Sec. Co.; Chaplain (Maj) Austin E. Stiles, (ULCA).
APO 862; 6600th Air Depot Wing; Chaplain (Capt) Henry P. Schaeffer, (ULCA).
APO 864; Ernest Harmon AFB; H & S Co., 347th EAB; Chaplain Arnold N. Drange, (ELC).

Army and Air Force Post Offices, San Francisco, Calif.:

APO 6; 40th Inf. Div., 223rd Inf. Regt., 3rd Bn., Hq. & Hq. Co.; Chaplain (1st Lt) Eugene W. Beutel, (ALC).
APO 7; 17th Inf. Regt., Hq. & Hq. Col; Chaplain (1st Lt) William E. Hall, (ULCA).
APO 20; Hq. 66th Ord. Bn.; Chaplain (Capt) Luther R. Livingston, (Aug.) 439th Engr. Const. Bn.; H & S Co.; Chaplain (1st Lt) Harold Engle, (ULCA).
APO 24; 3rd Bn., 34th Inf. Regt.; Chaplain (1st Lt) Martinus E. Silseth, (ELC).
APO 25; Hq. 21st AAA; Chaplain (1st Lt) Jerome Vavrin, (ULCA).
APO 43; 343rd Gen. Hosp.; Chaplain (Capt) Paul E. Klett (ULCA).
APO 86; 179th Inf. Regt., 45th Div.; Chaplain (Capt) John R. Taylor, (ULCA). Hdqrs. Co., 180th Inf. Regt.; Chaplain (Capt) Milton E. Berg, (Aug).
APO 201; Hq. 8th Engr. C. Bn., First Cavalry Div.; Chaplain (1stLt) Maynard J. Moen, (ELC).
APO 239-1; Hq. Sq., 307th Bomb Wing; Chaplain (Ltjg) Ralph Riedesel, (ULCA).
APO 248; Hq. 12th F.A. Bn., 2nd Div. Arty; Chaplain (1st Lt) Marvin S. Eyler, (ULCA).
APO 264; 23rd F.A. Obsr. Bn.; Chaplain (1stLt) Ian F. Tarbet, (ULCA).
APO 301; Chaplain Section, Hq. Eusak; Chaplain (Col) Luther W. Evans, (ULCA). Hq. 3rd TMRS; Chaplain (Maj) Bertrand Jordan (ALC).
APO 317; Hq. 6107th Air Base Sqdn.; Chaplain (Maj) Karl L. Mumford, (ULCA).
APO 323; Hq. 6400th Air Depot Wing; Chaplain (Capt) Victor H. Schroeder, (ALC).
APO 334; Hq. 19th Bomb Wing (M), OMR 54; Chaplain (Capt) Lowell W. Koch, (ALC). Hq 6319th Air Base Wing, OMR 173; Chaplain (Maj) George E. Moeller, (ULCA).
APO 468; Hq. & Hq. Btry, 3rd Div. Arty, 3rd Inf. Div., 15th Inf. Regt; Chaplain (Capt) Viggo O. Aronsen, (ELC). 3rd Inf. Div., 15th Inf. Regt.; Chaplain (1st Lt) Luther C. Bergeland, (ELC).
APO 503; 1st Ordnance Bn.; Chaplain (Capt) Earl J. Johnson, (ULCA).
APO 704; Officer's Mail Room; Chaplain (Maj) Kenneth E. Hartman, (ULCA).
APO 719; 8108 Army Unit; Chaplain (Maj) Ernst W. Karsten, (ALC).
APO 909; Hq. X Corps Arty; Chaplain (1st Lt) Guy A. Ritter, (ULCA).
APO 953; MATS Pacific; 1500 Air Base Wing; Chaplain (Capt) William E. Balkan, (ULCA).
APO 957; P.O. Box 24; Chaplain (Capt) Rudolf H. Anderson, (Aug).
APO 970; 58th Fighter-Bomber Wing, 6157th Air Base Sqdn.; Chaplain Sect.; Chaplain (Capt) Henry E. Boehm, (ULCA). Hq. Sq. Sec., 67th Tactical Recon. Wing; Chaplain (1st Lt) Willis M. Ross, (ULCA). Hq. 5th Air Force; Chaplain (Col) James F. Patterson, (ULCA).
APO 1055; 8167th Army Hospital; Chaplain (Capt) Harms J. Gunhus, (LB).

Chaplains in Transit to New Stations:

Chaplain (LtJg) Arthur L. Albers, (ALC); Chaplain (Maj) John Bucklin, (ULCA); Chaplain (1st Lt) Robert P. Engwall, (Aug); Chaplain (Ltjg) Raymond H. Farness, (ELC); Chaplain (Maj) John H. Deutschlander, (ULCA); Chaplain (Maj) Max Gilmer, (ULCA); Chaplain (Maj) John R. Himes, (ULCA); Chaplain (1st Lt) Conrad E. Lund, (ELC); Chaplain (Capt) Carl G. Mengering, (ALC); Chaplain (Capt) William E. Paul, (ULCA); Chaplain Ltjg) James D Reid, (ULCA); Chaplain (Capt) Herman P. Senft, (ALC); Chaplain (1st Lt) Merlin T. Zimmerman, (ULCA).

— FOLD AND KEEP FOR REFERENCE —

This supplement to A MIGHTY FORTRESS is provided for the information of Lutheran Military Personnel. Place in your wallet for convenience and safe keeping. A new revised listing will be furnished with each issue of A MIGHTY FORTRESS.

NATIONAL LUTHERAN COUNCIL
Bureau of Service to Military Personnel

NOTES

Supplement to "A Mighty Fortress," September, 1953.

LUTHERAN SERVICE CENTERS

Service Centers, Service Offices, and Contact Pastors available to service personnel under the Lutheran Service Commission of the National Lutheran Council and the Lutheran Church-Missouri Synod. Many pastors listed are acting as liaison between local Lutheran congregations and service personnel.
*Indicates Parish or Service Center

ALABAMA: Anniston; Fort McLellan; Rev. H. E. Baumgartner, Jr., NLC, 1006 E. Ninth Street.
*Dothan; Camp Rucker; Lutheran Service Center, 301 N. Foster St., Rev. W. H. Marwede, PT Service Pastor.
Huntsville; Redstone Arsenal; Rev. G. L. Hart, NLC, St. Marks, Franklin & Longwood Sts.
Mobile; Brookley AF Base; Rev. W. H. Lefstead, NLC, St. Paul, Government St. at Houston.
Montgomery; Maxwell Field; Rev. H. E. Wallner, Mo., 25 Winthrop St.

ARIZONA: Phoenix; Luke AF Base, Williams AF Base; Rev. H. C. Lindsay, NLC, Grace 1124 N. Third St.
Tucson; Davis-Monthan AF Base; Rev. E. A. Hoefer, NLC, American, 115 N. Tucson Blvd.
*Yuma; AF Base; Lutheran Parish Center, Calvary Church, 707 Seventh Ave.; Rev. O. W. Mieger, Mo.

ARKANSAS: Fort Smith, Camp Chaffee; Rev. L. La Fontaine, NLC, St. Luke, 2420 Rogers Ave.

CALIFORNIA: *Hollywood; Lutheran Service Center, 6168 Hollywood Blvd.
Marysville; Beale AFB; Rev. L Reyelts, NLC, Faith, 10th & D Sts.
Oceanside; Camp Pendleton, Camp Del Mar; Rev. R. G. Gesch, Mo., Immanuel, 1721 S. Horne St.
Oxnard; Camarilla AF Base, Naval Base; Rev. W. C. Gravock, NLC, Our Redeemer, Doris Ave. & "F" St.
Paso Robles; Camp Roberts; Rev. T. F. Haeuser, Mo., Trinity, 11 Vine St.; NLC, Bethel, Templeton.
*Pittsburg; Camp Stoneman; Lutheran Service Lounge, 1041 Railroad St., Rev. N. C. Ellermann, Service Pastor.
Riverside; March AF Base; Rev. F. W. Heinecken, NLC, Trinity, 9th & Walnut Sts.
Sacramento; Schumacher AF Base; Rev. C. Miley, NLC, 2731 "K" St.
Salinas; Fort Ord, U. S. Navy; Rev. M. O. Tollefson, NLC, Good Shepherd, 1214 Alma Ave.
San Bernardino; Norton AF Base; Rev. A. W. Alm, NLC, First, 631 G St.
*San Diego; Camp Matthews, Camp Pendleton, Naval Base; Lutheran Parish Center, First, 1342 Second Ave., Rev. Fred T. Eggert, Service Pastor.
*San Francisco; Ford Ord, Hamilton, Presidio, Moffett, Alameda AFB, Mare Island, Treasure Island; Lutheran Service Center, King George Hotel, 334 Mason St., Rev. J. H. Meyer, NLC, Service Pastor.
Santa Barbara; Rev. W. M. Ruccius, NLC, Grace, 1109 Anacapa St.

COLORADO: Colorado Springs; Camp Carson, Ent AF Base; Rev. D. Hofstad, NLC, Our Saviour's, Boulder & Hancock Sts.
*Denver; Lowry AFB; Fitzsimons Gen. Hosp.; Lutheran Service Center, 220 15th St.

DELAWARE: *Wilmington; New Castle AF Base; Rev. R. E. Neumeyer, NLC, Zion, 6th & Jackson Sts.

DISTRICT OF COLUMBIA: *Washington; Lutheran Service Lounge, 927 New York Ave., N. W.

FLORIDA: *Jacksonville; Naval Air Station; Lutheran Service Center, Rev. W. E. Pugh, NLC, 22 Hogan St.
*Key West; Naval Base; Lutheran Parish Center, Grace, Flagler Ave. & 10th St., Rev. C. A. Sammetinger, Mo.
Pensacola; Naval Air Station, Fort Walton AF Base; Rev. W. C. Schrader, Mo., Immanuel, 24 W. Wright St., Rev. L. A. Routte, NLC, Martin Luther, 1301 Davis Ave. Mobile, Ala.

GEORGIA: Albany; Turner AF Base; Rev. D. R. Poole NLC, Our Saviour, 1105 Second Ave.
Atlanta; Fort McPherson; Rev. Frank Jones, NLC, Emmanuel, 1661 Altadena Pl., S. W.
Augusta; Camp Gordon; Referral Desk, Municipal Center, Rev. H. L. Huntley, NLC, Resurrection Church House, 825 Greene St.
Columbus; *Fort Benning; Lutheran Parish Center, First Ave. & Seventh St., Rev. F. L. Von Husen, Mo.
*Macon; Warner Robbins AF Base; Lutheran Parish Center, 1307 Holt Ave., Rev. H. D. Kleckley, NLC, Redeemer.
*Savannah; Camp Steward, Parris Island, Hunter AF Base; Lutheran Parish Center, Ascension Church, Bull & E State Sts., Rev. H. I. Gassaway, NLC, PTSP.

ILLINOIS: Belleville; Scott Field; Rev. W. A. Wenger, Mo., 7513 W. Main St.; Rev. R. H. Lind, NLC, St. Luke, 572 N. 19th St., East St. Louis, Ill.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson NLC, American, 500 Church Drive.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul, 900 N. Lewis St.

INDIANA: *Columbus; Camp Atterbury; Lutheran Parish Center, 624 Seventh St., Rev. R. E. Guelzow, Mo.; Rev. B. S. Larsen, NLC, First, 1026 Chestnut St.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman NLC, First United, 110 E. Walnut St.

KANSAS: *Topeka; Forbes AF Base; Lutheran Parish Center Topeka Lutheran School, 7th & Roosevelt St.
Wichita, Wichita AFB; Rev. T. Benton Peery, NLC, St. Paul's, 837 N. Market St.

KENTUCKY: *Henderson; Camp Breckenridge; Lutheran Parish Center, Fifth & Elm Sts., Trinity.
Louisville; Fort Knox; Rev. A. W. Huffman, NLC, First, 417 E. Broadway.

LOUISIANA: *Alexandria; Lutheran Parish Center, Rev. M. A. Buerger, Mo., Redeemer, 16th & Park Ave.
*De Ridder; Camp Polk; Lutheran Parish Center, Rev. W. J. H. Wedig, Mo., Redeemer, 104 Wilson St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 554 Merrick St.

MAINE: Presque Isle; Limestone AFB; Rev. N. Henry, NLC; Gustaf Adolf, New Sweden.

MASSACHUSETTS: Boston; Fort Devens, Camp Edwards, Westover AFB; Rev. H. E. Anderson, NLC, St. Mark, 22 Moreland St., Roxbury; Lutheran Student Center, NLC, Rev. H. E. Horn, Winthrop & Dunster Sts., Cambridge.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, Aberdeen.
*Baltimore; Lutheran Service Center, 508 Park Ave.

MICHIGAN: Battle Creek; Fort Custer; NLC, Trinity, 59 Illinois St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.

MISSISSIPPI: Hattiesburg; Camp Shelby; Rev. Arthur Betz' Mo., St. John, Kimball Ave. & Hardy St., Rev. H. Brent. Schaeffer, NLC, Trinity, Robinson Prentis Sts., Jackson.
*Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
*Rolla; Ft. Leonard Wood; Parish Center, 709 W. 12th St.
St. Louis; Rev. A. M. Neumann, NLC, Faith, 5010 Terry Ave.
Warrensburg; Sedalia AFB; NLC, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Great Falls; AF Base; Rev. G. H Williams, NLC, Our Savior's, 1915 First Ave.

NEBRASKA: Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St.; Rev. R. L. Lesher, NLC, Immanuel, 24th & Franklin Sts., Bellevue.

NEVADA: Las Vegas; Nellis AF Base; Rev. W. C. Arbaugh, NLC, Reformation, 1010 Bridger.

NEW HAMPSHIRE: Manchester; Grenier AF Base; Rev. M. L. Nelson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: New Brunswick; Camp Kilmer; Rev. Lynn W. Wilfrid, St. Luke, NLC, Dunellen, 264 New Market Road.
*Asbury Park; Fort Monmouth, Fort Hancock; Lutheran Parish Center, USO, Grand & Sewell Aves., Rev. R. E. Bornemann, NLC; Rev. H. T. Hornberger, Trinity, NLC. 145 Wallace St., Red Bank.
Trenton; Camp Dix; Rev. F. Fairclough, The Saviour, NLC, Front & Montgomery Sts.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. R. E. Grefe, St. Timothy, NLC, 211 N. Jefferson St.

NEW YORK: *Geneva; Sampson AFB; Lutheran Parish Center, 21 Milton St., R. Baerwald, (Mo.) Zion.
Hempstead; Mitchel Field; Rev. H. N. Gibney, Epiphany, NLC, 95 Mead St.
*New York; Lutheran Parish Center, Rev. A. L. Neibacher, St. Luke, 316 W. 46th St.
Redwood; Camp Drum; Rev. T. Bartnicki NLC, St. Paul, Lake Street.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, St. John's, Cor. N. Madison & Park Sts., Rev. Paul A. Boriack, Mo.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, 108 Dobbin Ave., St. James, Rev. J. D. Mauney, NLC.
Kinston; Camp Lejeune; Rev. W. D. Behrhorst, Mo., Faith, 210 E. Blount St.
New Bern; Cherry Point; Rev. G. L. Freeze, NLC, St. Andrew's, Cor. Neuse Blvd. & Chattawka Lane.
*Wilmington; Camp Lejeune, Cherry Point; Lutheran Parish Center, Rev. J. F. Davis, NLC, St. Paul, 12 N. Sixth St.

OKLAHOMA: *Lawton; Fort Sill; Lutheran Parish Center, Seventh & A Ave., St. John's, Rev. D. V. Hafeman, Mo.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

PENNSYLVANIA: Lebanon; Indiantown Gap Mil. Res.; Rev W. E. Swoope, NLC, Zion, Market Sq.
Phoenixville; Valley Forge General Hosp.; Rev. S. L. Koons, NLC, Central, 110 S. Main St.
Philadelphia; Naval Base; NLC, Holy Communion, 2111 Sansom St.
Holy Communion, 2111 Sansom St.

RHODE ISLAND: Newport; U.S.N.T.S.; Rev. E. M. Olson, NLC, First, Corne St.

SOUTH CAROLINA: *Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St. Matthew, Dr. P. N. Kinports, NLC.
*Columbia; Fort Jackson; Lutheran Service Center, 1505 Sumter St., Rev. C. A. Honeycutt.
*Greenville; Donaldson AFB; Lutheran Service Center, Dr. E. Z. Pence, NLC, Trinity, 421 N. Main St.

SOUTH DAKOTA: Rapid City; AFB; Rev. S. R. Moe, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Knoxville; AF Base; Rev. G. G. North, NLC, Zion, Rt. 10, Dick Ford Lane.
Nashville; Fort Campbell; Sewart AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.

TEXAS: Amarillo; Amarillo AF Base; Rev. D. F. Schorlemer, NLC, Beautiful Saviour; 3603 Parker St.
Austin; Bergstrom AF Base; Rev. Melton W. Bulgerni, NLC, Salem, Rt. 2, Box 480.
*El Paso; Fort Bliss, Biggs AFB; Lutheran Service Center 512 N. Mesa Ave.
*Harlingen; AF Base; Lutheran Parish Center, 10th & E. Jackson, Grace Evan., Rev. E. L. Wagner, NLC.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. A. H. Bols, NLC, Trinity, Third & King Ave.
San Angelo; Goodfellow AF Base; Rev. J. A. Pietsch NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center; 423 N. Alamo St., Rev. G. W. Krueger, Service Pastor.
*Wichita Falls; Sheppard AFB, Lutheran Service Center, 816 Travis St.

VIRGINIA: Newport News; Navy Yard; Lutheran Parish Center, Rev. G. McRee, Mo., Emmanuel, 3301 Kecoughtan Rd., Hampton; Rev. R. L. Stoop, NLC, Trinity, 111-27th St., Newport News.
*Norfolk; Naval Base, Fort Eustis; Lutheran Service Center, 125 Brooke Ave., Rev. L. Torkelson, Service Pastor.
Richmond; Fort Lee; Rev. J. J. Scherer, NLC, First, 1605 Monument Ave.

WASHINGTON: Colville AF Base; Rev. W. A. Foege, NLC, St. Paul, 650 N. Walnut St.
Moses Lake; Larson Field; Rev. A. Bachmann, NLC, Immanuel, 511 Division St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center; 117½ S. Tenth St., Rev. R. P. Canis, Service Pastor.
Seattle; Ft. Lawton, Sand Point; Rev. T. E. Palmer, NLC, Gethsemane, 9th & Stewart Sts., Rev. K. F. Wieg, NLC, Messiah, National & J Sts., Bremerton.

WYOMING: Cheyenne Francis-Warren AFB; Rev. A. E. Larson, NLC, St. Paul, 19th St. & House Ave.

ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & E Sts.; Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & F Sts.
*Fairbanks; Lutheran Parish Center, Rev. J. L. Maakestad, NLC, Fairbanks Ev., 515 Fourth Ave.

CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Carr, Rev. H. Bernthal, Mo.

ENGLAND: London; Rev. D. L. Ostergren, NLC, 5 Kingscroft Rd., London, N. W. 2.

FORMOSA: *Kaohsiung; Lutheran Service Lounge, Chen Chin District, Kuo-Shin Li, Tungshin 2 Lane, House No. 2 Rev. L. F. Brandt, NLC, Service Pastor.

HAWAII: Honolulu; Rev. W. G. Hintz, NLC, 831 16th St CHA No. 3.

JAPAN: Tokyo; Lutheran Service Pastor, Rev. E. C. Sohn 16-1 Chome, Fujimi-cho Chiyoda-Ku, Tel. 33-8624, 49-1642 Services: Lutheran Center, GHQ Chapel Center and Johnson-Kokota AFB.

PHILIPPINES: Manila; Rev. H. Kretzmann, Mo., P.O. Box 507.

PUERTO RICO: San Juan; NLC, First, Calle del Parque 148 Santurce.

VIRGIN ISLANDS: St. Croix; Rev. Elmer S. Oleson, Box O Christiansted.

NLC—National Lutheran Council affiliated Churches.
Mo.—Lutheran Church—Missouri Synod.

ROSTER OF NATIONAL LUTHERAN COUNCIL

ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force

National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (DELC) Danish Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church; (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Maxwell AFB; Office of the Chaplain; Chaplain (1stLt) Eugene H. Engelstad, (ELC).

ARIZONA: Yuma County Airport, Yuma; 4750th AirBase Sqdn. Chaplain (1st Lt) Stephen Ingvoldstad, (ELC).

CALIFORNIA: Camp Irwin; 2nd Ordnance Bn.; Chaplain (1stLt) Thomas S. Johnson, (ELC).
Castle AFB; 93rd Air Base Group; Chaplain (1stLt) William A. Thoresen, (ULCA).
Fort Mason; POE San Francisco; 6901 ASU Service Det.; Chaplain (LtCol) Erwin T. May, (ULCA).
George Air Force Base; 479th Fighter-Bomber Wing; Chaplain (1st Lt) Robert F. Gibson, (ALC).
Hamilton AFB; P.O. Box 6; Chaplain (Maj) Russell P. Knoebel, (ULCA). Hq. Fourth Air Force; Chaplain (Col) Edward A. Rein (ALC). P.O. Box 412; Chaplain (Maj) Voigt M. Sink. (ULCA).
March AFB; 807th Air Base Group; Chaplain (1stLt) Deane L. Shively, (ULCA).
Mare Island; U.S. Naval Hospital; Chaplain (LtCdr) Warren L. Wolf, (ULCA).
Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
Oakland; U.S. Naval Hospital; Chaplain (Ltjg) Clifton L. Brulane (Patient), (ELC). U.S. Naval Hospital, Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
San Diego; U.S. Naval Training Center; Senior Chaplain's Office; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Naval Administrative Command; Chaplain (LtCdr) James R. Beamer, (ULCA). U.S. Naval Hospital, Chaplain's Office; Chaplain (LtCdr) George S. Brosius, (ULCA).
San Francisco; MSTS, 33 Berry St., P.O. Box 1371; Chaplain (Ltjg) Kenneth L. Ebb, (Aug). MSTS Pac Area; Naval Control Supply Officer; Chaplain (Ltjg) Gordon O. Lindemann; (ULCA).

COLORADO: Camp Carson; Post Chaplain; Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling AFB; Hqrs. Civil Air Patrol, USAF; Chaplain (LtCol) Albert C Schiff, (ALC); Fort Lesley J. McNair; 7021st ASU, Office of the Post Chaplain; Chaplain (Maj) Frank E. Helsel, (ULCA). Navy Chaplain's Office; Chaplain's Div., BuNaPers; Chaplain (Capt) Paul W. J. Dickman, (ALC). U.S. Naval Air Station; Anacostia; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Potomac River Naval Command; Headquarters, District Chaplain; Chaplain (Capt) Luther Gerhart, (ULCA).

FLORIDA: Eglin Air Force Base; Hq.&Hq.Sqdn., Base Chapel Chaplain (Maj) John D. Barringer, (ULCA).
Key West; U. S. Naval Station; Chaplain (Lt Cdr) Wilbur M. Laudenslager, (ULCA). U.S. Naval Air Station; Chaplain (Lt) Ernest R. Lineberger, Jr., (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; Wing Chaplain's Office, Hq. 3540th Air Base Sqdn.; Chaplain (1stLt) Donald J. Fallon, (ALC).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn. Chaplain (Maj) Oscar W. Voelzke, (ALC).
Fort Benning; Chaplain's Office; Chaplain (Maj) Francis J. Heine, (ULCA)

PERSONAL PROBLEM CLINIC

"Can War Be Christian?"

by Chaplain (Lt. Cdr.) Elmer E. Bosserman, USN.

"How Can We Be Christians—and do what we are doing?"

A sailor in battle dress, helmet and all, asked me that question not so long ago. It was said in a moment of lull between intense action. There wasn't much time to discuss a question of that nature under the circumstance, but a discussion did come later.

From the very beginning of service life to the day of discharge, an individual who is wholeheartedly Christian can ask such a question. Surprisingly enough there is an answer.

The concept of fighting with armed might is not new in our generation. The first records of armies, their strategy and espionage are contained in the Books of the Old Testament. The fierce battles fought by the armies of the Mighty God in the history of the Israelites are extremely unusual in their development.

It might surprise us as Christians to know that it was the God we love and seek to serve who developed the first great strategy in battle—that He directed the first order for espionage. You can quickly establish these facts by reading Numbers, Joshua, Judges, and Samuel I and II. (The espionage is where God commanded Moses to send the 12 spies into the land of Canaan.)

When it became necessary for Almighty God to redeem our lost and fallen race, Jesus, the Messiah, was sent to us in the flesh. Many are the occasions during Jesus' public ministry when the disciples wanted Jesus to call down the wrath of God upon the heads of His enemies.

Jesus would enjoin them by saying, in so many words, "The time is not yet." However, there was a time when the Prince of Peace took matters into His own hands and cleansed the Temple. Why? Because they were despoiling the House of God. Herein, we get our Call to Service.

Jesus, in talking with man, told us that we must return love for hate, kindness for meanness, a soft word for a harsh word. He exemplified this Gospel by His whole life. The attacks upon His person were taken in full stride—even His death on the Cross.

So should we respond to anyone who seeks to treat us as individuals, even as Christ also was treated. We should be constantly ready to turn the other cheek, to forgive seventy times seven. However, we must realize that this is the individual's approach. It is our means of self-sacrifice.

Each of us as individuals has a definite responsibility to society as a whole. The family being the first organization of this world, demands our utmost concern. We must protect it from all harm and danger, no matter what the cost to us as individuals. The Church is our second great concern, for it is comprised of the families.

In the decades past, if Christian men and women had failed to fight for the right when evil powers threatened to engulf the world, there would be an entirely different life on this globe today. God expects us to sacrifice ourselves if necessary so that our brothers might live.

Let us examine this concept closely. Hitler and his followers felt that the State was supreme, and that the family had absolutely no rights. Among these rights which were destroyed was the freedom to worship Almighty God through His Son, Jesus Christ. Missionaries and clergymen were killed or thrown into prison. The Bible was burned. Finally, Christian men and women, by armed might, rescued Germany from false prophets and war lords. Today, the Bible and the Church is flourishing in Germany.

Today, the minions of Satan are working throughout the world under the guise of Communism. Can we do what we're doing and be Christians? The answer in our hearts should be, "We cannot do otherwise and be called Christian."

Army Chaplains in Korea Win 332 Gallantry Awards

United States Army chaplains have won 332 decorations for gallantry while ministering to troops in the front lines in Korea, Chaplain (Maj. Gen.) Ivan L. Bennett, Army Chief of Chaplains, announced in Washington.

Thirteen chaplains were killed or are missing during the first three years of war in that theater, Chaplain Bennett said, while 26 were wounded. This casualty rate among the 300 Army chaplains who have served in Korea is almost as high as for the Army as a whole.

Unarmed, the chaplains have constantly persisted in remaining with their units even in the most hazardous operations, and most of those killed or wounded were ministering to the injured, Chaplain Bennett reported.

Six chaplains were killed in action, two killed in accidents, and three died in the hands of their enemy captors, Chaplain Bennett said, while two are missing in action and unreported on enemy prisoner lists.

Two chaplains have won the Distinguished Service Cross, 12 the Legion of Merit, 28 the Silver Star, and 225 have received the Bronze Star.

Editor's Mail Bag

Daily Devotions Missed

Sir: The young men of our congregation tell us that they have missed the inclusion of regular suggested devotions in the MF. We feel that you should realize that our young men felt this an important part of this bit of correspondence from home.

Rev. Carl E. Neudoerffer, D.D.
St. Michael's Ev. Luth. Church
Allentown, Penna.

(Pastor Paul Bierstedt, who formerly prepared devotions for the MF, agreed to do so for a six-month period. If enough readers demand resumption, MF will try to do so.)

Likes MF Address List

Sir: The part I read first in the MF is the military addresses of chaplains. It helps us find the many chaplains that are here in Germany that we did not know were here. It gives me great pleasure to tell you what a wonderful paper the MF is, and that the fellows in my billet look forward to it as much as I do!

Sgt. James H. Mealey, U.S.A.
Med. Det., 329th Hospital Train
APO 154, New York, N. Y.

Lutheran Youth

(Continued from Page 1)

he said. "But the Communists have been most astute in making the people believe that they, not we, have their basic interest and hopes at heart."

The Harlem pastor said that new missionary methods and approaches are absolutely essential. "The youth of America will either have to outlive the militant atheistic program of Communism, which bends every effort to win the allegiance of the leaders of tomorrow," he said, "or they will ultimately have to out-die it in a great ideological struggle which one day will reach the boiling point. It is entirely unnecessary that this should happen."

He called for "a great, creative army of tough-minded, loving American young people" to go to the far-flung parts of the earth and "give of themselves in the desperate struggle that young people are facing."

Dr. Robinson's appeal pointed up the basic purpose of the conference which was to inspire young Lutherans to give their lives to their Church, either as pastors, missionaries or parish workers. (A conference spokesman said at least 250 Leaguers can logically be expected to adopt Christian service as their life's work as a result of this year's session.)

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, spoke to both the Augustana and ELC Luther League meetings.

He told the Augustana group he could urge upon them no more important lesson than preparing to meet emergencies as calm, courageous followers of Christ. He had to prepare to meet death itself when he was a prisoner of the Nazis.

"I found it the most important and valuable lesson of my life," he declared, "to be prepared to die. In those days my constant prayer was that my knees would not let me down at the last moment, but that I would be able to witness to the dignity of Christian life by my calmness and steadfast courage."

In his address to the Augustana Luther League he called for "a spiritual renewal which will not touch just a few, but all those in authority and positions of responsibility."

He compared the present period to the era of the decline of the Roman Empire and the darkest hours of the Middle Ages, when a completely new start had to be made. Everything depends now, said Bishop Lilje, upon the leadership of those who have rediscovered God.

Speaking to the International Young People's Luther League of the Evangelical Lutheran Church in Moorhead, Minn., Bishop Lilje reported on several observations he had made during his visit to the U. S., which included a call on President Eisenhower.

He was amazed, he said, at how well some of America's leaders grasp the "historical responsibility" on the shoulders of the United States today. "Some people say that America is adolescent. I say that America is mature," he said.

But Europe needs these things from America, the German churchman added: More understanding and less political prejudice; less isolationism, because "all isolationist movements are wrong, and America will have to pay for them;" an end to vague fears; and firm action in international political moves.

"If America takes a firm stand and speaks up, it might help to save the world from war," Dr. Lilje declared.

Highlight of the ELC Luther League meet-

(Continued on Page 4)

Lutheran Youth

(*Continued from Page 3*)

ing was what may have been the largest Holy Communion service in the history of U. S. Lutheranism. The Sacrament was administered to some 8,000 young people in the Concordia College fieldhouse which had been converted into a huge sanctuary with 32 altar tables and kneeling benches. The Elements were distributed by 66 pastors who assisted the Rev. Erling Jacobson, the celebrant.

The ELC convention received greetings from President Eisenhower, who told them, "The hope for happiness and peace in this land of ours and throughout the world lies in large part with you young people. Our best assurance for a better tomorrow comes from idealistic, dedicated youth, inspired by religious faith so simply and well-spoken in your convention theme, 'Thy Will be Done on Earth.'"

The President concluded, "I sincerely believe that the members of the International Young People's Luther League, linked with like-minded youth everywhere, will play a significant part in making this world more worthy of that high aspiration."

Twenty missionaries, soon to leave for overseas service, were consecrated as part of "international night" ceremonies.

Shimmabuke

(*Continued from Page 2.*)

hands for a few memorable moments. At my request, Shosei Kina reverently took it down from the pedestal where it rested, handling it with the loving care one would use with the original of our own Declaration of Independence. It was weather-stained and frayed. Its covers were almost off, its edges dog-eared from thirty years' use. Carefully I turned its pages. I couldn't read a word of it, of course. But I could read the inscription on the flyleaf. It said: "Published and distributed by the American Bible Society, New York."

This textbook of freedom had made a new little world of Shimmabuke. Given proper distribution, may it not make a big new world of liberty and peace for all?

—Released by the American Bible Society—

(Ed. Note: The work of the American Bible Society is supported by U. S. Lutherans by gifts through Lutheran World Action.)



BISHOP HANNS LILJE (center) of Hannover, Germany, president of the Lutheran World Federation, spent three weeks in the U. S. during June and July on a special speaking tour. He paid a brief, formal call on President Eisenhower at the White House. He said he did not discuss with the Chief Executive either German political problems or the recent riots in East Germany. Shown with him are the Rev. Robert E. Van Deusen (left), Washington secretary of the National Lutheran Council, and Dr. Heinz Krekeler, charge d'affaires of the German Diplomatic Mission in Washington. (INP Photo)

Lutheran Chaplain Awarded Bronze Star for Korea Duty

LUTHERAN CHAPLAIN (Capt.) Verner H. Hansen of Newark, N. J., has been awarded the Bronze Star for Korean service beyond the call of duty, the Department of the Army announced recently in Washington.

Chaplain Hansen was one of eight chaplains receiving the award. Two other chaplains were awarded the Silver Star in Korea for conspicuous gallantry while under enemy fire.

The Lutheran clergyman is a pastor of the Danish Evangelical Lutheran Church.

President Eisenhower Signs Amendment to U. S. Flag Code

PRESIDENT Eisenhower has signed an amendment to the U. S. Flag Code which provides that whenever the U. N. flag is displayed at a meeting, religious service, or other public gathering, the American flag must always be accorded a position of precedence over it.

Under the new amendment, the U. S. flag must be placed at the right of the clergyman or speaker at a religious service. The U. N. flag, when displayed, should be at the left of the pulpit or rostrum. The Christian flag still rates precedence during worship.

SEPTEMBER, 1953

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL

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Lutheran
GIRL OF THE MONTH

JULY'S Lutheran Girl of the Month is truly an exceptional young woman of whom the Lutheran Church has every right to be proud. She is Miss Beth Bierstedt, a 1952 graduate of Capital University, Columbus, O. Now doing interdenominational student work at the University of Southern California, Los Angeles, Beth is a speech correction specialist. At "Cap," she starred in campus dramatics, was a cheer leader, and won several scholarships. Her dad, Pastor Paul Bierstedt (ALC), has written Bible meditations for the MF during the past six months.

GI's Build Underground Chapel at Korean Front

UNITED STATES ARMY forces have constructed an underground chapel within a mile of the front lines.

Believed to be the first such chapel in history, it was built by men of the 17th Ordnance Co., Eighth Army, aided by men from Republic of Korea forces stationed nearby.

A small steeple was made from packing cases and painted a gleaming white to differentiate this bunker from the others in the area.

When enemy shells begin falling, the bunker serves as a shelter. At other times, it enables chaplains to conduct services for the men who serve the big guns immediately behind the lines, as well as for front-line companies on their way to or from the nearby trenches.

The battle line has been relatively stable in this area, although there have been occasional Communist forays.

Lutherans Boast 1 Divorce Among Every 20 Marriages

THE LUTHERAN CHURCH can point to a record of only one divorce for every twenty marriages, instead of the national average of one in four or even three marriages, and the general Protestant average of one in ten.

The Rev. Paul Hansen, director of the Family Research Project, Lutheran Church-Missouri Synod, told a national assembly of Lutheran welfare workers in Chicago that the Church can claim the credit for its religious influence as "the greatest deterrent to divorce."

He pleaded with the welfare workers to pay more attention to all problems involved in marriage, warning that we live in a time "when marriages are being entered for better or for worse, but not for good."

Mr. Hansen asserted that today "the latest inventions provide more and [illegible] rmanent waves, and fewer and fewer [illegible]t wives."

A Mighty FORTRESS

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Martin Luther Film 'Smash Hit' as Minneapolis Premiere Runs 3 Weeks

THE WORLD PREMIERE of "Martin Luther," originally scheduled for a two-week run in Minneapolis, Minn., was extended to three weeks in response to public demand for tickets to the full-length dramatic film on the leader of the Protestant Reformation.

During its first week at the Lyceum Theatre from May 4-9, the picture attracted 29,000 persons, with nearly all daily performances (one matinee, twice evenings) sold out well in advance of the showings.

In a "Christian Education Day" at the Lyceum, an entire matinee performance was bought out by 1,800 pupils of Christian day schools conducted by the Lutheran Church-Missouri Synod.

Officials at the Lyceum declared that "Martin Luther" has surpassed all attendance records for picture showings there. In the jargon of show business, the manager exclaimed, "I knew Luther would 'kill' them in Minneapolis."

As the film proceeded into its second and third weeks, enthusiastic reviews appeared in newspapers and magazines throughout the U. S.

The *Christian Herald* made it the "film of the month"; the *Farm Journal* declared: "No praise can be too great for this superb history and biography of the epic figure of the Reformation. . . . An Irishman named Niall MacGinnis plays the reforming monk. Magnificent."

The *National Parent Teachers Magazine* said: ". . . a powerful motion picture . . . Whatever one's religious beliefs, one feels great significance in the story of Luther the man—his heroic search for truth as he saw it, his courageous refusal to compromise in what he believed, his need to affirm God and life itself."

The National Board of Review of Motion Pictures observed that "The Luther film is irrefutable proof that films about religion and religious history need not be dull. . . . Luther's refusal to recant at Worms . . . is a creative filmic moment . . ."

A full-page on the Luther story was distributed to 200 newspapers by the Associated Press for the weekly AP Feature Picture Page.

The reporter for *Variety*, weekly journal of show business, wrote a review headlined, "Martin Luther Show-Cases Into a Smasheroo in Minneap!"



"MARTIN LUTHER" asks Emperor Charles V through his chamberlain, "will you or will you not recant?" This powerful scene from the full-length feature motion picture on the life of the Reformer, was seen by 29,000 persons during the first week of its world premiere run at the Lyceum Theatre in Minneapolis, Minn. Produced for Lutheran Church Productions, Inc., the film was made in Germany last summer. (NLC Photo).

Lutheran Civilian Nurse Instructs in Korean Hospital; Aids Nurses

MRS. NADINE E. ROBINSON would be our nomination for "Lutheran Nurse of the Month," if someone were conducting such a competition.

Though her husband was in Korea, his description of medical needs there prompted her to volunteer to serve, without pay, both as a nurse and as an instructress to Korean nurses.

When Major Donald H. Robinson went to Korea last year as the Eighth Army's assistant chief of preventative medicine, he wrote to his wife about the plight of civilian casualties, for whom medical facilities seemed worefully inadequate.

Nadine replied that she would be eager to go to Korea and serve as a volunteer nurse, and "couldn't he work it out somehow?"

Six months of red tape later, the Army said "OK," and Nadine embarked on the long voyage across the Pacific, weathering a typhoon while lashed to her bunk before landing in Korea last summer. (Husband Donald paid the transportation costs.)

Arriving at Seoul's Severance Hospital, supported by four American Presbyterian church groups, Nadine took on work in the amputee clinic, and began instructing classes of young Korean nurses.

She soon noted that the Korean nurses were badly in need of shoes which they could hardly afford on their $9 monthly salaries. But last fall, Nadine thought of a plan to get new shoes for her pupils.

Inviting the Korean nurses to draw outline footprints of their feet on sheets of paper, putting their names on in Korean and English, Nadine sent them to her mother-in-law, Mrs. George Robinson, back home in Elkins Park, Pa.

With the aid of friends and interested local storekeepers, the major's mother purchased 28 pairs of nurses' shoes which were sent to Seoul in time for Christmas. "The nurses were as excited as I've ever seen them," Nadine told her husband.



MRS. NADINE E. ROBINSON, a Lutheran nurse from Elkins Park, Pa., shows her husband, Maj. (MC) Donald H. Robinson, shoes sent for Korean nurses by friends back home. Mrs. Robinson is a volunteer instructress of nurses at Severance Hospital, Seoul, Korea. (U. S. Army Photo).

The folks at home had not only improved upon the quality of the shoes ordered, but had also supplied both brown and white models for each original pair ordered.

The beautiful, sturdy shoes were "a real treat," Nadine explained, adding that Korean nurses seldom can buy new things, "or things they themselves have been personally measured for!"

Mrs. Robinson receives no pay for her work, supplies her own board, and plans to stay at the hospital as long as her husband remains in Korea.

She and Maj. Robinson are active members of Nativity (ULCA) Lutheran Church in Philadelphia, Pa., where the Rev. Warren C. Johnson is pastor.



SEAMEN PRAY before the altar of the little chapel on board the U.S.S. Curtiss, a destroyer tender, somewhere on the high seas. The ship is believed to be the first U. S. vessel of its class to have its own chapel. For all faiths, one seaman was married in it while the ship was in port recently.

(RNS Photo)

Editor's Mail Bag

WANT MF "PEN-PAL" COLUMN

Sir: I'm all for the Lutheran Pen-Pal idea, and I would like my name added to the list.

JO3c Richard W. Pope, USN
Naval School, Pre-Flight
NAS, Pensacola, Fla.

Sir: Possibly MF could publish addresses of servicemen and women, listing home states.

Pvt. Carl H. Zwinck, USA
337th C. R. Co., TASATC
Fort Devens, Mass.

Sir: I know many Lutheran servicemen who would like to correspond with Lutheran young women. How about it?

Sgt. Walter C. Peterson
3660th Training Squadron
Sampson AFB, Geneva, N. Y.

(NOTE: We are attempting to set up a Pen-Pal column in the MF, with the help of Luther League leaders. Details soon.)

ASKS ABOUT SKY PILOTS"

Sir: In the April edition of MF, I came across mention of "Sky Pilots," an organization training young men to become flying missionaries. It aroused my curiosity.

A/C J. W. Wold, Student Sqdn.
3505th Pilot Training Wing
Greenville AFB, Miss.

(NOTE: It is affiliated with the Free Methodist Church, Winona Lake, Ind.)

Second Glance

● Protestants are "more than twice as zealous as Roman Catholics in seeking to win converts" to their respective groups, according to a nationwide survey made for the *Catholic Digest*. Rated by their success in gaining converts, Baptists ranked first, followed by Pentecostals, Presbyterians, Methodists, Episcopalians, Lutherans, Congregationalists and Roman Catholics last.

● Since its organization in 1816, the American Bible Society has distributed 435,792,985 volumes of scripture, with present-day demands greatest in history, far outstripping the supply, according to Dr. Eugene A. Nida, the Bible Society's secretary for translations. He said some part of the Bible has now been translated into languages which 90 per cent of the world's population can understand.

● Maj. Gen. Ivan L. Bennett, Army Chief of Chaplains, reports that 642 enemy prsioners-of-war in Korea have told the United Nations they wish to study for the ministry. He also said that 30,000 enemy POW's have enrolled in Bible study courses in Korean POW camps.

● In New Jersey, all 21 of the state's county prosecutors have agreed to crack down on bingo games. Superior Court Judge Ralph J. Smalley of Trenton criticised law-enforcement officers who have overlooked doing their duty. Said the judge: "Bingo is a violation of the laws of the State of New Jersey. Now whether you like it or whether I like it, it is the duty, it is the obligation of law-enforcement officers to enforce the law."

● The campaign to encourage people to say grace before meals is gathering momentum. Aimed primarily at restaurant patrons, the Davenport (Iowa) Chamber of Commerce is supplying public eating places with small white cards suggesting three "grace" prayers for Protestants, Roman Catholics and Jews. Neighboring Rock Island and Moline, Ill., are launching similar projects. And back in Indiana, the American Legion recently reported they can't keep prayer cards in local restaurants. Customers take them home!

● Members of the United Lutheran Church in America are putting 22 per cent more money in offering plates this year, as compared with a year ago. ULCA treasurer Edmund F. Wagner reports that for the first three months of 1953, receipts totalled $836,501, as against $682,789 for the same causes in 1952.

● U. S. Department of Commerce reports personal income received by individuals amounted to $268.5 billion, an increase of 5½ per cent above 1951. Giving to churches, educational and welfare activities (all tax deductible) amounted to less than 2 per cent. Despite government encouragement (by allowing 20 per cent deductions for charity), there seems to be little evidence that Americans are giving more for these causes.

● Chaplain (Capt.) Francis Lee Albert, a Southern Baptist clergyman, retired from active duty in the Navy last month. He was the oldest chaplain in point of duty, with service stretching from 1918 through the Korean War. Chaplain Albert holds the Legion of Merit, the Purple Heart and four Battle Stars.

● The Evangelical Lutheran Church has appointed a television evangelist. He is the Rev. Norman L. Hammer, pastor of Emmanuel Lutheran in No. Hollywood, Calif. Pastor Hammer says he will "seek ways and means of showing people by television the love of God and invite the lonely, the frustrated and the discouraged to find peace through Jesus Christ."

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KENTUCKY: Camp Breckinridge; 101st Airborne Div.; Div. & Post Chaplain's Section; Chaplain (Maj) Frank E. Helsel, (ULCA).
Fort Campbell; 11th Airborne Div., Hq. 188th A.I.R.; Chaplain (1stLt) Frank O. Vavrin, (ULCA).
Fort Knox; Combat Command "B," Third Armored Div.; Chaplain (Capt) John D. Roth, (ULCA).

LOUISIANA: Barksdale Air Force Base; Base Chapel; Chaplain (1stLt) Edward L. Gard, Jr., (ULCA). 805 Air Base Group; Chaplain (LtCol) Herman E. Knies, (ULCA).

MARYLAND: Aberdeen Proving Ground; Ordnance Corps Hqrs.; Chaplain (LtCol) John R. Strevig, (ULCA).
Annapolis; U.S. Naval Academy, Chaplain's Office; Chaplain (Lt) Marshall Brenneman, (ULCA).
Bainbridge; U.S. Naval Training Center; Service School Command, Bldg. 508; Chaplain (LtCdr) Karl G. Peterson, (ULCA). Office of the Chaplain; Chaplain (Lt) Oscar Weber, (ULCA).
Bethesda; U.S. Naval Medical Center; Chaplain (Lt) William G. Sodt, (ALC).
Fort Holabird; 2111th ASU; Sta. Comp.; Chaplain (Maj) Loren H. Wyandt, (ULCA).
Fort Meade; 2053 ASU RC; Chaplain (Maj) Andrew H. Beahm, (ULCA). Hqrs., 2nd Army; Chaplain (Col.) John O. Woods, (ULCA). Post Chapel; Chaplain (Capt) Hiram W. Trostel, (ULCA).

MASSACHUSETTS: Cambridge; Harvard Univ. NROTC Unit Professor of Naval Science; Chaplain (LtCdr) Frank R. Morton, (ULCA).
Fort Devens; 1170 ASU, Station Complement; Chaplain (Maj) John R. Bender, (ULCA).

MICHIGAN: Battle Creek; Percy Jones Army Hospital; Chaplain (Capt) Carl P. Oberleiter, (ALC).

NEW JERSEY: Bayonne; Navy Supply Corps School; Chaplain (LtCdr) Oscar W. Houpt, (ULCA).
Camp Kilmer; Assistant Post Chaplain; 1277 ASU Sta. Comp. Chaplain (1stLt) Charles P. Gartner, (ULCA).
Fort Monmouth; 1301st ASU, Chapel 1; Chaplain (Capt) Bertram C. Gilbert, ULCA).

NEW MEXICO: Albuquerque; Sandia Base; 1090th Sp. Rept. Gp.; Chaplain (1stLt) Henry H. Hafermann, (ALC).

NEW YORK: Brooklyn: Floyd Bennett Naval Air Station; 2230th Air Force Reserve Training Center; Chaplain (1stLt) Delford J. Kalal, (ALC).
Governor's Island; Hq. First Army; Chaplain (Capt) Engebret O. Midboe, (ELC).
Mitchell Air Force Base; Hqrs., Continental Air Command; Chaplain (Maj) John H. K. Miller, (ULCA).

NORTH CAROLINA: Camp Lejeune; Second Marine Div., FMF; 2nd Motor Transport Bn.; Bn. Chaplain's Office; Chaplain (Lt) Ross H. Trower, (ULCA). 6th Marines, 2nd MarDiv, FMF; Regt. Chaplain; Chaplain (LtCdr) Robert J. Schneck, (ULCA). 2nd MarDiv, FMF; H & S Co., 8th Marines; Chaplain (LtCdr) Edmund W. Pipho, (ALC). Camp Chaplain's Office; Marine Barracks; Chaplain (LtCdr) Glenn L. Barger, (ULCA). 2nd, MarDiv, FMF; 2nd Engr. Bn.; Chaplain (Lt) Edwin J. Nerthling (ULCA).
Cherry Point; U.S. Marine Corps Air Station; Chaplain (Ltjg) Robert W. Kiefer, (ULCA).
Fort Bragg; Pope Air Force Base; 8th Communications Group; Chaplain (1stLt) Melvin T. Ostlin, (Aug.) 80th Abn. AAA Bn. 82nd Abn. Div.; Chaplain (1stLt) Merlin T. Zimmerman, (ULCA).

OHIO: Lockbourne Air Force Base; 801st AB Group; Hq. Sq. Sec.; Chaplain (1stLt) Voigt K. Kleckley, (ULCA).
Wright-Patterson Air Force Base; Area "C", Box 2449; Chaplain (Maj) Daniel H. Fredrick, (ALC).

OREGON: Portland; International Airport; Chaplain (Maj) Voigt M. Sink, (ULCA).

PENNSYLVANIA: Philadelphia; U.S Naval Hospital; Chaplain (Lt) Thomas L. Collin, (ELC).

SOUTH CAROLINA: Fort Jackson; Hq. 8th Med. Bn.; Chaplain (Maj) Arnold W. Raugust, (ALC).
Parris Island; Chaplain's Center, Box 366; Marine Corps Recruit Depot; Chaplain (Lt) Carl Elwood, (Aug).

SOUTH DAKOTA: Rapid City Air Force Base; 28th Air Base Group; Hq. & Hq. Sq.; Chaplain (Maj) Albert H. Mattheis, (ALC). 28th Strategic Recon. Wing; Chaplain (1stLt) Conrad E. Lund, (ELC).

TENNESSEE: Memphis; Naval Air Station; Chaplain (Lt) Clarence C. Bachmann, (ULCA).

TEXAS: Biggs Air Force Base; 810th Air Base Group; Chaplain (LtCol) Charles L. Lack, (ULCA).
Carswell Air Force Base; Hq. 7th Air Base Group, Box 94; Chaplain (Maj) Johann K. Jung, (ALC).
Ellington Air Force Base; 3605th Nav. Tng. Wg.; Chaplain (Maj) Norman A. Nelson, (ELC).
Foster Air Force Base; 3580th Pilot Tng. Wg.; Chaplain (Maj) Hellmuth Reinke, (ALC).
Goodfellow Air Force Base; Box 404; Chaplain (1stLt) Howard B. Franzen, (LFC).
Harlingen Air Force Base; 3610th Obs. Tng. Wg.; Chaplain (1stLt) Theodore W. Jentsch, (ULCA).
James Connelly Air Force Base; 3565th Observer Training Wing; Chaplain (Lt) Hugo G. Schmidt, (ALC).
Kelly Air Force Base; Hq. CONTLD, MATS; Chaplain (LtCol) Martin L. Shaner, (ULCA).
Lackland Air Force Base; 3700 Military Training Wing; Chaplain (1stLt) Duane E. Schroeder, (ULCA).
Randolph Air Force Base; Hq. Crew Training Air Force; Chaplain (Col) Cecil L. Propst, (ALC).
Sheppard Air Force Base; 3750th Tech Tng Wg; Chaplain (1stLt) George C. Saffran, (ALC). 3750th Tech Tng. Wg.; Chaplain (LtCol) Robert A. Boettger, (ULCA).
Webb Air Force Base; 3560th Pilot Tng Wg; Chaplain (1stLt) Francis E. Jeffery, (ELC).
Wolters Air Force Base; 498th Engineer Aviation Brigade; Chaplain (Maj) Olaf C. Helland, (LFC).

VIRGINIA: Arlington; Hqrs. Bat. USMC; Chaplain's Office, Henderson Hall; Chaplain (Lt) Arthur C. Boyer, (ULCA).
Camp Pickett; Hq. 2131 ASU, Medical RTC; Chaplain (LtCol) Wayne M. Daubenspeck, (ULCA).
Fort Belvoir; 7071 ASU, SA Complement; Chaplain (Maj) Gomer S. Rees, (ULCA).
Fort Eustis; 2164 ASU, Sta Complement; Chaplain (Capt) Roy L. Fisher, (ULCA).
Fort Monroe; O.C.A.F.F.; Chaplain (Col) Harold H. Schulz, (ALC).
Langley Air Force Base; Hq. Tactical Air Command; Chaplain (Col) Palmer P. Pierce, (ULCA).
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Parks Air Force Base; 3275th Indoctrination Wing; Chaplain (Capt) Hans E. Sandrock, (ALC).
Oakland; U.S. Naval Hospital; Chaplain (Ltjg) Clifton L. Bruland (Patient), (ELC). U.S. Naval Hospital, Chaplain (LtCdr) Lawrence Vosseler, (ULCA).
San Diego; U. S. Naval Training Center; Senior Chaplain's Office; Chaplain (Ltjg) James D. Reid, (ULCA). Naval Administrative Command; Chaplain (LtCdr) James R. Beamer, (ULCA). U.S. Naval Hospital, Chaplain's Office; Chaplain (LtCdr) George S. Brosius, (ULCA).
San Francisco; MSTS, 33 Berry St.; Chaplain (Ltjg) Kenneth L. Ebb, (Aug.) MSTS Pac Area; Naval Control Supply Officer; Chaplain (Ltjg) Gordon O. Lindemann, (ULCA).

COLORADO: Camp Carson; Post Chaplain; Chaplain (Col) J. H. August Borleis, (ULCA).

DISTRICT OF COLUMBIA: Washington; Bolling Air Force Base. Hqrs., Civil Air Patrol, USAF; Chaplain (LtCol) Albert C. Schiff, (ALC). Navy Chaplain's Office; Chaplains Div., BuNaPers; Chaplain (Cdr) Paul W. J. Dickman, (ALC).

FLORIDA: Eglin Air Force Base; Hq.&Hq.Sqdn., Base Chapel; Chaplain (Maj) John D. Barringer, (ULCA).
Key West; U.S. Naval Hospital; Chaplain (LtCdr) Wilbur M. Laudenslager, (ULCA).
Miami; Marine Corps Air Station; Third Marine Aircraft Wing FMF Lant; Wing Chaplain; Chaplain (LtCdr) Elmer E. Bosserman, (ULCA).
Orlando Air Force Base; H & S Co., 347th Engineer Aviation Bn.; Chaplain (1stLt) Arnold N. Drange, (ELC).
Pensacola; Naval Air Station; Chaplain (Cdr) David R. Kabele, (ULCA).
Pinecastle Air Force Base; Wing Chaplain's Office, Hq. 3540th Air Base Sqdn.; Chaplain (1stLt) Donald J. Fallon, (ALC).
West Palm Beach; Palm Beach Int'l Airport; Hq. 1707th Air Base Wing; Chaplain (1stLt) Charles T. Goetz, (ULCA).

GEORGIA: Dobbins Air Force Base; 2515th Air Base Sqdn.; Chaplain (Maj) Oscar W. Voelzke, (ALC).
Fort Benning; Chaplain's Office; Chaplain (Maj) Francis J. Heine, (ULCA)

IDAHO: Mt. Home Air Force Base; 1300 Air Base Wing; Chaplain (Maj) Karl A. Ufer, (ALC).

ILLINOIS: Chanute Air Force Base; 3345 Tech. Tng. Wg.; Chaplain (1stLt) Paul R. Kilde (ELC).
Fort Sheridan; 49th AAA Gun Bn. (90 mm); Chaplain (Maj) Donald W. Helm, (ULCA).
Great Lakes; Camp Barry Receiving Unit; Chaplain's Office Bldg 914; Chaplain (Lt) Andrew Swasko, (ULCA).
Scott Air Force Base; Wing Chaplain's Office; Chaplain (1stLt) Erling A. Jacobson, (ELC).

INDIANA: Camp Atterbury; 200th Inf. Reg., 31st Div.; Chaplain (Capt) Percival C. Lovseth, (ELC).

KANSAS: Fort Leavenworth; Protestant Post Chaplain; Chaplain (LtCol) David E Kinsler, (ULCA).
Fort Riley; Hq. 86th Regt., 10th Inf. Div.; Chaplain (Maj) Gustav F. Duhrkop, (ULCA).
Smokey Hill AFB; 802nd Air Div., SAC; Chaplain (1stLt) John Steen, (LFC).

Daily Bible Meditations

by Pastor Paul Bierstedt

This is the last in a series of inductive Bible meditations provided in a "Mighty Fortress" during the past six months. It closes with Matthew's gospel, which describes the person and work of Jesus Christ, the foundation for our Christian faith and life. Think prayerfully of what is written, what it means, and how it applies to you. The Holy Spirit will give you the understanding and the will to obey His word.

JULY: The Gospel of Matthew

1 1:18-25—EMMANUEL, BORN OF MARY. Who is the Father of Jesus Christ? Why was a Virgin conception of the Redeemer necessary? What do the names "Emmanuel" and "Jesus" mean to your faith?

2 2:1-15—KING OF ISRAEL. What factors indicate Jesus' kingship? Why did the world need a new kind of "Ruler"? In what ways are you giving Him your homage?

3 3:1-17—GOD'S BELOVED SON. Note the human needs here which required a Savior to come. What "righteousness" did God's Son fulfill? What does Jesus' baptism confer upon you?

4 4:1-11—VICTOR OVER SIN. See how Jesus' replies fit each kind of temptation. In what ways did they test His sonship with God? How does your resistance to sin show your relation with God?

5 4:12-25—CHRIST'S MINISTRY BEGINS. What aspects of His ministry are in these verses? What factors show His to be a redemptive ministry? How can you serve Him in "redeeming society"?

6 5:1-16—A NEW KIND OF PEOPLE. What spiritual qualities are here described? In what ways are Christians salt and light? What opportunities do you have to "let your light shine"?

7 5:17-26—A NEW OBEDIENCE. What are the right motives for right living? Why is anger a kind of murder? When is war not murder?

8 5:27-48—NEW MEANINGS TO OLD COMMANDMENTS. What common moral corruptions does Jesus oppose here? Why does the spirit of the law go deeper than its letter? Are you contending for genuine morals among your buddies?

9 6:1-18—INNER VS. OUTER PIETY. What contrasts in practicing Christianity are here? What makes the difference in these contrasts? How are you cultivating your own inner best self?

10 6:19-34—PROPER PERSPECTIVE. What divided motivation do you recognize here? What does "seek the Kingdom of God first" mean? In what ways are you making the spiritual the center of your life?

11 7:1-14—STRAIGHT AND NARROW WAY. Discover here at least four descriptions for Christian conduct. Why is the straight way also a narrow way? How is your Christian faith also your way of life?

12 7:15-27—BUILT ON A ROCK. What makes these teachers, confessors and builders "false"? What do these mean in terms of today's ideologies? What do we Americans need to build a more secure future?

13 8:1-17—A MIGHTY HEALER. In what ways are the healings here alike and unalike? What purposes did Jesus have in healing the sick? What is your responsibility for human welfare?

14 10:16-42—CHOSEN MESSENGERS. What experiences here are most typical of the Apostles? How do these fit today's ministers? Lay Christians? What Christian mission do you have where you are now?

15 13:1-9, 18-23—PREACHING. What listening attitudes given here are most usual? What is the ultimate cause of unbelief? Why do you listen to a sermon?

16 14:13-21, 15:32-38—COMPASSION. How and why did people get into such predicaments? For what purposes did Jesus perform miracles? How would you determine your Christian charities?

17 15:1-20, 16:1-12—RELIGIOUS FORMALISM. What were the Jews' besetting faults? What are the causes of religious formalism and hypocrisy? How can you guard against a superficial Christianity?



MARINE PFC Marvin L. Brown, one of the American POW's freed in the Panmunjon prisoner exchange recently, kneels to receive Communion from Chaplain Earle V. Lyons, a Presbyterian. Many POW's received the Sacrament as soon as possible following their repatriation. (RNS Photo).

18 15:21-28, 17:14-21—POWER OVER DISEASE. What condition was required for Jesus' healing? Explain differing responses by Jesus in these two cases. What benefit can come out of suffering?

19 16:13-28—JESUS FACING HIS FUTURE. What part does a true confession have in discipleship? Why are testings demanded of Jesus' followers? How would you rate your own discipleship?

20 17:1-13, 22-23—DIVINE IDENTIFICATION. What relation do you see between Jesus' glory and His crucifixion? Compare the revelation here with that at His baptism. What does "Lord and Savior" mean to you?

21 19:16-30—JESUS CONFRONTS YOUTH. What qualities were commendable in this young man? Why was his "lack" so fundamental? What considerations often rob Christ of His lordship in your life?

22 21:1-17—KING'S TRIUMPHAL ENTRY. What events here show phases of Jesus' kingship? What significance does this event have to Christians? How can Christ be king in your life?

23 23:1-39—REPROOFS TO HIS ENEMIES. See how Jesus analyzes and condemns hypocrisies. Why is pretense in religion so contemptible? How can you help yourself and your buddies to be genuine?

24 24:29-44—PROMISE TO RETURN. What certainties are laid down here for Christ's return? What is the relation of the end of time to His second coming? How does this event determine your kind of life?

25 25:14-40—A CALL INTO SERVICE. What qualities does Jesus here emphasize? Compare the abilities and the services rendered. In what ways are you "in business" for Jesus Christ?

26 26:17-30—BEQUEST OF SALVATION. What are the chief related factors in this account? How are Christ and His grace to be considered as "present"? Why do you take Communion?

27 26:36-56—THY WILL BE DONE. What made Jesus' struggle here so agonizing? In what ways was God's will being done? What does this prayer of Jesus mean to you?

28 27:11-31—IN MAN'S STEAD. What indications are given here of Jesus' complete innocence? How does this all fit into the plan of redemption? What part did you have in this condemnation; and what benefits do you receive because of it?

29 27:32-54—RANSOM PAID. What are the significant details of the Crucifixion? What do you understand by atonement? Wherein is your hope for reconciliation with God?

30 28:1-15—THE RESURRECTION FACT. What are the evidences of Jesus' bodily resurrection? Why would any other kind of "resurrection" be defeat for redemption? What is the meaning of the physical resurrection for you?

31 28:16-20—HIS WITNESSES. What are the chief factors in Jesus' final command? Who are included under this commission, and who are to be reached? What witness to Jesus Christ are you giving today?

Remember: To Keep It Holy

I SHARED a taxi with two GI's on a recent Sunday morning, on my way to preach at a large military center. The boys were chatting away, when one asked: "What day is this anyhow? I really can't remember!"

It was Sunday—just about two hours before it was time for church. Here were two lads who didn't remember it was Lord's Day. Frankly, I was disturbed, bothered, concerned.

I guess there are men who are now aware of the fact of Sunday and its meaning. I suppose there are people to whom Sunday means little more than "another day." But how can it be for those of us who name Christ as Savior and Lord?

We recall that God has said: "Remember the Sabbath day, to keep it holy." And which of us can forget the meaning of this commandment: "We should fear and love God so that we do not despise His Word and the preaching of the same, but deem it holy, and gladly hear and learn it." And that meaning applies whether we are at home, or abroad, at peace, or at war.

No government on earth has made it so easy and convenient for her armed forces to care for the needs of their souls. No nation has used such meticulous care to see that her chaplains are given every possible opportunity to nurture the faith of her fighting forces.

Chapels have been erected at almost every base and post. Pastors have left home congregations to share with the men, minister to their spiritual needs, bear the Means of Grace, gladly and willingly facing all contingencies of life in the service. For these facts we are both grateful and thankful.

We want to speak a word of encouragement to you men and women in the service who are regular and faithful in your church-going. Word has come back "home" that thousands of you do "remember the Sabbath." God be praised!

When church call sounds, when a worship opportunity presents itself, we know that the heart of a Christian responds. We know why, too. Man needs a power outside of himself, beyond himself. This power comes from God, from the Holy Spirit who through the Means of Grace brings us to faith and salvation.

It is a wise serviceman who has learned to trust implicitly in God, His Word, and the services of His house. It is also a wise GI who counsels often with his chaplain, and who makes no excuse for visits to the chaplain's office and to the chapel for worship.

Here, straight from the Word which is "mighty to save," comes inner quiet and the surge of strength that comes through trusting that Word for what it is and can be for all who believe.

So, "Remember the Sabbath day, to keep it holy!" May every call to worship find you and your friends present whenever possible. Back home we too shall join you in worshiping God "in spirit and in truth."

PRAYER: *"Blessed Jesus, at Thy Word*
We are gathered now to hear Thee;
Let our hearts and souls be stirred
Now to seek to love and fear thee,
By Thy teachings sweet and holy
Drawn from earth to love Thee
Solely."

MARCUS RIEKE.

3,000 Young Lutherans Expelled from E. Zone Schools for Faithfulness

AT LEAST 3,000 young Lutherans have been expelled from schools in East Germany for refusing to renounce their membership in Church youth groups, as Communist-directed expulsions continue throughout the Soviet Zone.

The actions are carried out at Communist mass-meetings in the schools at which students are given the choice of either signing statements that they will sever relationships with the Church organization, or being expelled.

Attacks on the *Junge Gemeinde* (Young Church) were launched in Communist youth publications earlier this year, with the drive for expulsions beginning in April.

Meanwhile, Bishop Otto Dibelius of Berlin, president of the Evangelical Church in Germany, urged young parishioners to "remain loyal to Christ and His Church and be unafraid," asking them to remember to pray for "those who insult and persecute you."

In a pastoral letter to the young people, the Bishop said: "Signatures that have been extorted have no validity in the eyes of God. You are free to act according to God's word and commandments." He added that he considered the Communist action to be an attack on the Church as a whole.

Lutherans Warned Against 'Emotional' Gospel Songs

CONGREGATIONS of the Northwest Synod of the United Lutheran Church in America were warned in Minneapolis against confining their hymn singing to "emotional" gospel songs.

Dr. Paul E. Bishop of Minneapolis, synod president, declared before the annual convention:

"Visits to many congregations revealed a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys and/or in favor of so-called gospel songs flavored highly with human-centered emotionalism.

"Carried on interminably, this tendency will lead to shallow rather than deep faith, narrow rather than broad experience of the love of God.

"We have a liturgy historically acceptable, easily useable; we have access to more than 500 hymns and hymn-tunes, rich in truth and-singable. Congregations are urged to make full use of the approved and proved helps to worship."



GYPSY, farthest forward station of the U. S. Armed Forces Network, broadcasts church services to UN fighting men in front-line bunkers and trenches. Here, the first live broadcast of religious services for troops in Korea is conducted by Chaplain (Capt.) Thomas S. Doyle, of Detroit, Mich. Men in the choir are from the Seventh Infantry Regiment, U. S. Third Infantry Division. Accompanying music is provided by a portable organ. (U. S. Army Photo).

Emergency Church Building Program Ends in Germany

THE SO-CALLED "emergency church building program" in Germany will be concluded by the end of 1953, according to a report by the welfare agency of the Evangelical Church in Germany to the Lutheran World Federation.

Under the program, which was largely financed by Lutheran World Action funds raised in the U. S., 48 "emergency churches," 19 congregational centers and 27 refugee chapels have been built in all four occupation zones of Germany.

In order to speed the work, each of the three different types of buildings were built on uniform designs, with prefabricated frames. Construction of a final refugee chapel at Visbeck will conclude the program which began in 1946.

Communists Threaten East Zone Pastors with Death

A THREAT that the death sentence may be imposed upon East German clergymen who oppose the Communist regime in the Soviet Zone was made by *Neues Deutschland*, official Communist newspaper.

The paper said that "all reactionary clergymen" are liable to prosecution under East Germany's "protection of the peace" law which provides imprisonment or death as punishment for public, or even private, criticism of Communist policy.

It charged that "many itinerant churchmen from West Berlin and West Germany are supplying hostile literature to agents working in East Germany in the guise of ministers," adding that death sentences are prescribed for such crimes "against peaceful nations."

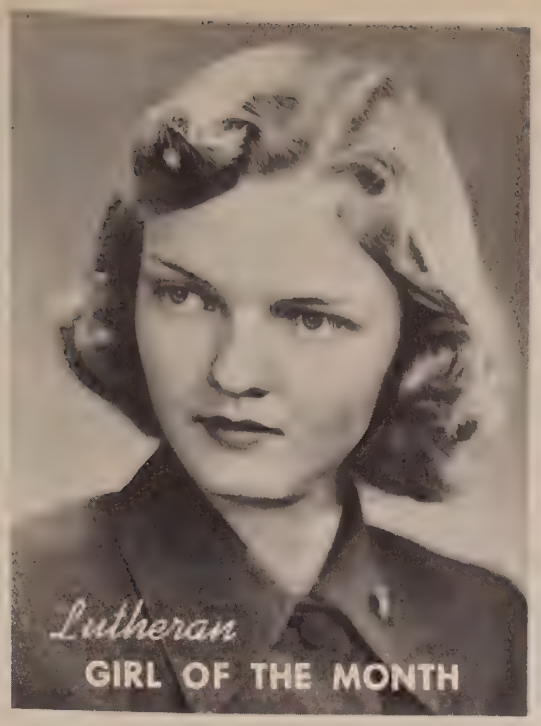
JULY, 1953

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



MISS JENNIFER ANNE RINDAHL of Bismarck, N. D., is our Lutheran Girl of the Month for May. Rated as a model PK ("preacher's kid") by her dad, Pastor O. S. Rindahl of Trinity (ELC) Church, she excels on piano and cello and loves to cook and knit. An honor student, Jennifer, 17, has consistently led in school and church activities. At college, she'll study Home Economics.

IT'S OUR BIRTHDAY—
MF Three Years Old

THIS MONTH, your FORTRESS begins its third volume of monthly issues, providing you with church news and devotional materials.

A MIGHTY FORTRESS is *your* newspaper, and you are urged to send suggestions and comments concerning the kinds of items you would like included in future issues.

GI's with a flare for writing are also invited to send materials to the MF. Address A MIGHTY FORTRESS, 50 Madison Avenue, New York 10, New York.

A Mighty
FORTRESS

VOL. III NEW YORK, N. Y., MAY, 1953 NO. 1

Unity Discussions Progress as Four U.S. Lutheran Groups Plan '56 Merger

REPRESENTATIVES of four U. S. Lutheran groups are engaged in negotiations which may bring them together in a merger by 1956, creating a united Church with a combined membership of 1,750,000.

Currently under discussion by the Joint Union Committee of 36 members are general principles of church government and details of church organization in the proposed united Church.

The Committee of 36 is composed of representatives of the Evangelical Lutheran Church (872,813 members), American Lutheran Church (762,196), United Evangelical Lutheran Church (49,241), and the Lutheran Free Church (59,860).

By the time that the four bodies meet for their conventions in 1954, the Committee hopes to have shaped a joint statement of policy and the organizational structure for the merged Lutheran Church.

If these plans are approved by the four churches, the Committee will have two more years' work preparing a constitution before the four bodies can act on merger at their conventions in 1956.

Responding to a memorandum from the Lutheran Free Church, the Committee is carefully studying the LFC's suggestion that its congregations be constituted as a "non-geographical conference" in the merged Church.

The LFC said there is a need for a "variety of patterns of organization if the varying needs of today's Lutheran Church are to be adequately met and the roots of the past not completely severed."

It also pointed out that its suggestion was "an application of a principle widely recognized among strongly divergent Christian churches, and certainly in harmony with the spirit and doctrines of historic Lutheranism; namely, that true unity does not depend upon either complete uniformity of practice or a centralized organizational control, but upon agreement as to the 'the doctrine of the Gospel and the administration of the Sacraments.'"

"In seeking to lay sound and practical plans for the future life and work of a considerable segment of American Lutheranism," the LFC's statement said, "our aim should be to develop structures which will effectively release and channel the spiritual forces inherent in each of the merging bodies."

The current merger negotiations were initiated by the UELC, ELC and ALC, who later invited the Lutheran Free Church and the Augustana Lutheran Church, in order to include all five members of the American Lutheran Conference in the unity discussions.

Augustana formally withdrew from the meetings last fall, on the grounds that it was primarily interested in a merger of all Lutheran Churches in the United States.



HAMBURG, Germany—This floating Lutheran Church, converted from a former German navy vessel, has a congregation of fishermen, riverboat men and their families, many of whom are refugees from East Germany. Some of the refugees fled from the East in their small craft, and now use their vessels as living quarters. The church seats 140, and was reconditioned for $12,000, contributed by U. S. Lutherans through Lutheran World Action and by Lutherans in other countries. (RNS Photo).

NLC Leaders Visit Far East Servicemen

TWO National Lutheran Council leaders spent three weeks last month on an inter-faith visitation to U. S. military installations in Hawaii and the Far East.

Making the trip were Dr. Paul C. Empie of New York, NLC executive director, and Col. (Ret.) Gynther Storaasli of Washington, D.C., secretary of the NLC's Bureau of Service to Military Personnel.

Purpose of the mission was to meet chaplains and GI's and to participate in Holy Week and Easter worship services. They spent Palm Sunday in Hawaii, and their itinerary included Okinawa, the Philippines, Tokyo, Korea and Guam.

The visitation was arranged by Maj. Gen. C. I. Carpenter, Air Force Chief of Chaplains, with the chiefs of Army and Navy Chaplains also invited to participate. A number of other Protestant, Roman Catholic and Jewish clergymen also took part in the mission.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY



JACKIE ROBINSON, star second baseman of the Brooklyn Dodgers (left), receives a copy of the Revised Standard Version of the Bible from Dr. Gardner C. Taylor (right), president of the Brooklyn Division of the New York City Protestant Council. Jackie also received a citation which praised his "splendid Christian Character and untiring interest in the good and welfare of young people." Methodist Pastor John Zeiter and the president of the East New York Savings Bank look on. (RNS Photo).

HAVE YOU FORGOTTEN?

God is With You — Everywhere!

RECENTLY, I had a letter from one of your Buddies. He had just completed his hitch in the Army. He was back from Korea. And, like all the rest, he was happy and thankful to be back. His letter wasn't pleasant to read. One of the paragraphs bothered me especially:

"I found that temptations are much more present overseas than they are here in the States. I think the main reason for that is that the men just feel that they are far away from home and no one is going to know what they do anyhow.

"It seems that they forget that God is with them wherever they are, and He watches everything they do."

Right fellow! God *is* everywhere! We can be thankful that He is. But the thought that comes to me is this: How about the realism of Jesus?

Surely those of us who name Him as Lord and Savior know that He is real and near, and dear, and precious, and wonderful . . . beautiful Savior! But the temptation is to forget it, and occasionally to deny it with loose or careless living.

We often are strange and peculiar people in ways that must try our God. When danger is near, then we want God near. When sickness is upon us, we turn to Him in every hour. When things go wrong, we want Him to make them right.

I am always reminded of the little boy playing on the roof. He started to slide off, and try as he would, he couldn't stop himself. So the little fellow cried out: "God, save me! Save me!" Just then his trouser caught on a big nail, and he stopped. Then the boy said, "Never mind, God, I'm caught on a nail!"

"Never mind, God!" We don't mean it. We can't. Yet we are all guilty. "Never mind, God, I'm in Germany, Japan, Korea—no one will know!" But under fire it is different.

I recall speaking to youth in Europe last summer. They confessed that they often promised (when the bombs were falling) that they would be faithful and true. But when it was over and they still had life—well, He wasn't so necessary then. I suppose we are little different. But let's try to be.

Jesus is real. He is present with us. Sins are no less grievous to Him if committed in Korea or at home. Surely we are going to act like men and women of the Cross, and not like a kid sneaking out to the movies!

If we are not at home, and temptations are more prevalent, then we should live even closer to Him: *"Gird our loins about us and keep our light burning."*

If men fall to the tempter's lies, then we need testimony and confession louder and more direct than ever before.

I am sure that that the lives of many of you men and women who do so much for us by way of sacrifice and service are consistent Christian lives, giving testimony to His love.

We, too, will try with you, to honor our Lord with lip and life. Jesus to us will forever remain real as He is. We shall never forget that this same Son of God who lived and obeyed *for us,* suffered and died *for us,* rose and ascended *for us,* is still *with us—real—alive —interceding* and *precious.*

It is this same real Savior who will one day be our Judge. From Him we want to hear the *"Well done,"* and the *"Enter thou into the joy of life."*

—MARCUS RIEKE

Second Glance

● A four-story building costing $1,250,000 is being erected in Minneapolis, Minn., to house the headquarters of the Evangelical Lutheran Church and an addition to the Augsburg Publishing House. Completion is expected this summer, to include a 100-seat chapel and a 20-foot cross to be placed on the top of the building.

● Restaurants throughout the country have been urged to print pre-mealtime prayers on their menus for persons of all faiths. This innovation began in Mamaroneck, N. Y. (see picture on Page 3) where it has been "enthusiastically received." A similar plan is being sponsored in Indianapolis by the American Legion.

● Thirty thousand baby chicks have been shipped by air to Egypt by the Christian Rural Overseas Program of Church World Service, as part of a program to increase egg size and egg and chicken production in that country.

● An East German Communist paper has accused Lutheran pastors and church youth leaders in the East Zone of "cynical war agitation and disregard of the State order." *Neues Deutschland* accused the church leaders of "warmongering" by "inflammatory utterances," claiming that East German church youth are being supported by "voluminous shipments" from the U. S., Sweden and Denmark, aimed at influencing East German youth in a manner "hostile to peace and the State."

● In Pusan, Korea, church services are being broadcast directly to UN fighting men in front-line bunkers and trenches each Sunday under a new program instituted by GYPSY, farthest forward station of the USAForces Network.

● Bishop Hanns Lilje of Hannover, Germany, the president of the Lutheran World Federation, will visit the United States this summer to speak to Luther League conventions of the Augustana Lutheran Church (Boston, June 24-28), and the Evangelical Lutheran Church (Fargo-Moorhead, Minn., July 1-5).

● In Buffalo, N. Y., churchgoers got free rides to and from church on Sundays during Lent by telling bus drivers of the Niagara Frontier Transit System that they were either going to church or returning home from worship. As a goodwill gesture, the company gave 239,652 such free rides during Lent of 1952.

● At Gettysburg College, Penna., "Hell Week" for fraternity pledges this year became "Help Week," with prospective members from 12 frats cleaning and terracing a small stream near the Lutheran college's chapel into a campus "beauty spot." Hazing is no longer permitted.

● *Phos,* Greek Orthodox journal published in Istanbul, Turkey, suggests that Orthodox clergy should "return to the simple, modest garb of St. Basil and St. Chrysostom." The paper also praised Pope Pius XII's recent order simplifying the robes of Roman Catholic cardinals.

● In Akron, O., the *Beacon-Journal* has become the first newspaper in history to begin publishing the entire text of the Bible, a project which will take ten years to complete. The paper began the project a year ago, hoping to encourage more people to read their Bible and to attend church regularly.

● Pastors of 10,000 National Lutheran Council congregations were urged to support the annual nation-wide Spring Clothing Appeal by Lutheran World Relief, April 19-26. Clothing collected will be shipped to refugees in Korea, Palestine and West Germany. Last Thanksgiving, U. S. Lutherans gathered 2,000,000 lbs. of clothing.

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the Armed Forces under auspices of the Bureau of Military Personnel, National Lutheran Council: Dr. P. O. Bersell, Chairman; Dr. R. E. Tulloss, Secretary; Dr. Martin Anderson; Dr. T. F. Gullixson; Dr. August Engelbrecht; Mr. S. F. Telleen; Dr. A. G. Weng. Editor: James A. Ryberg. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. Address all correspondence to A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.



FOLDERS with three prayers written by Protestant, Roman Catholic and Jewish clergymen have been distributed to all restaurants in Mamaroneck, N. Y., so that diners may offer silent grace before meals. At left is the project's initiator, the Rev. William R. Fairman, pastor of St. John's Lutheran (ULCA) Church, as he presents a prayer card to Anton Hitzler, owner of the Town House restaurant. The Mamaroneck Chamber of Commerce liked the idea and is financing distribution. (RNS Photo).

Lutherans Unify Mission Work in New Guinea Area

THE FIRST unified and autonomous international missionary organization in Lutheran history has come into being with the adoption of a constitution and by-laws for the New Guinea Lutheran Mission.

Officials of four different mission agencies operating in N.E. New Guinea (an Australian trusteeship) participated in the action.

Headquarters of the new group will be at Lae. It will merge the work in that area of the American Lutheran Church, the Neuendettelsau Missionary Society of Germany, the United Evangelical Lutheran Church in Australia, and the National Lutheran Council of the U.S.A.

The four bodies, which had been cooperating in the work in New Guinea since World War II, will continue to support the New Guinea Mission, but the latter will make its own decisions and policies.

The New Guinea work now unified is the outgrowth of missionary activity carried on by two German Lutheran agencies prior to World War I, the Neuendettelsau Society and the Rhenish Society. After 1918, the Australian Church temporarily took over the Neuendettelsau work, while the ALC took permanent charge of the Rhenish field.

During World War II disruption of the Neuendettelsau work, it was cared for by the National Lutheran Council, The German society resumed partial support of this field in 1950.

Editor's Mail Bag

WANTS LUTHERAN GI PEN-PALS

To the Editor:

I'd like to find out if there is any way that we servicemen could write to other young men and women of our Lutheran Church, a sort of "Lutheran Pen-Pal" idea.

I have no idea on how you could work this into the paper, but maybe it could be done. If you can put this plan into action, I'd appreciate my name on the list.

Sgt. John A. Piirto, USMC
R.R. Plt., 1st Sig. Bn.
1st MarDiv, FMF Pac
c/o FPO, San Francisco, Calif.

WANTS MORE SERMONS ON CURSING

To the Editor:

I agree wholeheartedly with M/Sgt. Steve Vrbosky's suggestion that our chaplains conduct sermons on cursing. It is really a shame to hear men in the Armed Services take the Lord's name in vain, when they should offer their praises to Him for all the gifts He has given them. (See James 3:9-10.)

Sgt. Walter C. Peterson
3660th Training Squadron
Sampson AFB, New York

Daily Bible Meditations

By Pastor Paul Bierstedt

These meditations are based on New Testament letters which treat very much of the practical side of Christianity. Think through the daily sections: What is said, what it means, and how it applies to you. Summarize each meditation into one short sentence and regard it as your message from God for the day.

MAY: James, Timothy and Titus

James:

1 1:1-8—WHEN EVILS COME. In what way does steadfastness under trials produce joy and completeness? What kind of faith does this take (read Romans 5:15, Mark 11:22-24)? Do you have this kind?

2 1:9-18—LOOK TO GOD. How are the character of God and the character of man contrasted here? Why does failure often lead back to God? How has God's Word ever brought you back?

3 1:19-27—REAL RELIGION. List here the marks of a genuine Christian. Why do hearing and doing God's Word always go together? In what ways has the Bible helped you overcome evil and do good?

4 2:1-13—NO PARTIALITY. What social distinctions in our day need the same condemnation? Why does impartiality toward all men express the spirit of Christ? How can you practice mercy in your work?

5 2:14-26—FAITH IN ACTION. How does James show the relation of faith and life? How does this argument explain verse 24? Are you consistently living your faith?

6 3:1-12—WATCH YOUR SPEECH. In what good and evil uses is the tongue employed? How is one's speech a good character-indicator? How are you doing in controlling your tongue?

7 3:13-18—HUMBLE WISDOM. What is the difference between worldly and godly wisdom? Try to understand v. 17 in the light of Romans 12:9-10, and 1 Peter 1:22. What kind of peace is on your mind?

8 4:1-10—WHAT CAUSES WARS? What analysis does James give to this question? And what does he say is the cure for it? How would you build a better world?

9 4:11-17—LEAVE IT TO GOD. What is wrong with taking the law into one's own hands? How does Luther's "fear, love and trust God" give life its best direction? Is your faith in God more than mere words?

10 5:1-11—ULTIMATE JUSTICE. What social and economic inequalities are described here? Why is this human situation a concern of the Christian? What is your duty in the face of such evils?

11 5:12-20—OUR FELLOWSHIP. What aspects of a Christian community does James set forth? Do these seem possible in your present situation? How can you cultivate Christian concern in your group?

1 Timothy:

12 1:1-17—EVANGELICAL PREACHING. What distinctive marks does Paul set on the ministry? What is the difference between Law and Gospel preaching? What do you expect from your chaplain?

13 1:18-2:7—CHARGED TO PRAY. What dangers and needs made prayer a demand? What world circumstances today make prayer desperately timely? What are you praying for?

14—2:8-15—PROPRIETY IN THE CHURCH. What actual situations seemed to have faced the Apostle? Compare Paul's advice with 1 Peter 3:3-5. How does a change in time affect women's part in church work?

15 3:1-16—QUALIFIED SPIRITUAL LEADERSHIP. Give a summary of qualifications for such leadership. Why is it imperative that church leaders be sincerely spiritual? How can clergy and military cooperate for a better society?

16 4:1-11—FIT FOR THE MINISTRY. What requirements does Paul place on young Timothy for his high calling? How would faith and hard work make one a good minister? Have you ever considered full-time church work?

17 4:12-5:2—FULL-TIME CALLING. Compare the duties of pastor and preacher. In what ways is the ministry really full-time? Do you sufficiently use the services which your chaplain offers?

18 5:3-6:2—FAIRNESS TO ALL. What Christian considerations demand equity in all dealings with persons? What is "church work" in the strict sense? How are you dealing in fairness with your buddies?

19 6:3-10—GODLINESS WITH CONTENTMENT. Why is the money-motive especially bad in religious work? How does the godly life give the most contentment? What evils of greed are you fighting against?

20 6:11-21—REACH FOR RIGHTEOUSNESS. How does Paul show Timothy to practice what he professes? Why is the Christian life "life indeed"? In what ways are you living out your creed?

2 Timothy:

21 1:1-14—GUARD YOUR FAITH. What solemn advice does Paul give in this final letter? Why was, and is, a courageous spirit needed to back one's convictions? How are you standing up for your faith?

22 2:1-13—STRONG IN THE GRACE OF CHRIST. In what respects is Christian living like fighting a battle? How do we get strength for it from God? How are you overcoming your temptations?

23 2:14-26—NONE BUT GOD'S WORD. Contrast "godless chatter" with "rightly handling the word of Truth." Why is "arguing religion" usually so fruitless? What is your best way to witness for Christ?

24 3:1-9—SIGNS OF THE TIMES. Summarize the inhumanities foretold of the latter days. How are these descriptions of today? What is a Christian's duty against the immoral trends of our day?

25 3:10-17—SEARCH THE SCRIPTURES. Why are good men persecuted? Why are the inspired Scriptures so helpful in living the Christian life? In what ways are you using your Bible to live by?

26 4:1-5—URGENT PREACHING. What does Paul say about the kind of preaching needed? When is a preacher preaching with a "sense of urgency"? How do you repond to a timely sermon?

27 4:6-18—THE GOOD FIGHT. What were some of the great spiritual battles which Paul fought? Why is it necessary to keep faith in Christ to the very last? What spiritual victories are you winning?

Titus:

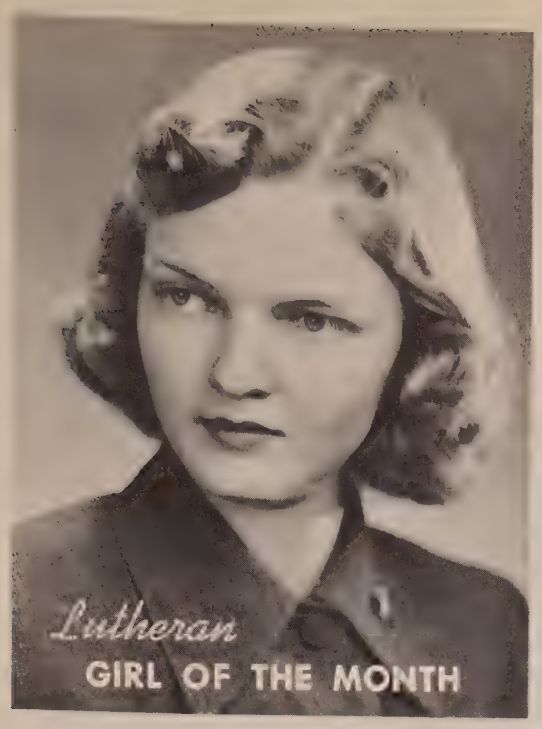
28 1:5-16—THE GOSPEL MINISTRY. In what matters is a pastor or a chaplain responsible for his people? From what source does he get his authority? How are you working with your chaplain?

29 2:1-8—BUILDING TOGETHER. Note how a good congregation is a combination of a good pastor and good people. Why does good character emerge from good teaching? What do you owe to your Christian training in your home church?

30 2:9-15—COMMUNITY LIVING. What elements of community living does Paul counsel about? Why should Christians make the best neighbors? How can we make democracy really live?

31 3:1-11—A CHRISTIAN CITIZEN. What qualities of character for public life are given here? Wherein does a Christian get understanding and motive for such duties? What really is a Christian citizen? Are you?

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



MISS JENNIFER ANNE RINDAHL of Bismarck, N. D., is our Lutheran Girl of the Month for May. Rated as a model PK ("preacher's kid") by her dad, Pastor O. S. Rindahl of Trinity (ELC) Church, she excels on piano and cello and loves to cook and knit. An honor student, Jennifer, 17, has consistently led in school and church activities. At college, she'll study Home Economics.

IT'S OUR BIRTHDAY—

MF Three Years Old

THIS MONTH, your FORTRESS begins its third volume of monthly issues, providing you with church news and devotional materials.

A MIGHTY FORTRESS is *your* newspaper, and you are urged to send suggestions and comments concerning the kinds of items you would like included in future issues.

GI's with a flare for writing are also invited to send materials to the MF. Address A MIGHTY FORTRESS, 50 Madison Avenue, New York 10, New York.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

A Mighty
FORTRESS

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Unity Discussions Progress as Four U.S. Lutheran Groups Plan '56 Merger

REPRESENTATIVES of four U. S. Lutheran groups are engaged in negotiations which may bring them together in a merger by 1956, creating a united Church with a combined membership of 1,750,000.

Currently under discussion by the Joint Union Committee of 36 members are general principles of church government and details of church organization in the proposed united Church.

The Committee of 36 is composed of representatives of the Evangelical Lutheran Church (872,813 members), American Lutheran Church (762,196), United Evangelical Lutheran Church (49,241), and the Lutheran Free Church (59,860).

By the time that the four bodies meet for their conventions in 1954, the Committee hopes to have shaped a joint statement of policy and the organizational structure for the merged Lutheran Church.

If these plans are approved by the four churches, the Committee will have two more years' work preparing a constitution before the four bodies can act on merger at their conventions in 1956.

Responding to a memorandum from the Lutheran Free Church, the Committee is carefully studying the LFC's suggestion that its congregations be constituted as a "non-geographical conference" in the merged Church.

The LFC said there is a need for a "variety of patterns of organization if the varying needs of today's Lutheran Church are to be adequately met and the roots of the past not completely severed."

It also pointed out that its suggestion was "an application of a principle widely recognized among strongly divergent Christian churches, and certainly in harmony with the spirit and doctrines of historic Lutheranism; namely, that true unity does not depend upon either complete uniformity of practice or a centralized organizational control, but upon agreement as to the 'the doctrine of the Gospel and the administration of the Sacraments.'"

"In seeking to lay sound and practical plans for the future life and work of a considerable segment of American Lutheranism," the LFC's statement said, "our aim should be to develop structures which will effectively release and channel the spiritual forces inherent in each of the merging bodies."

The current merger negotiations were initiated by the UELC, ELC and ALC, who later invited the Lutheran Free Church and the Augustana Lutheran Church, in order to include all five members of the American Lutheran Conference in the unity discussions.

Augustana formally withdrew from the meetings last fall, on the grounds that it was primarily interested in a merger of all Lutheran Churches in the United States.



HAMBURG, Germany—This floating Lutheran Church, converted from a former German navy vessel, has a congregation of fishermen, riverboat men and their families, many of whom are refugees from East Germany. Some of the refugees fled from the East in their small craft, and now use their vessels as living quarters. The church seats 140, and was reconditioned for $12,000, contributed by U. S. Lutherans through Lutheran World Action and by Lutherans in other countries. (RNS Photo).

NLC Leaders Visit Far East Servicemen

TWO National Lutheran Council leaders spent three weeks last month on an inter-faith visitation to U. S. military installations in Hawaii and the Far East.

Making the trip were Dr. Paul C. Empie of New York, NLC executive director, and Col. (Ret.) Gynther Storaasli of Washington, D.C., secretary of the NLC's Bureau of Service to Military Personnel.

Purpose of the mission was to meet chaplains and GI's and to participate in Holy Week and Easter worship services. They spent Palm Sunday in Hawaii, and their itinerary included Okinawa, the Philippines, Tokyo, Korea and Guam.

The visitation was arranged by Maj. Gen. C. I. Carpenter, Air Force Chief of Chaplains, with the chiefs of Army and Navy Chaplains also invited to participate. A number of other Protestant, Roman Catholic and Jewish clergymen also took part in the mission.

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A Mighty FORTRESS

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Increasing Unity Noted Among Lutherans On Both National, International Levels

Signs of increasing unity among Lutherans on both the national and international level were noted recently in Atlantic City, N. J., by Dr. Lawrence M. Stavig, retiring president of the National Lutheran Council.

Addressing the NLC's 35th annual meeting, Dr. Stavig said that although U. S. Lutherans are organized in almost a score of separate bodies, they are "actually in theology and program very much a single Lutheran Church."

He declared that the separate Lutheran churches were finding "more and more areas" in which they could function together.

Dr. Stavig, who is president of Augustana College (ELC), Sioux Falls, S. D., expressed confidence that "the organizational patterns which can express this emerging reality" of a united Church would be found. He urged patience in working toward organizational unity.

The Council president said that on the international level there was a "very gratifying process of unification within world Lutheranism."

The Lutheran World Federation, he added, has 51 member churches with 60,000,000 members in 25 countries. This, he said, is "a group comprising almost half of Protestantism that is increasingly finding a unity of doctrine, of worship, of goals and of spirit."

With the establishment of new departments and services by the Lutheran World Federation, control of a considerable amount of the NLC's cooperative work overseas will shift to the Federation, Dr. Stavig said.

He pointed out that much of the Council's cooperative work was international in character. This includes inter-church aid, orphaned missions, relief and other projects outside U. S. borders.

However, Dr. Stavig continued, the NLC will continue to serve as the "effective agency for cooperation in ever larger areas of work."

For some time, it will be expected to supply a greater proportion of funds than LWF member churches of other countries, he said. And, some NLC projects set up on a temporaary basis are now becoming permanent.

Dr. Stavig said the Council must continue as the agency through which U. S. Lutherans unite their international efforts, because "we want a program in the LWF that will adequately meet the opportunities and needs of a great world Church."

Elected to succeed Dr. Stavig as president was Dr. Oscar A. Benson of Minneapolis, Minn., to serve for a one-year term. Dr. Stavig had served as president for the constitutional limit of three years.



MISS VIVIAN CLAPSADDLE, 17, is our "Lutheran Girl of the Month" for April. Accomplished on trombone and piano, she plays the organ and sings in the choir of St. John's Lutheran Church (ALC) in Corwith, Iowa, plus being Sunday School and Luther League secretary. Nominated to be "Girl of the Month" by Airman Kenneth D. Perin of Craig AFB in Florida, Vivian will attend Wartburg College in Waverly, Iowa, this fall.

LUTHERANS AID FLOOD VICTIMS IN HOLLAND

Supplies valued at $20,000 have been offered to aid flood victims in Holland and Britain by Lutheran World Relief, material-aid arm of the National Lutheran Council.

When President J. P. van Heest of the Dutch Lutheran Church indicated to LWR that baby food was needed, a consignment of 14 tons was immediately placed on board a ship bound for Holland.

British people responded "so magnificently" that emergency areas there were "flooded with gifts," but officials expressed "immense appreciation" to LWR for the offer of assistance.



GETHSEMANE: "And being in agony, He prayed more earnestly: And His sweat was as it were great drops of blood falling down to the ground." (Luke 22:44) (From a painting in the Kaiser Friedrich Museum, Berlin) (RNS Photo)

AN EASTER MEDITATION —

"Vain—the Seal"

These are lines from a beautiful Easter hymn:

"Vain the stone, the watch, the seal—
Christ hath burst the gates of hell."

That seal on the tomb of Jesus was stamped with the image of Caesar. It was set in wax over the edge of the stone door of the tomb. To move the stone meant to break the seal, and that was a capital crime against Rome.

That seal represented man's supreme effort to prevent the resurrection. It was all in vain. The power to rise from the dead is God's power alone. Seals cannot hold the Son of God in a tomb.

Men may bury Christ, but He will not stay buried. The disciples found that out before the first Easter was over. They were so sure of His resurrection that they were willing to give their lives for His Gospel.

Countless thousands today will testify that Christ lives, that He has kept His promise: *"Lo, I am with you always."*

Men may bury the truth, but it will not stay buried. They thought they had put an end to all that Jesus taught. They believed, as many in our world still believe, that might makes right.

But Christian truth lives on in our wicked world. The Church is a living witness that right, though it may lose a battle, always wins the war.

Men may bury their loved ones, but they will not stay buried. Listen to Jesus: *"Because I live, you will live also."* Read the 14th Chapter of St. John: *"I go to prepare a place for you, that where I am you may be also."*

If I am Christ's by faith, what we call death is only the open door to a better, happier life. That is the Easter assurance.

AMOS JOHN TRAVER

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I Passed Through the Sonic Barrier

BY CHAPLAIN CARL T. GEIST

One of the Air Force's newest jet-fighters now being prepared for combat is the single-engine F-94C, the "Starfire." In recent months, it has been featured in magazines like *Time, Life* and *Newsweek,* plus many newspapers.

On a recent Sunday, I was changing from vestments to uniform after our Lutheran service at Tyndall Air Force Base, Florida. Among those still gathered in conversation as I left the chapel was Lt. Phil Brockman, a Lutheran from Detroit who always attends our worship.

"Chaplain," the young pilot asked me, "how would you like a ride in the 94-C tomorrow?"

I had been trying to get a ride in a jet-type aircraft for some months. Several times, dates had been set, but something always came up to negate the arrangements. I did not hesitate, and quickly replied,

"Sure, anytime you can arrange it!"

"I have to fly a training mission about noon tomorrow," Phil continued. "I'll see if Operations will let you go along."

It was left at that. I didn't give it much more thought, figuring that, like the others, this invitation would be forgotten.

Next day, after returning from a lunch which later proved to be a waste of time, a Welfare Specialist from my office met me at the door with the announcement. "They are holding that plane for you down at Operations."

And so began my first jet-plane ride.

In most occupations, there is a distinctive garb that identifies the worker. Some are merely decorative; others are necessary. This is especially true, in the latter sense, concerning those who fly for the military forces.

My first step, therefore, was to be properly outfitted. Successively, a blue nylon flying suit, a bulky-orange "Mae West" jacket, a khaki-covered parachute and a shiny white helmet with green-rubbered oxygen mask, were zipped, tied and buckled about me.

Kindly remarks of watching bystanders assisted in preparing me emotionally.

"Last will and testaments made out here," one voice volunteered.

"Anyone want to contribute for flowers?" said another.

"In case you land in water," my pilot advised as he strapped me into my "Mae West," "jerk this, pull that, and throw out the shark repellant."

It was a good thing no one asked me if I wanted to change my mind!

My briefing continued. In the plane itself, other things needed explanation—the flow of oxygen, gauges to watch, safety belt and harness, interphone and radio system. Once again, there were assuring instructions with reference to the ejection seat. To me it seemed that it takes a lot of know-how to ride in these modern winged steeds, even for passengers!

"If we get in any trouble, put your feet in the stirrups; pull up this handle; press the trigger; and a 37-mm. shell will shoot you out of the plane," I was advised. "Then, unstrap the harness, kick the seat away and pull the

(*Continued on Page 4.*)



CHAPLAIN Carl T. Geist (right) stands beside the Air Force F-94C "Starfire" with his pilot-friend, Lt. Phil Brockman. As a passenger in the two-place plane, Chaplain Geist experienced speed exceeding 800 mph in a sonic dive.

(Photo from U. S. Air Force)



CAPTAIN MITSUO FUCHIDA, who as a pilot in the Japanese Navy led the attack on Pearl Harbor in 1941, shows Rear Admiral Edward B. Harp, Jr., Chief of Navy Chaplains, the Bible passage which inspired him to become a Christian missionary. The passage, from Luke 23:34 reads: "*Father, forgive them; for they know not what they do.*" Capt. Fuchida, who plans to devote the rest of his life to preaching the Gospel, is in the U.S.A. to study the work of "Sky Pilots," which trains young men to become flying missionaries. After completing his training, Mr. Fuchida will return to Japan as chief of "Sky Pilots" in that country and take up missionary work among his fellow-countrymen. (RNS Photo).

Second Glance

● President Eisenhower opens all Cabinet meetings with prayer. When heads of government departments have assembled in the White House, the President rises and asks them to bow their heads in a moment of silent prayer. Only after the prayer does the business of state begin.

● Father Leonard J. Feeney, central figure in the stormy "Boston heresy case," has been excommunicated from the Roman Catholic Church for "stubborn disobedience" in not appearing in Rome to explain "ideas leading to bigotry," in teaching that salvation is impossible outside the Roman Catholic Church.

● On May 10, members of the Lutheran Church-Missouri Synod will be asked to contribute $600,000 to support the body's armed forces program, operated in cooperation with the National Lutheran Council. The Lutheran Service Commission is also supported by NLC churches through Lutheran World Action.

● President and Mrs. Eisenhower have become members of the National Presbyterian Church in Washington at a private ceremony. The President had never been baptized before, while his wife was a baptized Presbyterian. The Chief Executive's father was a member of the River Brethren Church.

● Copies of the Revised Standard Version of the Bible have been placed in lounge cars of all trains of the Texas & Pacific Railway Co., because of public response to the railroad's advertising campaign last year stressing the theme of faith. W. G. Vollmer, president of the T & P and a Lutheran, originated the idea.

● The average American is suffering from "spiritual amnesia," according to the Rev. Charles Tempelton, staff evangelist for the National Council of Churches. He says the "great and supreme tragedy" of our day is "the millions of men and women who belong to a church, who name themselves Christians, but whose lives are not one whit different from those about them who do not make that claim."

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DR. FRANKLIN CLARK FRY of New York, president of Lutheran World Relief (left), received the Great Cross of Merit and a scroll recently in Washington from the Federal Republic of Germany. Here, Dr. Heinz L. Krekeler, *Charge d'Affairs* of the German Diplomatic Mission, presents the citation. Dr. Fry, who is also president of the United Lutheran Church in America, was honored for Lutheran relief supplies sent to Germany since the war, and for the important role U. S. Lutheran churches have "played in interpreting the refugee problem to the world as a challenge to Christianity." (RNS)

Christian Counsel Saves 'Teen-Age Drug Addicts

CHRISTIAN counselling by a chaplain often means the difference between despair and hope for a youthful drug user, according to a Lutheran pastor who ministers in New York City at America's first hospital for 'teen-age addicts.

The Rev. Charles R. Jaeckle, a World War II veteran, says four months as official Protestant chaplain at Riverside Hospital have shown him that the role of the Christian minister is as vital as that of the psychiatrist, physician, teacher and recreational specialist in rehabilitating the victims of narcotics.



Pastor Jaeckle

He urged young people who have fallen under the habit to seek help from a chaplain or pastor, and called on ministers to understand drug users and invite their confidence to aid them in overcoming drug addiction.

"Such boys and girls," he said, "have usually been dealt with cruelly by life, and they are scarred, hurt and sick. But I work with the conviction that there is room for them in God's Church. I have learned that in all circumstances, the Christian faith proclaims a relevant message." Pastor Jaeckle was appointed to his post last fall by Mayor Vincent R. Impellitteri. The institution, located on an island in the East River, is equipped to handle 150 boys and girls under a joint city-state program costing $1,000,000 a year.

Daily Bible Meditations

By Pastor Paul Bierstedt

This Letter to the Romans is a great treatise on Christianity. Read the daily selections, thinking of what is written, what it means, and how it applies to you. The questions given below will help you in profitable meditations.

APRIL: The Letter to the Romans

1 1:1-17—UNDER OBLIGATION. List Paul's reasons for wanting to go to Rome (v. 8-15). Explain v. 16 in light of vv. 3-6. Why should you want to tell others about your Christian faith?

2 1:18-32—THE TERRIBLE NEED. How does this list of sins show a desperate need? In what ways is God showing His wrath today? What are you doing to stir up repentance in yourself and others?

3 2:1-16—MAN HAS NO EXCUSE. Why has God good reason to be just? Why is a sinner without excuse? How would you explain God's justice to a buddy?

4 2:17-29—EVEN THE COVENANT PEOPLE HAVE SINNED. Why would the Jews be expected to obey God? Why does knowing the right make doing evil a greater wrong? How are you as a Christian measuring up?

5 EASTER 6:1-11—ALIVE UNTO GOD. How does Paul relate the raising of Christ from the dead to the new kind of living for a Christian? In what sense is a Christian freed from sin? Unto whom are you living your life?

6 6:12-23—A FREE SLAVERY. What are the differences between serving sin and serving righteousness? What is Christian liberty? How does God's gift of eternal life obligate you?

7 7:1-12—BELONGING TO CHRIST. Why can the Commandments not free the sinner? How does the risen Christ unite us with Himself? How are you showing that you have the new life?

8 7:13-25—STILL STRUGGLING. How does Paul describe his own conflicts in always doing right? What makes this struggle continue while we live on earth? Wherein can you be victorious over temptations?

9 8:1-11—FORGIVENESS IN CHRIST ALONE. What did Christ do to make forgiveness possible for a sinner? How does conduct complete the picture for the forgiven one? Are you living "spiritually"?

10 8:12-27—REAL LIVING IS IN THE SPIRIT. Note the work of the Holy Spirit in our prayer life and sufferings. How can there be a hope for a restored creation? What are you doing for a "better world"?

11 8:28-39—MORE THAN CONQUERORS. What assurances are given to those who really have faith in God? Why should a Christian be the most secure person in the world? How are you facing each day?

12 3:1-20—NO JUSTIFICATION BY DEEDS. What are some of the proofs of the universality of sin? Of what use, then, are the Commandments? Why is self-righteousness also condemned?

13 3:21-31—RIGHTEOUSNESS IS GIVEN. Note the words: righteousness of God, grace, redemption, expiation, faith. In what ways are these all "gifts of God"? Of what comfort is this to you?

14 4:1-12—CONSIDER ABRAHAM. Trace Paul's argument that Abraham was accepted because of his faith. What does "justification" mean in terms of "reckoned"? Is your hope in God, or yourself? Explain.

15 4:13-25—BECAUSE OF FAITH. Consider the personal aspects of Abraham's confidence. How would you define faith as a personal experience? How is it important to your faith that Jesus is living?

16 5:1-11—PEACE WITH GOD. What benefits come with justification by faith? How would you think of peace with God in relation to Christ's work of reconciliation? How do you show your joy in salvation?

17 5:12-21—LIFE ETERNAL. Contrast the devastation brought by Adam and the restoration brought by Christ. What is "eternal life," its nature, how and when possessed? How can you be sure you have it?

18 9:1-16—ISRAELITES INDEED. Compare these verses with 11:1-12 and see how the "true children of Abraham" are chosen. How are both Gentiles and Jews included in God's purpose? In what ways do you witness your faith to all nationalities?

19 10:1-17—GET THIS MATTER CLEAR. Why, in the last analysis, does Paul return to the experience of faith? How does man come to have love from God? Why is Gospel preaching important to you?

20 12:1-8—AN ACCEPTABLE SACRIFICE. What motives does the Apostle give for Christian living? Why is it best lived in the context of the Church? How are you following God's will for your life?

21 12:9-21—LIVE GENUINELY. What is the overall quality in Paul's list of virtues? In what sense is the Christian life the expression of Christ in the believer? Do others know you are a Christian?

22 13:1-7—CHRISTIAN CITIZENSHIP. In what ways do governments do God's will? How does a Christian be the best kind of citizen? How is your present service to the government also a service to God?

23 13:8-14—LOVE IS FULFILLMENT. Think of love as God-like concern for human welfare and eternal salvation. Why is this kind of love so desperately needed today? Is what you are doing for the common good and for Christ's sake?

24 14:1-12—WITHHOLD JUDGMENT. What practices in eating is Paul here relating to Christian liberty? How should the Universal Judgment sober all our dealings with fellow-men? How does your attitude toward others reflect Christ's forgiveness of you?

25 14:13-23—BE TRULY CONCERNED. What needs of the "sensitive believer" must be carefully considered? Why must individual rights often be sacrificed for another's good? How are you overcoming self for others' sakes?

26 15:1-6—IN MUTUAL BENEFIT. In what ways does Paul say Christians live for each other? What does "living in harmony" mean? How can you work for "peace and good will among men"?

27 15:7-13—TO BOTH JEW AND GENTILE. See how Paul uses the Old Testament to prove the Gentiles are included in the Covenant. Why, therefore, should Jew and Gentile be welcomed into the same Church? Do you have prejudices in your witnessing?

28 15:14-21—PREACHING AND TEACHING CHRIST. What all does Paul include here in his description of his ministry? What is the essential purpose of the ministry? Do you often seek your chaplain?

29 15:22-33—HOPE, PRAY, WORK. Of what plans for his missionary journey is Paul here writing? How are praying and giving a part of mission work? How are you showing your interest in world missions?

30 16:1-16, 21-23—A FELLOWSHIP OF CHRISTMEN. Note the personal quality of Paul's various greetings. Why is interest in the individual's welfare a mark of a good pastor? How are the people and pastor of your home church really a fellowship?

Armor for Christ

(2 Timothy 2:3)

Be a good soldier for Jesus,
Put on your armor of faith;
Let not your heart be troubled,
Lean on His unchanging grace.

Love never will fail you,
Though tossed by many a foe;
Put on your shoes for Jesus,
By His strength you shall go.

You can have Victory through Jesus,
If He is your constant guide;
Though there be difficult conflict,
He always is at your side.

O, sing of His love forever,
Joy in your heart you will find;
Come while yet it is daytime,
Put on your armor and shine.

MRS. W. C. BURNS, *Lakewood Ohio*

PACIFIC LUTHERAN
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THROUGH SONIC BARRIER

(*Continued from Page 1.*)

ripcord."

I began to understand why flyers get extra or "hazardous" pay!

Finally, we were ready to start. The A.P.U. (Auxiliary Power Unit) sputtered; the jet engine began to whine, crescendoing quickly into a powerful roar. But despite the fury of sound and penned-up power, there was hardly a quiver to the shiny aircraft.

"Tyndall! This is jet 877. Taxi-take-off instructions, please," spoke the headset.

"977. Take-off runway 1-3. Wind southeast 5 to 10, barometer 30.03. Cleared to position and hold."

Slowly, smoothly the sleek plane glided to the end of the runway. Then the engine was revved up to what must have been a deafening roar outside.

"Ready to go?" Phil called back to me.

"All set."

"Tyndall. 977 ready to roll."

"977 cleared for immediate take-off."

Brakes released, we lurched forward at once. We bucked again with the sharp explosion of the after-burner. Then, before I could look we were off the ground, and straining to peer back over the side, the field already lay behind us.

Phil called back, "We'll pick up a little speed before we begin to climb. We are going about 400 knots now."

"What is your mission?" I asked. "Do you have to do anything special?"

"We'll make a maximum performance climb to 45,000 feet. Then we'll try a 'sonic dive,' ending up with a standard jet let-down and a few GCA (Ground Control Approach) runs."

I was in for more than I bargained, but there was no backing out now. With a tremendous thrust, we shot up. Our rate of climb is restricted information, and for that matter, indiscernable to me. But, what seemed in no time at all, we were cruising at 45,000 feet.

In earlier flights, I had looked down from almost 10,000 feet, where most of the earth's markings are still clear—each road, lake, stream, farm standing out boldly.

When I looked over the side of the "Starfire" from this new record height (personal record, that is), I was amazed. The earth looked like a large relief map I once saw. It was awe-inspiring.

Some clouds thousands of feet below seemed to frame a picture of the earth. Nestling in that frame, the contrast between shiny Gulf waters, ragged coast line and dark-shrubbed land seemed like a painting from the masters, though none of the masters were ever this high!

Then came to my mind the words of the Psalm (19th), "The heavens declare the glory of God, and the firmament showeth his handiwork."

Hardly had I begun to enjoy this sight, when the pilot called back, "We are heading down!"

Then, the plane seemed to balance on its nose. Heading straight down, we picked up speed, and it seemed my body wanted to go faster. I hung on to the safety harness as if there were no seat under me.

Down, down, one mile—already the ground seemed to leap into my face—two miles—the altimeter needle revolved madly—three miles—blood roared in my ears—four miles—the plane shuddered and suddenly became stable.

After nearly five miles of descent, Phil started to level off at 20,000 feet.

We had gone faster than the speed of sound, I realized. We had broken the so-called "sonic barrier"!

The rest was anti-climatic. There followed some slow rolls, a standard let-down; yes, some air-sickness on my part; the traffic pattern, and finally the popping of the parachute brake canopy on landing.

When I walked away from the plane on two wobbly legs, with less relief than pride, I knew that I had experienced the ride of a lifetime.

Since the F-94C is the first two-place aircraft to go faster than sound, and since this base is the first to use this craft for training, with previous use confined to tests and experiments, I claim to be the first man of my profession to have had this experience—the first Chaplain to go through the sonic barrier!





DANISH AIRMAN Mogens Taarup made the New York City Lutheran Center for Military Personnel (316 W. 46th St.) his headquarters while in town on a recent two-weeks' leave. Hostess Marie Rothenborg gave him a ticket (left) to attend a television broadcast of the "Double or Nothing" show on CBS. His uniform enabled him to meet the show's star, Bert Parks (right), and as a participant, Mogens won a cash prize. The Danish navigation cadet, 18, hails from Copenhagen, and he is training with the RCAF on Prince Edward I., Canada. To get to New York, he hitched plane-rides both ways. (Staff Photos).

APRIL, 1953

A Mighty FORTRESS

National Lutheran Council

BUREAU OF SERVICE TO MILITARY PERSONNEL

A Mighty FORTRESS

VOL. II NEW YORK, N. Y., NOVEMBER, 1952 NO. 7

"This is The Life," Missouri Synod TV Show, Wins Wide Acclaim at N.Y. World Premiere

A NEW television series described as "A revolutionary step in the propagation of Christianity" had its world premiere in New York City recently, receiving wide praise from critics.

Designed to reach the more than 65,000,000 non-churchgoing Americans, the series, produced by Lutheran Television Productions of the Lutheran Church-Missouri Synod at a cost of $500,000, consists of 26 dramatic films.

The weekly half-hour TV films treat simple moral truths as they affect an average home in an average American community. Each represents an episode in the life of the Fisher family, and the application of Christian principles to problems arising in their daily lives.

According to the Rev. L. C. Wuerffel of St. Louis, Mo., chairman of the Lutheran TV Productions committee, 32 of the nation's 107 TV stations have already agreed to show the series, entitled "This is The Life," as a public service. Showings have been booked on a national basis in New York, Birmingham, Cincinnati, Columbus, Detroit, Jacksonville, Louisville, Omaha, Philadelphia, Pittsburgh, Schenectady, Utica, Washington, D.C., Denver, Albuquerque, Dallas, Los Angeles, New Orleans and Oklahoma City. Additional cities will be added in succeeding months, Mr. Wuerffel said.

The National Council of the Churches of Christ in the U.S.A., through its Department of Broadcasting and Films, is cooperating with the Missouri Synod in distribution of the TV series which thus, it was said, "becomes the most formidable project yet undertaken to expose the un-churched population of this country to the benefits of attending church."

One of the films in the series was shown in New York to a preview audience of over 100 TV and movie critics from leading newspapers, magazines and radio stations.

"This is The Life" was produced in Hollywood with professional actors and actresses portraying the various roles. Action centers around the lives of Grampa Fisher, his 50-year-old son and daughter-in-law, Carl and Anna, and their three children.



CHAPLAIN Burgess P. Riddle holds Thanksgiving Day services on the banks of the Yalu River in Korea for members of United Nations Forces (17th RCT, 7th Division) stationed in the area. This picture, made in 1950, typifies other Thanksgiving Day services which will be conducted by military chaplains around the world on Thursday, November 27. (U.S. Army Photograph.)



OUR Lutheran Girl of the Month for November is the former Miss Geraldine Elseman, 1951's "Miss Nebraska," a recent bride of Cpl. Charles Erftmier. Cpl. and Mrs. Erftmier are members of St. Luke's Lutheran Church (ULCA), Omaha, Nebr., where both were active Lutheran Leaguers. The GI is a Welfare Specialist (Chaplain's Assistant) at Warner Robbins AF Base, Macon, Ga. (Photo by Arnold Studio, Omaha.)

Remember to Thank God On Thanksgiving Day!

THURSDAY, November 27, is Thanksgiving Day, set aside for Americans to gather in their churches and homes to offer thanks to Almighty God for the many blessings He has showered upon them.

Servicemen will have opportunity to observe Thanksgiving Day too. Even now, supply branches of the Armed Forces are rushing special shipments of states-side turkey, cranberry sauce and all the trimmings for traditional dinners to GI's, sailors and marines all over the world.

Wherever possible, chaplains will schedule services of thanksgiving to give servicemen an opportunity to praise and thank their ever-present Creator and Preserver.

For those unable to attend such worship services, a careful reading of several Scripture selections will be helpful. Jesus' prayer of thanks to His Father is found in Matthew 11: 2-6, 25-30. Paul's thoughts on the subject may be studied by reading I Timothy 2:1-8. *Give God thanks!*

Thanksgiving Clothing Drive

TO HELP meet needs among millions of homeless refugees around the world, 10,000 congregations in the National Lutheran Council are being asked to support the annual Thanksgiving Clothing Appeal of Lutheran World Relief, material-aid arm of the NLC.

The appeal has been set for Nov. 23-30, destined to aid uprooted people in Germany and Austria, plus thousands streaming daily into the West across the border from Iron Curtain countries.

Severe needs among 4,000,000 homeless Koreans and 750,000 Arab refugees in the Middle East are also slated to be eased through the LWR appeal.

Last year, the Thanksgiving Appeal produced about 1,750,000 pounds of clothing, and LWR leaders hope that 1952 results will be even better, in view of increasing needs.

YOU CAN'T TAKE OUT . . .

If You Don't Put In!

By AMOS JOHN TRAVER

DAD USED to say, "Too bad you boys can't put as much life into hoeing corn as you do into playing baseball!" Most boys will spend more energy working up schemes to bypass work than it would have taken to do it. Why not let up on the boys? Men are just overgrown boys!

In college days, one of the fellows in my dormitory had worked out a system with a rope and pulleys so that he could open his window or door without getting out of bed. And, some of us oldsters think nothing about walking a couple of miles around a golf course on a hot afternoon, calling it "fun," while the sight of a lawnmower only brings forth a groan.

The fact is that we tend to expend all kinds of energy on things which we like to do. Things are easy, as long as we do not *have* to do them. Amateurs in any sport who turn professional soon discover that a game which they formerly enjoyed now has turned into *hard work* — a way to make a living. Batches of bills arriving on the first of each month remind the professional that winning games *is* important; and so it is business, not pleasure, which keeps him practicing.

Many tasks given to men wearing the uniforms of our country might be fun, if there was nobody to give orders and take the pleasure out of working. Of course, it may seem a far cry from sports to religion, but some men say they never come to church because their parents had *made* them go every Sunday when they were kids. Isn't that a childish alibi?

Isn't the important question whether a man *ought* to go to Church? Countless numbers of servicemen attend church every Sunday, and *find joy* in the experience. Perhaps they first attended worship because they were sent, but they put their minds and hearts into understanding *what* it was all about. They learned the meaning of service, and put themselves into the responses and the singing of hymns with real zest. They volunteered for any job that needed doing around the church. The more they put themselves *into* the work of the church, the more the church *meant* to them.

Several young men were ordained into the ministry recently because they had served as chaplain's assistants during World War II. Prior to this time, some said they had held little interest in the Church, but that working with a chaplain — having something to do for Christ — had put new *meaning* into their religious lives. If the work of the Church lacks luster and enjoyment, the surest antidote is to find *something to do for Christ and His Church!*

Branch Rickey spoke straight from the shoulder about this subject while addressing a church group. He said:

"There are more thrills in religion than in baseball. What the Church needs to do is to hit some home runs. It needs to go to bat with a determination to win games! Even sacrifice hits won't do at this time. Knock the ball over the fence, clear the bases, and the Great Umpire of the game of games — the game of life itself — will chalk up the winning score for you!

"Religion isn't a drab, colorless something for the weak, the aged, and the sentimental. It's the great game of making a new world. Take religion in the spirit of eager sportsmanship; play the game fairly, but play it hard!"

THE TEN COMMANDMENTS
In Rhyme

I am the Lord thy God, saith He,
And thou shalt worship only Me;
Take not My holy Name in vain;
Nor dare the Sabbath-day profane;
Obey your parents, lass and lad;
Kill not, nor hate, it's just as bad;
In tho't, in word, in act be clean;
Steal not, for thou of God art seen;
Of no one say an unkind word;
Nor covet, always love the Lord.

— Lutheran Press Manual



A LETTER from home is always good for the morale, but did you ever stop to think that the folks at home are waiting to hear from you too? Plan to write someone back home today! (Staff Photo.)

Second Glance

● Two hundred million Russians cannot forever tolerate the "iron-clad" rule of a dictatorship controlled by only 3 per cent of their fellows, according to Adm. Alan G. Kirk, former U.S. Ambassador to Russia, who predicts that "in the foreseeable future," the Soviet Union will experience "an upsurge, a recrudescence of human faith in a higher power."

● Some 30,000 volumes and $7,000 to buy others were collected in the U.S. during a year-long "Books for Freedom" campaign on behalf of the Free University of Berlin. The old University of Berlin is in the Soviet sector, and what remains of its world-famed library after Nazi "book-burnings" is now in Communist hands.

● A total of 218 decorations for gallantry have been given to clergymen serving in Korea as chaplains. In two years of combat, 28 Army chaplains have been killed, wounded or missing in action. The decorations included Silver Stars and Purple Hearts, setting a new record for such awards in the chaplains corps.

● A one-day policy for $300,000 covered the Gutenberg Bible owned by the Library of Congress, Washington, when NBC used it on a TV show. Enroute to the studio, the Bible was escorted by motorcycle police-guards.

● The Archbishop of Canterbury believes "the world would be a happier place" if television had not been discovered. The Church of England primate says TV contributes to "the uneasiness of life today" and represents "a mass-produced form of education which is potentially one of the greatest dangers of the world."

● The House of Bishops of the Protestant Episcopal Church says that "Baptized communicant members of other Churches may now receive Holy Communion" in PE churches, for "a responsible ecumenical purpose." Episcopalians may receive Communion in non-PE services "in accordance with their own individual consciences."

● The Lutheran Student Association of America has adopted a record benevolence budget for next year of $41,000, largest program of its kind by any U.S. denominational student movement. *Lutheran Student Action* receipts will be allocated for Ecumenical Action, Action at Home, and International Action.

● Dr. Wilhelm Hahn, 43, youngest German Lutheran bishop, is studying practical theology, evangelism and stewardship here in the U.S., before returning to Germany in December, when he will be consecrated as Bishop of Oldenburg.

● St. John's Lutheran Church in Harrison, N. J., has installed a juke box at its entrance which plays hymns for local workers. An anonymous gift of a friend of the parish, the machine will play 20 selections without any coin insertions.

● A series of four postage stamps honoring Christian "Helpers of Mankind" will be issued by the West German Post Office. Included are Lutheran Pastor Theodor Fliedner, founder of the German Kaiserwerth deaconess center; Elisabeth Fry, English church welfare leader; Dr. Carl Sonnenschein, social-minded Roman Catholic theologian; and Dr. Henri Dunant, Swiss physician credited with founding the Red Cross.

● The Methodist Radio and Film Commission has announced plans to produce a motion picture on the life of John Wesley, founder of Methodism, at a cost of $144,000. The picture will be privately financed and produced in England by J. Arthur Rank productions.

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the Armed Forces under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, Chairman; Dr. R. E. Tulloss, Secretary; Dr. Martin Anderson; Dr. T. F. Gullixson; Dr. August Engelbrecht; Mr. S. F. Telleen; Dr. A. G. Weng. Editor: James A. Ryberg. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. Address all correspondence to A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.



CHAPLAIN (Lt.) Milton L. Nesvig, of Parkland, Wash., enters a helicopter to fly to Navy vessels in the Atlantic to conduct Divine Services. He is lowered to the deck of a ship from 40 feet up by means of a sling, sometimes a difficult task in heavy weather. Chaplain Nesvig is a pastor of the Evangelical Lutheran Church. (U.S. Navy Photograph.)

Former German Navy Vessel Becomes Church

A FORMER German navy vessel has been rebuilt and launched in Hamburg, Germany, as a church and youth club by the Lutheran congregation of riverboatmen. Dedication ceremonies were held in October.

The floating church was reconditioned at a cost of about 50,000 marks ($11,900), nearly half of which was contributed by Lutherans in other countries. Hamburg shipowners, shipbuilders, businessmen and sailors provided the balance.

Refugees from East Germany comprise the majority of the riverboatmen's congregation. It is estimated that some 80 per cent of the 6,000 boatmen plying small craft in and around Hamburg harbor are refugees, many of whom fled East Germany in their boats and now use them as living quarters.

The church will seat 140 worshippers. It has painted glass windows illustrative of East German areas and cities from which its congregation came.

Army Chapel Attendance Increases Over 50%

ATTENDANCE at religious service in U.S. Army chapels increased more than 50 per cent during the year ending June 30, 1952, according to a report by Secretary of the Army Frank Pace, Jr.

Total attendance at chapels in the U.S. during the 12-month period was 18,949,060 compared with 12,682,884, the year before, setting a new post-World War II record.

Figures include both service personnel and their dependents.

The Army now has a total of 1,400 chaplains compared with 1,200 in 1951, Mr. Pace said. Army chaplains reported 2,541,993 visits to the wounded in military hospitals, an increase of 250,000 over the previous 12-month period.

Luther Film Being Readied in Germany; Scheduled for U. S. Release Next Year

CAMERAS on location in Germany have begun grinding out the first scenes of a new dramatic motion picture being made on "The Life of Martin Luther" by a corporation formed specially by the Lutheran churches of America.

The Lutheran film group opened its production work in Rambach with prayer and scripture reading, and now is filming episodes from Luther's life like his journey to the Leipzig to debate with Eck and his abduction by knights of Duke Frederick.

Tentatively titled, "Martin Luther," the film is being made by Lutheran Church Productions, Inc., a company formed for the project by the National Lutheran Council and five Lutheran church bodies in America: American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church-Missouri Synod, and United Lutheran Church in America.

Photography is being done in Germany to record authentic scenes of where Luther lived and worked. Where such places have been destroyed by bombing or now lie behind the Iron Curtain dividing Germany, appropriate churches, castles, houses and streets have been selected elsewhere in West Germany.

Most of the Luther story episodes will be filmed in Maulbronn monastery, the town of Eberbach, and in cities like Rothenburg and Regensburg. Other scenes will be made in the AFIFA studios, Wiesbaden, where the Pope's chambers, Luther's room in Wartburg castle, and rooms in Luther's home have been reconstructed. Following a two-month filming schedule, it is expected that the film will be released in the U.S.A. early next year.

The man chosen to play Luther is the well-known English actor, Niall MacGinnis, who not only looks like the Reformer, but plays the role with great sensitivity and understanding. Melancthon and Carlstadt are also played by English actors, Guy Verney and Alastair Hunter. Spalatin is the French actor, Pierre Lefevre. Knights, nobles, monks, the Pope, various "bit" players and extras are Germans.

Costumes for players were brought to the Luther film project from salt mines in Kassel, where hundreds of robes, suits of armor, hats, gowns, spears and swords were saved from destruction during the war.

The Regensburg meeting hall, still preserved with banners and tapestry, will provide the setting for the Augsburg Confession, a Lutheran statement of faith forming the basis for the first official recognition of Protestantism.

Since no location could be found to match the hall in which the Diet of Worms was held, this room will be reconstructed in the Wiesbaden AFIFA studios.

Original Luther documents, imperial decrees and church records have been duplicated for use in the film story, or have been copied in English in the original 16th century format. Luther's pamphlet on the "Freedom of the Christian Man" will appear in English on the screen, but will look exactly like the original German document.

So realistically and accurately has everything been done that tourists who visit locations where the film is being made are taken by surprise. In a Rothenburg restaurant, an American school teacher was overheard commenting to another that she was "shocked" to find the town so "anti-Lutheran."

"On several walls and doors," she remarked to her friend, "someone has scrawled, 'Death to Luther, the Saxon Hus!'" A Luther film technician quickly explained that over 80 per cent of Rothenburg's inhabitants are Lutheran and that the wall markings were merely props for scenes in the new film on the Reformer!



MARTIN LUTHER LIFE ON FILM: A full-length dramatic portrayal of the life of Martin Luther is being filmed in Germany, under the sponsorship of Lutheran Church Productions, Inc., a non-profit corporation formed by six U.S. Lutheran bodies. In this scene from the picture, Martin Luther, played by Niall MacGinnis, a British actor, is being prepared for a "new take," as a technician checks lighting with a meter. (RNS Photo.)

Catechism Corner

LUTHER'S SMALL CATECHISM

PART II

THE APOSTLES' CREED

The First Article: Of Creation.

I believe in God the Father Almighty, maker of heaven and earth.

WHAT DOES THIS MEAN?

Answer: I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, my eyes and ears, and all my members, my reason and all the powers of my soul, together with food and raiment, home and family, and all my property; that He daily provides abundantly for all the needs of my life, protects me from all danger, and guards and keeps me from all evil; and that He does this purely out of fatherly and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true.

The Second Article: Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

WHAT DOES THIS MEAN?

Answer: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, bought and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even He is risen from the dead, and lives and reigns to all eternity. This is most certainly true.

The Third Article: Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

WHAT DOES THIS MEAN?

Answer: I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; in like manner as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers, and at the last day will raise up me and all the dead, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.



"You Are My Witnesses . . ."

SOLDIERS who hear American Forces Network radio programs in Europe are reminded that their conduct off-duty often is the only impression Europeans receive of what Americans are like.

Daily spot broadcasts say: "A country is known by its people — What people think of your country depends on you!"

This is good public relations, and is a technique used by many large business firms as well, but it is not a new idea.

The Christian Church has always taught this practice. Jesus said, "Let your lights so shine before men . . ." (Matt. 5:16)

With non-Christians surrounding us daily, keep in mind that the Christian Church is known by its members, and what others may think of Our Savior may depend entirely on you!

NOVEMBER, 1952

A Mighty FORTRESS

National Lutheran Council

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BUREAU OF SERVICE YC MILITARY PERSONNEL



RUTH MARIE DARNAUER, our Lutheran Girl of the Month for April—the month in which she was born, was nominated by her four brothers, three of whom are currently in the service.

They are Lt. Paul F. Darnauer, social worker at the Army hospital, Fort Sill, Okla.; Ens. David E. Darnauer, USNR, a pilot; and James H. Darnauer, a cadet at the Air Force Academy in Colorado. An older brother, missionary Lyle R. Darnauer was an ensign in the Navy Air Corps, as a pilot in World War II, before going to India as a missionary for the ALC.

Ruth is currently a senior student nurse, at the Allen Memorial Lutheran School of Nursing, Waterloo, Iowa. She expects to graduate August 28.

She attended Wartburg College, Waverly, Iowa, for one year before entering the nursing school in 1955.

Ruth has been a Sunday School officer and teacher as well as an officer of the Luther League and choir member of St. John's Lutheran Church, Cushing, Iowa. Her father, the Rev. Fred F. Darnauer, is pastor of the church

LUTHERANS HELPING THE WORLD'S NEEDY PEOPLE

LUTHERAN WORLD ACTION, the annual financial appeal of the National Lutheran Council, raised $3,601,541 in 1958, bringing the grand total of contributions to the 20-year-old appeal to $53,388,993.

Most of the funds have been used for interchurch aid, relief work and such programs inside the United States as the NLC services to military personnel.

In addition to Lutheran World Action funds, food, clothing, medicines and other relief goods valued at over $95,000,000 have been shipped to the areas of need overseas by Lutheran World Relief, the Council's material aid arm since 1946.

For 1959 the Lutheran World Action goal is $3,900,000.

A MIGHTY FORTRESS

VOL. VIII | New York, N. Y., April, 1959 | No. 12

THE LUTHERAN MINISTRY TO YOU

LUTHERANS SPEND MORE for their ministry to military personnel than any other denomination, according to statistics revealed at the National Lutheran Council's 41st annual meeting at Milwaukee, Wisconsin.

From Lutheran World Action, the annual fund appeal of the NLC, and other sources, Lutherans contribute a whopping $750,000 to such services. The Presbyterian Church in the U.S.A., second among the churches in funds devoted to the services, spends no more than $284,680 per year.

Chaplain E. O. Midboe, head of the NLC Bureau of Service to Military Personnel, warned that "until the day comes when the Communist world lays down its arms and ceases its planned maneuver of keeping the western allies off balance by successive 'brink-of-war' aggravations, first on one flank and then on the other, and concurrently strives methodically by peaceful means to win the hearts of men, the Church dare not relax her efforts in this crucial battleground."

The Armed Forces, said Chaplain Midboe, currently have 854 Lutheran chaplains of whom 302 are on active duty. Yet this leaves nearly 2,000 bases without a Lutheran chaplain. Therefore, the Bureau is currently trying to blanket the United States with a network of contact pastors serving congregations adjacent to military installations and willing to serve the military as well. At present, there are 210 such contact pastors and the number is growing.

The Council also heard Dr. Carl F. Yaeger, associate secretary of the joint NLC-Missouri Synod Lutheran Service Commission, emphasize the growing need for off-station military as more and more soldiers and dependents become "global transients" while forces are deployed according to atomic strategy.

The attendance of five Lutheran Service Centers abroad (in Germany, Japan, the Philippines and Okinawa) reached an all-time high of 64,192 in 1958. All told, Dr. Yaeger reported, there are over 200,000 Lutheran military personnel and dependents overseas requiring and deserving a Lutheran Ministry.



BLESSED BY THE LORD be His Land . . . (De. 33:13 RSV) RNS Photo

Second Glance

Lutherans are now serving as governors in seven of the nation's 49 states, according to a survey made by the Lutheran Brotherhood Bond. The survey also found four Lutherans among the 98 members of the United States Senate.

Tribute to the four chaplains who went down with the USS Dorchester in 1943 after giving up their life belts to servicemen was paid at the 41st annual meeting of the National Lutheran Council. An honor guard, two uniformed military chaplains and NLC officials participated in a special service during the sessions of the Council.

Baptized membership of the United Lutheran Church in America, the nation's largest Lutheran body, rose 2.52 per cent to a total of 2,395,611 last year.

The cornerstone for a new Lutheran World Federation hospital was laid at Fanling, Hong Kong. The 50-bed unit will be the largest of four medical centers maintained in the crown colony by the LWF, chiefly to serve refugees from Red China.

Courses on religion in colleges and universities have achieved "respectability" and are being introduced on an increasing number of campuses, according to the Rev. A. Henry Hetland, head of the National Lutheran Council's Division of College and University Work.

Calling for a Lutheran ministry to all the people, the Rev. Conrad M. Thompson, evangelism director of the ELC, chided Lutheran church members for being more concerned with "continuity of national background and one race." He claimed that "most of us find it difficult to think there is any bluer blood than Scandinavian or German."

Dr. Norman A. Menter, first vice president of the American Lutheran Church and president of its Michigan District, was elected president of the National Lutheran Council. Dr. Raymond M. Olson, stewardship director of the Evangelical Lutheran Church, was elected vice president. For the first time a layman was elected secretary of the Council. He is Mr. Harold Le Vander of St. Paul, Minn., a member of the Augustana Lutheran Church.

The executive secretary of the Lutheran World Federation reacted favorably but cautiously to the announcement by Pope John XXIII that he will call an Ecumenical Council aimed at seeking unity between the Roman Catholics and other Christians throughout the world. " We will welcome the announcement if there is a genuine interest in making a mutually effective search for deeper and greater Christian unity," said Dr. Carl E. Lund-Quist.



PASTOR IN CONGRESS WITH DISTINGUISHED PREDECESSOR: Rep. Walter H. Moeller (D.-O.), a Lutheran minister who has taken his seat in the new 86th Congress, poses here with the statue of Frederick Augustus Conrad Muhlenberg, Pennsylvania Lutheran pastor and patriot who was a member of the House, 1789-97, and Speaker of the first and third sessions. Pastor Moeller, first Missouri Synod clergyman ever elected to Congress, won in a political upset in a southeastern Ohio district that had not sent a Democrat to Congress since the Civil War.

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"THE SOLDIER AND CHRIST" adorns army chapel. Chaplain (Capt.) Seth A. Wood (Methodist), 1st Battle Group, 23rd infantry, U. S. Army, prepares for Sunday church services in the Engineer Chapel of the 562nd Engineer Company at Fort Richardson, Alaska. The chapel, a quonset hut, houses the only duplicate of the painting "The Soldier and Christ" done by an Italian artist, Ortavio Delphin, in 1946, during the U. S. Army's occupation of Trieste, Italy. The original painting belongs to another chaplain formerly stationed at Fort Richardson with a now inactivated unit.

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BAD EXAMPLE RETARDS CHRISTIANITY

CHURCH MEMBERS who set less than a Christian example are retarding Christianity itself and giving it a "bad reputation," a Lutheran public relations executive warned.

"Wherever congregations or individuals who are known to be Lutherans support ideas which help to perpetuate racial segregation, Lutheran public relations suffers because the truth suffers," said the Rev. Philip A. Johnson, head of the NLC's Division of Public Relations.

"When Lutheran men send their wives and children to church to do their praying for them, they are not only promoting bad public relations, but they are diminishing the strength and influence of their Church.

"When people who are known to be Lutherans set a less than Christian example in the place where they work—in their standards of honesty, decency of speech, and application to their work—they are causing damage to the Church which no army of public relations experts could repair," he said.

LUTHERAN COLLEGE INTEGRATION CITED

LUTHERAN COLLEGES AND SEMINARIES in the U. S. and Canada reflect "a wholesome and agreeable atmosphere" in race relations, according to results of a survey done by the National Lutheran Council.

Nearly 500 students of ten cultures or races other than white have spent 1,526 academic years in Lutheran colleges and seminaries since 1950.

Questionnaires were sent to 64 Lutheran colleges and seminaries, of which 60 replied.

Fifty-six schools reported they practiced no racial or cultural discrimination in accepting applicants. One college said it discriminated against Negroes, and another that such matters were left to the discretion of the admissions committee.

Nine schools said they had officially adopted policies against discrimination, while 49 said their practices were based on common acceptance. None of the schools are prohibited by state laws from becoming integrated.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, Mr. Herbert Engelbrecht, Dr. A. J. Bjork, Dr. Armas Holmio, the Rev. Robert E. Lee.
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Portsmouth; Navy Base; Rev. Neil R. Cline, NLC, First, Washington & King St.
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Roanoke; Radar Station; Rev. J. E. Stockman, NLC, St. Mark's, Franklin Rd. & Highland Ave., S.W.
Virginia Beach; Fort Story; Rev. John D. Keister, NLC, Good Shepherd, 18th & Atlantic Ave.
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Williams Bay; Williams Bay AF Station; Rev. R. D. Gildseth, NLC, Williams Bay.

WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.
National Lutheran Council—Bureau of Service to Military Personnel

Uncle Abe said

MEET ME IN HEAVEN

By Chaplain Bernt C. Opsal, USNR

IN OUR HOME during my childhood days "Uncle Abe" lived with us. He was always an interesting man and was one of the first ones in the neighborhood to have a crystal set. Putting on the earphones we could hear people talking in a city twenty miles away. This was indeed remarkable in those days.

However, "Uncle Abe," although he had respect for religion, was not a Christian. He attended church occasionally but was not committed to Christ and His cause. One day he became ill and the doctors advised that he stay in someone else's home because of the nature of his illness which was undetermined and there was a question as to whether or not it was contagious.

"Uncle Abe" had learned the Catechism in boyhood days and memorized the Bible history. During his illness the Holy Spirit worked thru the Word of God in his mind, convicting him of his sin and convincing him of Christ's righteousness.

Three weeks before he died he accepted Jesus Christ as his personal Savior and Lord. He called his cronies to his bedside and pleaded with them that they should not make the mistake he had made of waiting until the end of his life to become a Christian. He told them that he was going into eternity empty handed. They had the opportunity to accept Christ and in gratitude to God for His salvation they could work and bring others along with them.

During these three weeks he constantly talked about heaven and told his friends that he would be waiting for them. Like Paul he said, "My desire is to depart and be with Christ, for that is far better." (Phil. 1:23).

At this very time his daughter, our cousin, was coming from Norway by ship. As the ship docked at the pier I will never forget that arrival of our cousin as her sisters explained to her that while she was en route her father had died, but had said, "Meet me in heaven." On his tombstone there was a hand pointing up and above this the inscription, "Meet me in heaven."

As Jesus Christ revealed Himself to His disciples after His resurrection, He assured them He was going home to be with the Father and to prepare a place for them. He would also send the Comforter, the Holy Spirit, to empower them to live for Him despite persecutions and trials.

Jesus stated in John 14, " 'Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going.' Thomas said to him, 'Lord, we do not know where you are going; how can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.' " (John 14:1-6).



'BRIMSTONE' CITY PRODUCES POTASH TODAY. This signpost at Sodom, Israel, tells in Hebrew and English the story of the biblical city's destruction by brimstone and fire (Gen. 19:23-25). Lowest point of habitation in the world, 1,286 feet below sea level, Sodom today is the center of Israel's potash production

RNS Photo

Do you have this assurance that someday you will meet loved ones in heaven? How wonderful it will be to meet Christ and the saints of God who have marched across the pages of the Old and the New Testaments and across the pages of history of the Christian church down through the years.

Trust in the promises of His Word. They will stand us in good stead both in life and in death.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

APRIL

1	John 21:1-14	16	1 Samuel .. 14:16-35
2	John 21:15-25	17	1 Samuel .. 14:36-52
3	1 Corinthians 15:1-28	18	1 Samuel 15:1-16
4	Revelation 1:1-20	19	1 Samuel .. 15:17-35
5	1 Samuel .. 3:19-21, 7:1-17	20	Revelation 5:1-14
6	Revelation 2:1-17	21	Revelation 6:1-17
7	Revelation .. 2:18-3:6	22	1 Samuel 16:1-23
8	1 Samuel 8:1-22	23	1 Samuel 17:1-23
9	1 Samuel 9:1-14	24	1 Samuel .. 17:24-40
10	1 Samuel 9:15-27	25	1 Samuel .. 17:41-58
11	1 Samuel 10:1-13	26	1 Samuel 18:1-16
12	1 Samuel .. 10:14-27	27	Revelation 7:1-17
13	Revelation 3:7-22	28	Revelation 8:1-13
14	Revelation 4:1-11	29	Revelation 9:1-21
15	1 Samuel 14:1-15	30	Revelation .. 10:1-11

GERMAN REDS DEVELOP "COUNTER CHURCH"

COMMUNIST AUTHORITIES in Stalinstadt, Soviet Zone, have issued regulations setting forth the principles to be followed and the methods adopted in promoting Red rites as substitutes for Christian ceremonies.

Church sources here said the regulations reveal for the first time in detail the East German regime's plans to develop the Communist ideology into an atheistic "counter Church."

Apparently designed as a model for all other Soviet Zone districts, the regulations were approved by the Stalinstadt City Council after it voted to assign a special official to be in charge of promoting and organizing the Red rites. The rites include "name giving ceremonies," "Socialist weddings" and "Socialist funerals."

The Stalinstadt regulations denounced Church baptisms, weddings and funerals as "acts designed by the exploiters' class." They said that these "biological processes have assumed great social importance and must, therefore, be celebrated in a dignified form as solemn events of the growing socialist society."

The vow to be taken by participants in "socialist weddings" was prescribed in the regulations as follows:

"Feeling responsible to all working people, to ourselves and to one another, we pledge in mutual love to shape our marriage, concluded here and today, as a union concluded for the whole of life. We vow to augment with joint active strength the socialist achievements and the power of the workers and peasants.

"We vow to each other attentive respect, care, and sacrificial aid in distress, mutual promotion of our professional and cultural development, unity in decisions and insoluble faithfulness."

Sharing Your Experience

SOLDIER UNCLE IN GERMANY

By Pfc. Roger Ose

WHEN I WAS A LITTLE BOY I admired the older boys from our church who were home on furlough wearing their military uniforms. I hoped that someday I might wear one.

After graduating from Augsburg College, Minneapolis, Minn., I attended the Lutheran Bible Institute, Seattle, Wash., for a winter, but then volunteered for the U. S. Army two-year draft. Within a few days I was on active duty in Texas.

For seven months I was an M-48 tank gunner, then a sign painter, and finally our company clerk. A year ago our chaplain needed an assistant, I was chosen, and I have been with him since then, and the part of my work here in Southern Germany that I enjoy most is working with children.

I help with the Sunday School opening worship by leading singing. We have 120 to 160 attending regularly. Sunday evenings I'm in charge of our Children's Service. Last Sunday night there were 63 boys and girls. I didn't have enough chairs so some sat on the floor. We sing songs and hymns and I tell Bible stories or show Bible films.

There are 85 children in the Lutheran orphanage near our post. We soldiers help purchase shoes, clothes, food, toys, and necessary things for the home. Thanksgiving Day we invited 70 of them to be our guests for dinner in the mess hall. They enjoyed being with their "Soldier Uncles," and they hugged us when it was time to say "Good-by." It all seems as if God answered a prayer.



An orphan girl enjoying Thanksgiving dinner.
Photo by Chaplain Charles A. Phipps

Pfc. Roger Ose will be the recipient of the April $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

PLANS MADE FOR CLOSER LUTHERAN COOPERATION

FORTY YEARS of Lutheran cooperation were reviewed at the 41st annual meeting of the National Lutheran Council in Milwaukee, Wisconsin, and plans were discussed for further strengthening of ties between the various Lutheran church bodies in America.

A special committee will study the future of the National Lutheran Council in view of the fact that seven of the eight participating church bodies are currently involved in merger negotiations, expected to lead to the establishment of two new major church bodies in this country.

The Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church have definitely agreed to merge in 1960 into one 2,120,000-member church body which will be known as The American Lutheran Church.

Negotiations between the United Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the American Evangelical Lutheran Church may lead to the establishment of a 3,000,000-member church body as early as 1961.

Hopes that the 2,200,000-member Missouri Synod might join the bodies cooperating in the Council suffered a temporary setback when the Councillors meeting in Milwaukee received notice that the Missouri Synod was not ready to take part in discussion of such a cooperation.

April, 1959

A MIGHTY FORTRESS

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KARIN PEARSON, our Lutheran Girl of the Month for March, is a member of Emanuel Evangelical Lutheran Church in Manchester, Connecticut, and a senior in the local high school.

She comes from a talented family and her father is Director of Music at the Manchester High School and Minister of Music at the church. Karin is an officer in the Hi-League, a member of the Chapel Choir and a Sunday School teacher.

In her school activities she is president of the Girl's Leaders Group, a member of the Student Council, the Acapella Choir, the Round Table Singers, the All State Chorus, Senior Girls Club, and active in intramural sports. She was nominated by her pastor, the Rev. C. Henry Anderson.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

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IT DOES MATTER WHAT YOU DO

By the Rev. Howard A. Kuhnle

"IT DOESN'T MATTER WHAT I DO!"

How many times have you heard this said—indifferently, scornfully, hopelessly, carelessly—both in and out of church.

But it just is not true! Yes, underline that, *it is not true.* Here are a few examples to show that it is not true.

Probably Edison has affected our lives in modern times from a material standpoint more than any other one person. His early inventions, which were also the most fundamental ones, were accomplished by him alone. While, in later years, his work was done in well-equipped laboratories and by a large staff of scientists, we should never forget the influence of the *one* man—Edison.

The figure of Lincoln grows through the years. He did not say, "It does not matter what I do," but he did say, "With malice toward none, with charity for all . . ."

Mother's Day is the idea of one person—Miss Annie Jarvis. She wanted to honor mothers, but the plan did not spread very fast at first. She kept at it, but even though Mother's Day is celebrated universally now, not many persons know of the persistence of Miss Jarvis in spreading the idea.

It mattered a great deal what Martin Luther did, because even in his lifetime his influence spread throughout the Christian world. We can scarcely imagine his saying, "It doesn't matter what I do!"

Here are also negative influences as well as the positive influences cited.

"I'm not going to church today!" That's a common enough phrase, but said by even the most obscure person, it may influence your family and friends, too, not to participate in divine worship.

"Who cares!"—this phrase said thoughtlessly may cause someone else to take the same indifferent attitude instead of an attitude of cooperation.

And the last example is that of the Master, who did not say, "It doesn't matter," but "I must be about my Father's business," and "I must work the works of Him that sent me, while it is day."

CHINESE PUPILS TAUGHT RED LEADER IS 'SUPREME GOD'

A SONG hailing Mao Tse-tung, head of the Chinese Communist Party, as the "Supreme God" and lauding his "virtues and power" is being taught in China's schools, the Peiping Radio announced.

It said the song's lyrics are: "No supreme God is in heaven; no dragon God under the earth. I am the supreme God, and the dragon God. Tell the mountains and the cliffs to make way, for I am coming."

The station also disclosed that at a literary congress, organized by the Chinese ministry of cultural affairs, local authorities were "fiercely" criticized for "allowing the propagation of religious superstitions" in their areas.

Urgent measures are being taken, the broadcast said, to stop this propaganda "which has been allowed to permeate surreptitiously various new government publications."



SINGING HIS GLORY ON EASTER MORNING: "You are blessed because the spirit of glory and of God rests upon you." (I Pet. 4:14 RSV). RNS Photo

Second Glance

The Veterans Administration disclosed that 35,827 veterans of World War II and 12,392 veterans of the Korean War have undertaken training under the GI Bill of Rights to become clergymen. The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions.

Six hundred and forty-two new congregations have been organized by the United Lutheran Church in America since 1945. The ULCA's Board of American Missions plans to organize 70 new congregations in the U.S., Canada and Alaska during 1959.

Dr. Svend Frederiksen, research associate in the Arctic Institute of the Catholic University of America, received a $1,500 grant from the Washington Evening Star to complete his proposed 500-page study on "Primitive Eskimo Beliefs." Dr. Frederiksen, a native of Greenland, and a Lutheran, has warned that the advance of civilization will soon destroy the last remaining primitive aspects of Eskimo culture and that time is running short for scholars to study the history and folklore of these hardy people.

The 150th anniversary of the establishment of the first Lutheran consistory, by official decree of Napoleon Bonaparte, is being celebrated this year by the 15,000-member Lutheran Church of Paris.

Communist customs officials in Leipzig, Soviet Zone, confiscated copies of an Evangelical calendar from Christmas parcels sent by West Germans to East Germany, claiming that the importation of "filthy, trashy and anti-democratic literature into the East German Republic is prohibited."

Another "university of atheism" has been opened in the Soviet Union to augment the continuing government-sponsored campaign against religion. The new establishment is in Leningrad.

Most of the 250 Lutheran churches of the Twin Cities area in Minnesota will take part in an evangelism mission next fall. Some 400 pastors and lay leaders representing congregations of the National Lutheran Council and the Lutheran Synodical Conference of North America made plans for the missions at a meeting here. The mission was described as "the largest cooperative endeavor among Lutherans in the Midwest."

A. E. Doerring, a stewardship counselor of the Evangelical Lutheran Church, has been named executive director of the men's auxiliary of three Lutheran Churches which will unite next year. The new unit will be formed by the merger of the brotherhoods of the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church. It will be known as "The Brotherhood of The American Lutheran Church" and will have a membership of nearly 500,000.



IN A RECENT GAME at Augustana College, Rock Island, Ill., a soccer team, composed of ten foreign students and an American faculty member as goal keeper, licked the "American All-Stars" of the college 3 to 1. The contest was staged to introduce soccer to an American audience, and to bring the foreign students into closer contact with their American fellows. The result, as well as the composition of the "United Nations" team showed clearly that outside America soccer is the most popular, best understood sport. Playing against the Americans were students from Korea, West Germany, East Africa, Hong Kong, Malaya, Sweden and Egypt. All but one of the male foreign students enrolled at Augustana took part—as the picture shows, some playing barefoot.

NEWPORT NAVAL BASE WILL HAVE LUTHERAN SERVICE CENTER

FIRST LUTHERAN CHURCH OF NEWPORT, R. I., will join with the Lutheran Service Commission in providing a Service Center for sailors at the Newport Naval Base.

The program will begin when the initial phase of a building project is completed sometime in the summer of 1959.

A survey conducted a year ago by the National Lutheran Council's Division of American Missions, showed that there were some 1,200 Lutherans in the Newport area. The majority of these were military personnel and their families.

The local congregation, sensing the great opportunity to expand its ministry, began a study of a possible program with cooperation of the Augustana Lutheran Church's Board of American Missions.

A two-acre lot in Newport was purchased for the congregation's new church, close to the Naval Base. The basement of the new church will be used as the Service Center.

According to the Rev. Wm. Marwede, Eastern Area Director of the LSC, homelike surroundings would be the goal in equipping the center.

Since Navy personnel in the area are not allowed to keep civilian clothes on base, he went on, lockers will be installed for the sailors' convenience.

LUTHERAN PASTOR DIRECTS SERVICE LOUNGE IN HONG KONG

THE REV. GLENN W. KRANZOW, former missionary of the United Lutheran Church in America, has been appointed director of the U. S. Servicemen's Lounge in Hong Kong.

The Hong Kong facility is under the general direction of the Joint Committee for Work Among American Servicemen, a group representing the American community in Hong Kong and Protestant churches interested in their people in the Far East.

Since this program began in 1953, the Lutheran Service Commission has maintained consultative relationships and has assisted financially with occasional contributions. However, this is the first time that it has assigned a staff member to work in the British Crown colony.

As director of the U. S. Servicemen's Lounge, Mr. Kranzow will serve as an LSC service pastor and will concentrate his work with Naval personnel when they dock at Fenwick Pier. The lounge is located on the second floor of the Missions to Seamen building directly across the street from the pier.

Mr. Kranzow, one of six Lutheran service pastors located overseas, served as interim service pastor of the Tachikawa, Japan, Lutheran service center from May to September of 1958. Prior to that he served as a missionary in Hong Kong for the United Lutheran Church in America.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, Mr. Herbert Engelbrecht, Dr. A. J. Bjork, Dr. Armas Holmio, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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Othello; NLC, Pilgrim, Seventh Ave. & Elm St.
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PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave. Zambales, Rev. R. P. Canis.
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NLC—National Lutheran Council affiliated Churches.

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These chaplains invite contacts by military personnel and home church pastors on behalf of their service people. Parent church bodies are indicated as follows: (ALC) American Lutheran Church, (Aug) Augustana Evangelical Lutheran Church, (AELC) American Evangelical Lutheran Church, (ELC) Evangelical Lutheran Church, (LFC) Lutheran Free Church, (Suomi) Suomi Synod, (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

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Supplement to "A Mighty Fortress," March 1959

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WASHINGTON: Auburn; Auburn General Depot; Rev. Carlton L. Berg, NLC, Messiah Ev., 418 Third St., N.E.
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Everett; Paine AFB; Rev. Herbert Ringe, NLC, Central, Everett and Rockefeller Ave.

pages of the FORTRESS. A revised listing will appear with each issue.
National Lutheran Council—Bureau of Service to Military Personnel

Bishop Berggrav Dies:

SYMBOL OF FREE CHRISTIANITY

BISHOP EIVIND BERGGRAV, former Primate of the Lutheran Church of Norway, died at the age of 74.

A former president of the World Council of Churches and an active figure in the Lutheran World Federation, Bishop Berggrav was recognized as one of the world's authorities on the subject of Church-State relations.

As spiritual leader of the resistance movement to the German occupation of Norway during World War II, he also became known as "a symbol of free Christianity in the world."

In the winter of 1941, two years after the Nazis had occupied Norway, Bishop Berggrav was summoned to the royal palace to face Minister President Vidkun Quisling who charged him, among other things, with having refused to endorse attempts to recruit Norwegians to fight with the Germans against Russia. One word led to another. Finally the Minister President bellowed: "You triple traitor! You deserve to have your head chopped off."

"Well," came the bishop's answer, "here I am."

Little surprise was felt when Bishop Berggrav was forced to resign from the Oslo See in February, 1942, and two months later was arrested and interned in the Bretvedt concentration camp near Oslo. Later he was released from the camp—reputedly on Adolf Hitler's orders—and confined instead in a summer cottage at Asker guarded by 20 men and surrounded by barbed wire. No one was permitted to see him, except his servants and nearest relatives. He was confined to an area of 500 square yards around the cottage.

During his three years imprisonment, Dr. Berggrav managed to win the sympathy and friendship of his guards, with what proved to be useful results.

Once a week, he put on a pair of spectacles and a false black beard, went unmolested past his guards, and motorcycled to a place where the underground Church was holding meetings. This was a stone's throw from Gestapo headquarters. There, through a coded information system which covered the entire country, the bishop directed the activities of the Church after the great majority of the Church's more than 800 state-supported pastors had resigned at one stroke to set their Church free.

Bishop Berggrav remained a Nazi prisoner until the night of April 17, 1945, when members of the Home Front liberated him. With Norway free again, he resumed his post as Primate. His first official action was to suspend all pastors who had deserted the Church during its period of trial. Only about 50 were affected by the decree.

Following his resignation as Bishop of Oslo and Primate of the State Church, he took his formal farewell at services at the Oslo Cathedral.



Bishop Eivind Berggrav

Subsequently a delegation of civic and ecclesiastical leaders presented him with a handsomely decorated special edition of the "Ground of the Church," a statement of the Norwegian Church drawn up by the bishop himself. In it he had announced the determination of Norwegian Lutherans during the war not to surrender their spiritual rights to the Nazi occupiers.

However, he never limited his opposition to the Nazi brand of totalitarianism.

In an interview two years ago, Dr. Berggrav called for a halt to the growing contacts between western churches and the Russian Orthodox Church, charging that the Russian Church "subordinates itself to a godless State." He contended that western churchmen who participate in official visits to the Russian Church and join in its worship services "place themselves on the verge of treachery to Christian justice and faith."

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

MARCH

1	Matthew	21:33-46	17	John	13:1-20
2	Mark	6:14-29	18	John	13:21-38
3	Matthew	14:13-36	19	John	15:18-27
4	Matthew	15:1-20	20	John	16:1-15
5	Mathew	15:21-39	21	Luke	23:18-49
6	Mark	8:11-9:1	22	Luke	19:28-44
7	Mark	9:30-50	23	John	18:1-14
8	Mark	14:12-42	24	John	18:15-27
9	Luke	10:1-24	25	John	18:28-40
10	John	11:1-16	26	John	19:1-16
11	John	11:17-37	27	John	19:17-30
12	John	11:38-54	28	John	19:31-42
13	John	11:55-12:11	29	Luke	24:13-43
14	John	12:12-26	30	John	20:1-18
15	Mark	14:53-15:15	31	John	20:19-31
16	John	12:27-50			

CANADIAN DESTROYER, HQ SWAP BIBLE MESSAGES

A DAMAGED AND LEAKING Royal Canadian Navy destroyer, limping home, and the navy's Atlantic command headquarters swapped "Bible messages" while the ship was still 250 miles at sea being pounded by a storm.

The Huron, with a skeleton crew of 150 officers and men aboard, was on her way home from exercises in the Mediterranean with the French fleet, when she began shipping water.

"Isaiah 30, Verse 20—Philippians 2, Verse 12," flashed Atlantic command to the stricken ship, while aircraft and other vessels raced to her aid.

The two texts read:

"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:"

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

The Huron radioed: Job 4—Verse 4.

This text reads: "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees."

ARE BRIDEGROOMS MORE NERVOUS THAN BRIDES?

THE BRIDEGROOM IS ALWAYS more nervous than the bride. Take it from James Platt Berkeley, who recently retired as verger of Washington Cathedral (Episcopal) after more than 35 years service as the master of ceremonies for all religious rites.

Mr. Berkeley, who had the duty at weddings of making certain that both the bride and groom were ready, said that more often than not it was the bridegroom whose hands were trembling and knees knocking and who required a few words of counsel before the signal was given for the ceremony to start.

Although brides were often late, to the dismay of guests and officiating clergy, bridegrooms were more at fault in this department, too, Mr. Berkeley added.

The worst delay which he ever experienced occurred when a handsome Marine officer was taking the daughter of a prominent government official as bride. He slipped in the mud down at Quantico (Va.) Barrack and it took an hour to get his dress uniform trousers cleaned and pressed. It was his only dress uniform.

Sharing Your Experience

RED LIGHT MEANS GO!

By an A/3C who calls himself Sauce

MY STORY BEGINS at a certain training base where a certain cadet trainee and his instructor took off for a few hours flying which the trainee needed to obtain enough hours in the air before making his first solo flight.

The instructor, who had very much confidence in the trainee, went to the rear of the plane to take a short snooze.

When the trainee had completed the hours which he was to fly and had just landed and gotten out of the plane, the instructor woke up, saw the red light at the control panel, which means the motor has conked out or has just been shut off, thought very fast, bailed out of the plane on the runway, and broke his collar bone.

"Sauce"

"Sauce" will be the recipient of the March $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

P. S.

SP-4 BILLY M. WALTON, *whose report, "A Helping Hand in Korea," appeared in the November 1958 Sharing Your Experience column, has notified us that he received his check for 10 dollars at Seoul, Korea, and contributed it to the Korean's Orphan's Fund.*

TRAVELS 60,000 MILES IN UNSUCCESSFUL BIBLE SEARCH

AN UNSUCCESSFUL SEARCH for two lost Gutenberg Bibles took a Chicago clergyman on a 60,000-mile jaunt through Europe.

The Rev. Don Cleveland Norman, religion editor of the American Peoples Encyclopedia, says he believes the two missing copies are secreted somewhere in Russia.

Both Bibles are among 47 Gutenbergs known to exist. Of these 35 are printed on paper and 12 on vellum. Gutenberg's press at Mainz, Germany, turned out between 180 and 300 Bibles before Aug. 15, 1456.

They are believed to have been the first books printed from metal movable type.

Mr. Norman personally examined 44 of the 47 Gutenbergs. Besides the two missing volumes, he was unable to see one held by the Bank of Montreal in its vaults in Ottawa, Canada, where it awaits the outcome of a dispute over its ownership between Free Poles and Poles of Communist Poland.

Of the other Gutenbergs, 14 are in the U.S., nine in Germany, eight in Great Britain, four in France, two in Spain, two in Italy, and one each in Portugal, Switzerland, Austria, Denmark and Belgium.



CHOSEN ROSE QUEEN for the annual Tournament of Roses in Pasadena, Calif., was Pamela Prather, a Sunday School teacher in the San Marino Community Church. A student at Pasadena City College, she is shown reading to her pupils from the American Bible Society's Illustrated New Testament. RNS Photo

March, 1959

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran

GIRL OF THE MONTH

MARY ELLEN EVANS, our Lutheran Girl of the Month for February, was nominated by the staff of Saint John's Lutheran Church, Madison, Wisconsin.

Mary is a senior at East High in Madison. She is president of Saint John's Luther League, teaches Sunday School, sings in the Chancel Choir, and serves as pianist for the Sunday School.

In school she was Junior Prom queen, sings in the Triple Trio, plays clarinet in the school band, has been a member of the student council. She belongs to the Girls Club, the Y-Teens, and the Ensemble Club.

Her high school work is in the direction of business education. Her college plans are still somewhat indefinite.

Mary is an excellent leader and a devoted Christian, according to her pastor, the Rev. A. C. Schumacher.

LUTHERAN MISSION TO AID 'LAUGHING SICKNESS' VICTIMS

LAUGHING SICKNESS is no laughing matter for natives of the Tarabo-Okapa area of New Guinea—nor for the Lutheran Mission on this tropical Pacific island.

A newly-discovered fatal malady for which medical science has not yet found a cure, the apparently hereditary disease has been spreading among aborigines in the Mission's Tarabo field.

Victims of the disease die after six to eight months of general deterioration of health, including loss of control of bodily movements.

At the request of the New Guinea government, a special Lutheran Mission medical center will be established in the area.

A MIGHTY FORTRESS

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SPACE PROBLEMS OFFER CHURCH NEW CHALLENGE

PROBLEMS OF SPACE and the practical application of theology to them should be one of the major concerns in the Church today, a Lutheran chaplain told the 2nd International Symposium on the Physics and Medicine of the Atmosphere and Space held in San Antonio, Texas.

Pointing out that the Church must be prepared to go along with the scientists as they unveil new knowledge about the universe, Air Force Major Voight M. Sink reported that the scientists who are involved in space projection are gravely concerned with the kind of faith individuals will have who will be isolated in vehicles which leave our planet.

The veteran chaplain, a pastor of the United Lutheran Church in America, said that scientists are deeply interested in how the Christian Church will meet this challenge.

Chaplain Sink was the first religious representative to be invited to a worldwide meeting of scientists and physicians working in the space field. Over 700 medical doctors and scientists participated.

In his position as a guest-observer, Major Sink said that "it became evident as the symposium progressed that our Church must come to grips with the problem of thinking in terms of a practical theological application for the people who will find themselves in this new environment.

"In fact many of the participants told me," he continued, "that the presence of a clergyman and the offering of a prayer to begin the meeting started the scientists thinking about religious implications in the space age.

"When one thinks about our faith in this new era," he went on, "the universal or geographic outlook in the Gospel itself is brought into a new and infinite perspective.

"This provides a unique evangelistic challenge for our church to provide the theological basis for a proper understanding of the whole of God's creation.

"Actually we must ask ourselves now whether we as church people are going to keep abreast in this whole new area of applying the Christian gospel," the Air Force chaplain concluded.

Major Sink, also took part in the Lutheran Chaplain Convocation in Dallas and brought these searching questions to the thirty-one chaplains in attendance.



FOUR CHAPLAINS DAY is observed on February 3, to commemorate the day in 1943 when four Army chaplains gave their life belts to other servicemen to go down in the North Atlantic with the torpedoed transport ship Dorchester. Shown in the painting by Dudley Summers are Protestant chaplain George Fox of Gilman, Vt.; Protestant chaplain Clark Poling of Schenectady, N.Y.; Roman Catholic chaplain John P. Washington of Newark, N. J., and Rabbi Alexander Goode of York, Pa.

Second Glance

A 65-foot-high stained glass window donated by United States soldiers was unveiled in the Protestant Cathedral in Ulm, Germany. It replaced one destroyed during the war. The necessary $5,000 was raised by troops of the U. S. Army's 47th Infantry Division which left Germany two years ago and is now stationed at Fort Carson, Colo.

A new $15,000,000 Lutheran university at Thousand Oaks, Calif., will be named "Ventura University" after the county in which it will be situated. While the entire campus will not be completed for 15 years, the first section, to cost $4,000,000, will be opened in 1961 or 1962.

Organization of 70 new congregations in the U. S., Canada and Alaska during 1959 is planned by the Board of American Missions of the United Lutheran Church in America.

The first volume of a new publication called Atheistic Literature has appeared in Communist Czechoslovakia, the Prague Radio reported. It said further issues will be published "in great numbers" for distribution to factories, schools and libraries.

Polish girls, according to the Moscow Radio, have been writing to Moscow for advice on how to reorganize their backward "priest-ridden" villages, and complained of the "religious complexes" of their local communities. Moscow's reply: Follow the advice given by the Polish Communist youth organizations.

Dr. Lajos Ordass, who was ousted by Communist authorities last June from his post of Bishop of the Southern District of the Hungarian Lutheran Church, is now engaged in translating Scandinavian literature into Hungarian.

Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and notices. For instance, many papers no longer print the name of the officiating pastor. Or if the relatives insist that the clergyman's name be mentioned, the papers refer to him as "Mr." X. This policy is obviously intended to keep readers in the dark as to whether or not a church funeral has taken place.

Chapel attendance of Air Force personnel and members of their families totaled more than 11,000,000 during the fiscal year that ended June 30, 1958. Sunday School and religious education classes attracted a total attendance of 4,634,000, an increase of more than 200,000 over the previous fiscal year. The Air Force presently has 863,000 men on duty.

A new Lutheran church, described as the "most original" in Norway, was consecrated in a new Oslo housing development. Built over a block of stores, the church has a soft drink bar under the organ loft, a large safe under the concrete altar, and an aquarium built into the walls of the porch. Folding doors permit use of the church as an assembly hall on weekdays.

Basketball and the GAME OF LIFE

By Chaplain Bernt C. Opsal, USNR

EARLY THIS WINTER I sat in the end arena at Madison Square Garden and watched an outstanding basketball game between the New York Knickerbockers and the Detroit Pistons. Next to me in the same row sat six other men watching intently as the lead seesawed back and forth until the Detroit team finally forged ahead to win.

Unknown, naturally, to the other 15,000 people gathered, this group of seven men were experiencing something very significant in their lives. As young boys in grade school, they had played basketball together. They had started a career of their own as they played on sandlots, in church parish halls, community houses, and in school gyms throughout an area in New Jersey called the Oranges, suburban communities near the metropolis of Newark.

This was the twenty-fifth anniversary of the organization of their team, the "Vikings," which had played together for eight years, consecutively winning tournaments, trophies, and at one time having a winning streak of as many as forty-two in a row, extending over a period of one and a half seasons.

All except one had seen service in World War II. They had been scattered throughout the world as they had served their country. Two are still active in the Reserve program; one had been recalled during the Korean conflict. One of the members of the team was now home on furlough from his second tour of duty as a missionary in Africa. As we watched the game, we realized that there had been some changes. The ball players today are a lot taller and the game is faster, having eliminated the center jump after each basket, but by and large the basic fundamentals are the same. Screen plays, pick-offs, and working around the pivot were basically the same.

You know, the Christian life is a lot like a basketball game or a basketball career. There are the disappointments and sorrows, but also unexpected pleasant surprises and joys. There are the victories and, yes, at times, the defeats. There is the catching of your second wind; there is a giving of all that you've got, one with extra punch if necessary. I think that if the Apostle Paul had been alive today he would have been a basketball enthusiast too. He was well acquainted with the athletics of his day and even devoted certain sections of his writings to the use of the athletic games as a point of illustrating the Christian life.

In I Corinthians 9:24-27 he writes, "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

Writing to his spiritual son, Timothy, he said, "For I am already on the point of being sacrificed; the time of my departure has come. I have *fought the good fight,* I have *finished the race,* I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing (II Tim. 4:6-8). Paul was very aware of the importance of being spiritually fit, of disciplining himself and exercising self-control. He believed in a sound mind and a sound spirit within a sound body. God has given you and me a task to perform too, a spiritual task, namely, that of living out our lives for Christ, running in the Christian race of life.

One of the reasons we "spiritual athletes" sometimes miss the basket, so to speak, is that we simply fail to rely on Christ who is the source of our life, who is our strength, our power, our wisdom, our guide. Paul calls Christ the power and wisdom of God (I Cor. 1:24).

(Continued on page 4)

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

FEBRUARY

1	Luke	20:19-26	15	Mark	12:28-34
2	John	8:48-59	16	Mark	2:18-3:6
3	John	9:1-17	17	Luke	6:12-31
4	John	9:18-41	18	Luke	6:32-49
5	John	10:1-18	19	Luke	7:1-17
6	John	10:19-42	20	Matthew	11:2-30
7	Genesis	3:1-24	21	Luke	7:36-8:3
8	Luke	20:27-40	22	Matthew	25:31-46
9	Exodus	12:21-39	23	Matthew	12:22-50
10	Exodus	20:1-20	24	Matthew	13:1-23
11	Matthew	4:1-11	25	Matthew	13:24-52
12	Luke	4:14-30	26	Mark	5:1-20
13	Mark	1:16-34	27	Mark	5:21-43
14	Luke	5:12-32	28	Mark	6:1-13

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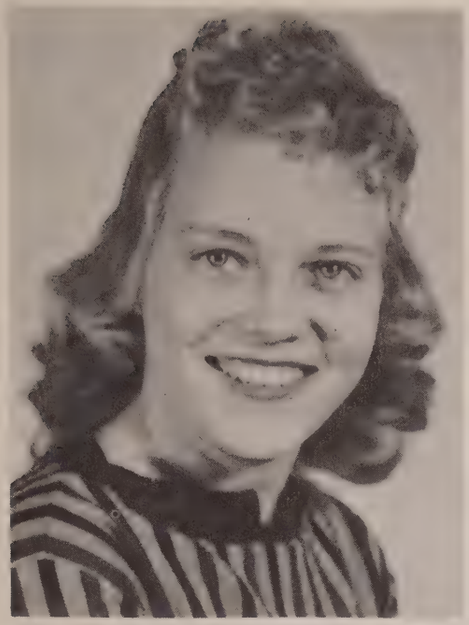
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We should like you to feel free to keep us informed and to make suggestions for pages of the FORTRESS. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel



BEVERLY SODERSTROM



DOLORES SIMONSEN



JUDY AASEN

GOD-HOME-COUNTRY RECORD-SETTERS

By Carl Manfred

WHEN SIX MEMBERS of Bethany Lutheran Church (Augustana) at Perkins, Mich., received the God-Home-Country Award during a Sunday service earlier this year, it marked the first time in the history of the award that as many as six recipients were honored at one service.

But that's only half the story. The confirmed membership of Bethany totals exactly 32. The six award winners represented almost one-fifth of the entire membership of the congregation!

The six girls: Janice Anderson, Beverly Soderstrom, Sandra Soderstrom, Dolores Simonsen, Judy Aasen, and Barbara Bannister are members of the "Perky Perkettes"—the Perkins 4-H Club. At the time of the awards, they had completed a total of 87 projects in clothing construction, knitting, canning and freezing of foods, vegetable and flower gardening, food preparation, wild flowers and personal accounts.

All six have been confirmed by Pastor Clifford C. Peterson, who since his ordination has served the Bethany congregation and the nearby First Lutheran of Gladstone. Each of the girls has been active in church and Luther League, and several have taught Sunday school. All are members of the League choir.

To qualify for the award, the girls in addition to their regular 4-H and church activity made a special study of the church, its organization, symbols, liturgy, and worship appointments. They also committed to memory many of the psalms and parables dealing with rural life, and shared what they had learned with other youth at League meetings and before other church groups. Each girl prepared a 500-word theme on a topic relating the church to 4-H activity and rural living.

The 4-H God-Home-Country award was established in 1951, for Lutheran 4-H'ers who are outstanding in both 4-H and their church. It's a companion to the Pro Deo et Patria award, which is given by the National Lutheran Committee on Scouting to Lutheran Boy Scouts who are especially active in their congregations.

According to the God-Home-Country committee, "This program is made available as a plan by which the Lutheran churches in a community may provide for their youth who are 4-H members a special religious training activity under the guidance of the pastor and a parish committee."

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BARBARA BANNISTER



SANDRA SODERSTROM



JANICE ANDERSON

Sharing Your Experience

HOME IN SWEDEN

By Frans Nelson, A/2c

I TOOK ADVANTAGE of the opportunity to travel that our Air Force recruiters tell us about. I "hopped" from my permanent station in Texas to Orly Airport in Paris. I stayed only a little over a week in France and then proceeded to Scandinavia.

It is fifty years now since the day my father left Sweden for Canada. Fifty years is a long time and there have been many changes. My Uncle William was born after Father left home. Though the old farm is vacant now and the house no longer stands, my aunts, uncles and I visited the site and posed for a picture on the flat rock that was the doorstep.

I will never forget the day we drove through Osby on our way to the University in Lund. The highway passes the front of old Osby Church and the adjacent lawns. It was about nine o'clock and the sun cast long shadows across the cool, green grass. A tall man in black cassock, with his hands clasped behind him, strode up and down the gravelled paths. We stopped the car and descended into the garden. My uncle introduced me to Father Gunnar Rosendal, a priest in the Lutheran Church of Sweden.

I have seldom been so impressed by a man of faith. I knew he was a sincere and troubled man —a man devoted to the establishment of greater order in the whole of Christendom. He told me in perfect English, "The worthwhile is never accomplished easily." As we parted he blessed us with the sign of the holy cross.

Early on Sunday morning the whole clan gathered in the churchyard. In Sweden the cemetery surrounds the church. It is difficult to express my emotions as I laid a wreath on the grave of my grandparents.

I prayed in the pew my grandmother had knelt in. "It's strange, that about thirty years ago the Church became prohibitive toward the ancient Christian practices," my aunt commented. "Still your grandmother continued the custom of kneeling when she entered the house of God. And now the young people are learning that old practice again."

"You've come home," they told me. Yes, I thank God, for it was good to be home in Sweden.

Pfc. Don Gustafson will be recipient of the January $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



MOUNTAIN OF THE TEN COMMANDMENTS. Mount Moses shown here is commonly accepted as Mount Sinai. It was there, more than 3,000 years ago, that Moses—escaping Pharaoh's persecution—received the Ten Commandments. In the foreground is the celebrated Greek Orthodox Monastery of St. Catherine which is regarded as the oldest religious sanctuary in the world. Long before Moses, its site was a sacred center to the desert tribes who made pilgrimages to Mount Sinai. RNS Photo

GAME OF LIFE

(Continued from page 2)

In I Cor. 1:30 he states, "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption."

Are you making use of this power? Were you in church last Sunday, or did you sack in? Have you read your Testament recently? How goes it with your devotional life? How long is it since you spent time alone with Him in prayer? God longs to give you power in this game of life if you'll only let Him.

February, 1959

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Lutheran

GIRL OF THE MONTH

MARJORIE ANN MILLER, our Lutheran Girl of the Month for January, has been active in Luther League work at St. Peters' Lutheran Church in Philadelphia for a number of years and has served as secretary of the Senior League.

She sings in the senior choir and plays piano and organ for the cherub choir, which consists of tots aged five to six. Marjorie also teaches Sunday School to the nursery class.

A graduate of Germantown High School, Marjorie works as a secretary in Philadelphia. She likes ice and roller skating and is fond of music and reading.

Pfc. Paul Miller, Jr. nominated her because he feels Marjorie is "a girl I'm proud to call 'my sister'."

A LUTHERAN RADIO STATION FOR AFRICA

THE LUTHERAN WORLD FEDERATION has started a drive to obtain pledges of financial support from Lutheran Churches, mission boards and societies in different countries for the erection of a short-wave radio station in Africa for "the spreading of the Gospel."

The project was formally approved by the LWF Executive Committee at its recent annual meeting in Strasbourg, France.

It involves not only a capital of $400,000, but an annual budget of $70,000. Lutheran mission societies in six countries have already announced that they will contribute to the cost of building and operating the radio station.

The LWF installation will be the second Protestant radio station in Africa with a full Christian program geared to that continent. The other is the ELWA station near Monrovia, Liberia, which opened in 1954 and is operated by the West African Broadcasting Corporation.

Location of the LWF station will depend on where a franchise can be negotiated with a government. It is hoped to find a site that will give the widest possible coverage not only of the African continent, but also of the Near East and Asia.

RED PRESSURE ON GERMAN STUDENTS

STUDENTS IN EAST GERMAN SCHOOLS are being told they must sign statements pledging active support of the Communist government at all times, or lose their chance of entering a university later on, the East German Radio reported.

Each student must promise to "fight religious obscurantism and superstition," and pledge to "further the building of Communism" after they have completed their studies.

In the universities all professors are now required publicly to pledge allegiance to the principles of dialectic materialism.

The result has been that professors, as well as students, are fleeing in increased numbers.

During the first ten months of last year, a total of 2,393 East German school teachers and professors left everything that they own behind to seek freedom in West Berlin.

Almost invariably they said that their chief reason for flight was the increasing Communist insistence that teachers must participate in the spreading of atheism.



"FOR TO THE SNOW he says, 'Fall on the earth!' " (Job 37:10RSV).
RNS Photo

Second Glance

Proposals in the United Nations to declare a World Refugee Year were endorsed by the Lutheran World Federation's Executive Committee. In a resolution, the committee expressed its "deep interest" in the plans and pledged its support and continued cooperation "in a joint international effort to relieve the plight of homeless people throughout the world."

The top organization of all young people's groups in West Germany unanimously decided to reject bids to participate in the Communist-sponsored World Youth Festival to be held in Vienna, Austria, next year. The decision was made by representatives of the German Youth League, which includes Protestant and Catholic groups among its member bodies.

Audiences totaling 45,900 persons saw 11 performances of a historical play-pageant given in eight cities in connection with the centenary of Lutheranism in Minnesota. Entitled "Of Grace and Growth," the dramatization had a cast of more than 100, including a 60-voice choir. A series of flashbacks covered Lutheranism's role in education, evangelism, missions, music, social action and medicine.

Doctrines of the Lutheran Church are depicted in a series of 14 advertisements made available to Lutheran churches for placement in newspapers. Produced by the United Lutheran Church in America for its 4,500 congregations in the U. S. and Canada, the advertisements will be offered to the seven other Lutheran denominations affiliated with the National Lutheran Council.

Using fragments of 3,200 eggshells, an Atlanta artist produced a 27-foot Biblical mosaic for the wall of a bank. He thus illustrated the theme, "Whatsoever a man soweth, that shall he also reap."

Radio Prague replied with an emphatic "no" to listeners who, it said, had written in urging that Christian moral principles be retained in Communist Czechoslovakia because of their "good influence." "These principles, while reasonably good when Christianity was young," the station said, "have deteriorated into a reactionary system exploited by the capitalists. For that reason, they cannot be allowed and must be replaced by Communist principles of morality, which are the best in the world."

A record total enrollment of 9,129 students at the 12 educational institutions operated by the Evangelical Lutheran Church represents a 4.6 per cent increase over the 1957 total. Luther Theological Seminary, St. Paul, increased its enrollment 18.7 per cent to a total of 569 young men preparing for the ministry. This makes it one of the nation's largest Protestant ministerial-training institutions.



CREW MEMBERS OF THE ATOMIC SUBMARINE Nautilus, submerged deep under the Arctic ice, bow their heads in prayer led by Chaplain (Lt.) Elwin N. Sire of Groton, Conn.



THE LORD'S PRAYER was recited in sign language by the White Buffalo Council of American Indians before some 2,500 delegates at the 8th National Assembly of United Church Women in Denver, Colo. In this photo members of the council enact the phrase: "Our Father, Who art in Heaven."



MORE THAN 250,000 CARDS bearing Protestant, Catholic and Jewish mealtime prayers, appeared on restaurant tables across the U. S. last November as part of the 10th annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues. Examining one of the cards here are Mrs. Mary Reed and Miss Claire Franklin of the American Bible Society, and Matthew A. Griffith, of the Methodist Committee for Overseas Relief.

All Photos by RN

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ILLINOIS: Belleville; Scott AFB; Rev. R. H. Lind, NLC, First United, 572 N. 19th St., East St. Louis.
Decatur; Signal Depot; Rev. Alfred H. Stone, NLC, First Ev., 450 North Main St.
Joliet; Arsenal; Rev. William J. Boldt, NLC, St. John's English, Herkimer at Van Buren St.
Rantoul; Chanute Field; Referral Desk, Rev. E. A. Nelson, NLC, American, 500 Church Drive.
Rock Island; Arsenal Depot; Rev. John A. Melvin, NLC, First, 1600 20th St.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, NLC, St. Paul's, 900 N. Lewis St.

INDIANA: Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, NLC, First United, 110 E. Walnut St.
La Porte; Kingsburg Ordnance Plant; Rev. Melville A. Sjostrand, NLC, Bethany, First & "G" Sts.
Terre Haute; Rockville AF Station; Rev. Charles H. Ostheim, NLC, Trinity, 2620 Ohio Blvd.
Walton; Bunker Hill AFB; Rev. Keith L. Kinney, NLC, Shiloh, Bishop at Davis St.

IOWA: Burlington; Ordnance Plant; Rev. John L. Kindschuh, NLC, Messiah, Smith & Adams.
Sioux City; AF at Municipal Airport; Rev. Stanley G. Ecklund, NLC, St. Luke, 2039 So. St. Aubin St.

KANSAS: Manhattan; Fort Riley; Rev. Paul D. Olson, NLC, First, 10th & Poyntz.
Olathe; Naval Air Station; Rev. Walter H. Rath, NLC, St. Mark's, Olathe.
Salina; Schilling AFB; Rev. Vernon W. Johnson, NLC, Immanuel, 255 S. 7th St.
Topeka; Forbes AFB, Fort Riley; Rev. E. F. Tonsing, NLC, First, 434 Harrison St.
Wichita; Wichita AFB; Rev. G. M. Bass, NLC, St. Paul's, 839 N. Market St.

KENTUCKY: Lexington; Lexington Signal Depot and Medical Depot; Rev. Herman G. Fisher, Jr., NLC, Faith, 1000 E. High St.
Louisville; Fort Knox; Rev. John H. Evans, NLC, First, 417 E. Broadway.
Valley Station; Rev. William R. Hartman, NLC, Good Shepherd, 5607 Goldenrod Rd.

LOUISIANA: *DeRidder; Camp Polk; Lutheran Parish Center, Redeemer, Mo., 110 Wilson St.
Lake Charles; AFB; Rev. Clarence J. Hagens, NLC, St. Paul's, 1600 Prien Lake Rd.
New Orleans; Navy Station & Army Terminal; Rev. Paul H. Aufderstrasse, NLC, Immanuel, Broad Ave. & Iberville St.
Shreveport; Barksdale AFB; Rev. A. Bliese, NLC, First, 2115 Line Ave.

MAINE: Presque Isle; Limestone AFB; Rev. Roger A. Rotvig, NLC, Faith, 94 Sweden St., Caribou.

MARYLAND: Bainbridge; U.S.N.T.C.; Dr. W. E. Austin, NLC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
*Baltimore; Lutheran Service Center, 213 W. Franklin St.
Frederick; Fort Detrick; Rev. Charles F. Trunk, Jr., NLC, Evangelical, 33 East Church St.; Rev. Caroll L. Boyer, NLC, Good Shepherd, 602 Biggs Ave.
Joppa; Edgewood Army Chemical Center; Rev. H. S. Austin, NLC, Trinity, Route #7.

MASSACHUSETTS: Cambridge 38; Lutheran Student Center, Rev. H. E. Horn, NLC, Winthrop & Dunster.
Chicopee Falls; Westover AFB; Rev. Charles V. Bergstrom, NLC, Bethesda, Island Pond Road & Roosevelt Ave.
Fitchburg; Fort Devens; Rev. A. Leonard Smeland, NLC, Emanuel Ev., Caldwell Pl.—Upper Common.
Natick; QM-R&E Laboratory; Rev. Arthur B. Carlson, NLC, Christ Ev., 10 Wilson St.
New Bedford; Fort Rodman; Rev. Rudolph Buss, NLC, St. John's, 296 Kempton St.
Quincy; South Weymouth; Naval Air Station; Rev. Bertil E. Hult, NLC, Salem, 201 Granite St.
Waltham; Murphy Army Hospital; Rev. Carl A. Bergquist, NLC, First, Weston and Eddy Sts.

MICHIGAN: Baraboo; Badge Ordnance Works; Rev. Alan J. Henderson, NLC, St. Paul's, 727 Eighth St.
Battle Creek; Fort Custer; Rev. Jack E. Herrera, NLC, Trinity, 59 Illinois St.
Calumet; AF Station; Rev. Onni A. Koski, NLC, Bethlehem, Depot & Laurium St.
Detroit; Lutheran Service Organization, 13314 Woodward Ave.
Muskegon; Ordnance Plant; Rev. Edwin E. Hansen, NLC, Central, Ransom St. at Delaware Ave.
Oscoda; Wurtsmith AFB; Rev. William C. Lindholm, NLC, Hope Lutheran.
Rudyard; Kinross AF Station; Rev. Henry T. Aukee, NLC, St. James Evangelical.
Willow Run; AF Bat.; Airport, Rev. Clifford C. Taylor, NLC, Christ, 1450 Midway Blvd.

MINNESOTA: Duluth; Municipal Airport & AF; Rev. Ray Farness, NLC, First, 1100 East Superior St.
Findland; AFB; Rev. Teber O. Hill, NLC, Zion.
Minneapolis; Fort Snelling Airport & Naval Air Station; Rev. Karl H. Brevik, Central, 333 E. Grant St.
Montevideo; Chandler AF Station; Rev. Grant V. Sorenson, NLC, Our Saviour's, Lincoln Ave. & 5th St.
Wadena; AF Station; Rev. Olaf C. Cartford, NLC, Immanuel, Dayton Ave. & 2nd St., S.E.

MISSISSIPPI: *Gulfport; Keesler Field; Lutheran Parish Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave.
Hattiesburg; Camp Shelby; Rev. Wade H. Koons, NLC, Trinity, 1537 Robinson St., Jackson.

MISSOURI: Kansas City; Rev. H. R. Allen, NLC, St. Mark, 3800 Troost Ave.
St. Louis; Naval Air Station & Eng. Depot; Rev. Aksel C. Larsen, NLC, Faith, Jr. High School, 7855 Natural Bldg.
Sedalia; AFB; Rev. D. M. Funk, NLC, Trinity, 10th St. & S. Osage Ave.

MONTANA: Cut Bank; AF Station; Rev. Russell E. Halaas, NLC, St. Paul's, 602 East Main.
Great Falls; AFB; Rev. G. H. Williams, Our Saviour's, 1326 1st Ave., North.
Opheim; AF Station; Rev. John D. Gilmore, NLC, First Lutheran.

NEBRASKA: Hastings; Ammo Depot; Rev. Paul M. de Freese, NLC, First St. Paul, 501 North Burlington Ave.
Lincoln; AFB; Rev. L. H. Lesher, NLC, Grace, 2225 Washington St.
Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St.
Sidney; Ordnance Depot; Rev. Henry Monnich, NLC, Holy Trinity, San Marino at Lodge Pole Road.

NEVADA: Las Vegas; Nellis AFB; Rev. W. C. Arbaugh, NLC, Reformation, 550 East St. Louis Ave.
Reno; Stead AFB; Rev. Vernon E. Kotter, NLC, The Good Shepherd, 501 California Ave.

NEW HAMPSHIRE: Manchester; Grenier AFB; Rev. L. Einar Persson, NLC, Gethsemane, 965 Union St.

NEW JERSEY: Belle Mead; General Depot; Rev. Robert G. Petersen, NLC, The Good Shepherd, Union & N. Richards Aves.
Belmar; Evans Signal Lab.; Rev. Walter F. Forker, NLC, The Atonement, First Ave. and Heck St.
Dover; Navy Air Rocket Test Station; Rev. L. J. Broberg, NLC, Trinity, Blackwell and Mercer Sts.
Lakehurst; Naval Air Station; Rev. Paul M. L. Rowoldt, NLC, Immanuel, 301 Central Ave.
*Long Branch; Fort Monmouth; Lutheran Parish Center, Rev. W. R. Oswald, NLC, Reformation, 994 Broadway West.
Metuchen; Raritan Arsenal; Rev. Philip A. Lynch, NLC, St. Luke, 264 New Market Road.
Trenton; Air Turbine Test Station; Rev. Christian M. Hansen, NLC, Trinity, 189-193 South Broad St. McGuire AFB; Rev. Alford R. Naus, NLC, The Saviour, 201 E. Frank St.
Villas; Camp May Receiving Center; Rev. Richard B. Holzer, NLC, Holy Spirit, Bayshore Road.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. T. R. Scholl, NLC, St. Timothy; 211 N. Jefferson St.

NEW YORK: Bayside; Fort Totten; Rev. John H. Stadtlander, NLC, Good Shepherd, 201-03 29th Ave.
Hempstead; Mitchel Field; Rev. H. N. Gibney, NLC, Epiphany, 95 Mead St.
New Rochelle; Fort Slocum; Rev. Norberth H. Stracker, Jr., NLC, Holy Trinity, 30 Lockwood Ave.
Rochester; Sampson AFB; Rev. P. R. Hoover, NLC, Grace, 1410 Clifford Ave.
*Rome; Griffis AFB; Lutheran Parish Center, Rev. Paul A. Boriack, Mo., St. John's, Cor. N. Madison & Park Sts.
Schenectady; General Depot; Rev. Ray E. Kulman, NLC, First, 327 Summit Ave.
Syracuse; AF Station; Dr. Frank H. Shimer, NLC, First, 507-19 James St.

NORTH CAROLINA: *Fayetteville; Fort Bragg; Lutheran Parish Center, Rev. J. D. Mauney, NLC, St. James, 108 Dobbin Ave.
Goldsboro; Seymour Johnson AFB; Rev. Clarence R. Ritchie, Jr., NLC, Good Shepherd, 813 E. Mulberry.
Havelock; Cherry Point; Rev. L. A. Lippard, NLC, St. Timothy, Highway U.S. 70.
*Jacksonville; Camp Lejeune; Rev. T. C. Plexico, NLC, Lutheran Service Center, 821 Court St.
Wilmington; Sunny Point Army Terminal; Rev. J. Frank Davis, NLC, St. Paul's, Market & 6th Sts.

NORTH DAKOTA: Grand Forks; AFB; Rev. John P. Goardsmoe, NLC, United, Chestnut St. at Fourth Ave., South.
Minot; AFB; Rev. Harold B. Kildahl, Jr., NLC, First, 5th Ave., 2nd St., N.W.

OHIO: Bellefontaine; AF Station; Rev. Olen A. Peters, NLC, First, Detroit St. & Sandusky Ave.
Cleveland; Navy Finance Center; Rev. J. H. L. Trout, D.D., NLC, Bethany English, 15460 Triskett Road.
Dayton; Wright Patterson AFB & Gentile AF Station; Rev. John G. Mittermaier, NLC, St. Paul's, 239 Wayne Ave.
Marion; Engineer Depot; Rev. M. E. Hollensen, NLC, Emanuel, 243 South Prospect St.
Port Clinton; Ordnance Depot; Rev. John E. Braun & Harry S. Holzapfel, NLC, St. John, 207 Adams St.
Ravenna; Arsenal Personnel; Rev. Warren C. Willke, NLC, St. Paul's Ev., Freedom St. & Highland Ave.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, NLC, St. Paul's, Fifth & Caroline.

OKLAHOMA: Clinton; Sherman AFB; Rev. George F. Dirks, NLC, Trinity, S. 13th St. & Modelle Ave.
*Lawton; Fort Sill; Lutheran Parish Center, Rev. D. V. Hafemann, Mo., St. John's, Seventh & "A" Ave.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

OREGON: Klamath Falls; Kingsley Field; Rev. L. M. Redal, NLC, Klamath, 1175 Crescent.
North Bend; AF Station; Rev. Gayle D. Hanson, NLC, First, Union and Florida.
Portland Airport; Rev. Edwin S. Roleder, Luther Memorial Church, 4800 N. E. 72nd Ave.

PENNSYLVANIA: Carlisle; Carlisle Barracks; Rev. Elmer P. Truchses, NLC, St. Paul's, West & Louther Sts.
Chambersburg; Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, NLC, Trinity, Philadelphia Ave. & Commerce St.
Claysburg; AF Station; Rev. David N. Kistler, NLC, Christ.
Coraopolis; Greater Pittsburgh Airport; Rev. F. L. Poulson, NLC, Zion, 1305 State Ave.
Marietta; AF Station; Rev. Verley L. Fulmer, NLC, Zion, 62 West Walnut St.
Mechanicsburg; Navy Supply Depot; Rev. G. Martin Ruoss, NLC, St. Mark's, W. Keller & S. High St.
Middletown; Olmstead AFB; Rev. Paul R. Clouser, D.D., NLC, St. Peter's Ev., Spring & Union Sts.
New Cumberland; Army General Depot; Rev. Ralph Sloop, NLC, St. Paul's, 524 Bridge St.
Philadelphia; Naval Base; Rev. W. O. Moyer, NLC, Holy Communion, 2111 Sanson St.
Phoenixville; Valley Forge Gen. Hosp.; Rev. R. F. Eberle, Jr., NLC, Central, 110 S. Main St.
Scranton; Ordnance Works; Rev. Karl Luther Mumford, NLC, St. John's, Jefferson Ave. & Vine St.

RHODE ISLAND: East Greenwich; Naval Air Station; Rev. Norman E. Henry, NLC, First, Division & Brayton St.
Newport; U.S.N.T.S.; Rev. Lowell Albee, Jr., NLC, First, 26 Hoppin Road.

SOUTH CAROLINA: Beaufort; Marine Corps, Parris Island; Rev. Robert L. Fraser, NLC, St. John, 108 Jean Ribaut Rd.
*Charleston; Navy Yard; Lutheran Parish Center, St. Matthew, 405 King St.
Columbia; Fort Jackson; Rev. R. F. Shelby, Jr., NLC, St. Paul, Blanding & Bull Sts.
Greenville; Donaldson AFB; Dr. Wynne C. Boliek, NLC, Trinity, 421 N. Main St.
Myrtle Beach; AFB; Rev. William F. Wingard, NLC, St. Phil... 64th Ave. North.
Sumter; Shaw AFB; Rev. J. Emmett Roof, NLC, St. James, 1... Washington St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Kingsport; Holston Ordnance Works; Rev. D. R. Faubie, NLC, Holy Trinity Ev., Broad St. at Sevier Ave.
Lake City; AF Station; Rev. James R. Crumley, Jr., NLC, Grace, 131 W. Gettysburg Ave., Oak Ridge.
Maryville; AFB; Rev. Carleton E. Pilsecker, NLC, St. Paul, Ellis Ave.
Nashville; Fort Campbell, Steward AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.
Tullahoma; Arnold Eng. & Dev. Center; Rev. A. Richard Smith, NLC, Trinity, South Jackson St.

TEXAS: Abilene; Dyess AFB; Rev. C. C. Ehler, NLC, Grace, 1234 Pioneer Drive.
Amarillo; Amarillo AFB; Rev. D. F. Scharlemer, NLC, Beautiful Saviour, 3603 Parker St.
Beeville; Chase Field, Navy Air Aux.; Rev. M. H. Obst, NLC, Peace, 205 Clare St.
*El Paso; Fort Bliss, Biggs AFB; Rev. John F. Futchs, NLC, St. Paul, 1000 Montana St., Lutheran Service Center, 119 San Francisco St.
Fort Worth; AFB; Rev. B. T. Anderson, NLC, Trinity, 3621 Tulsa Way.
Grand Prairie; Naval Air Station; Rev. Paul O. Doering, NLC, St. John's, 509 NE 4th St.
*Harlinger; AFB; Lutheran Parish Center, Grace Evan., 10th and E. Jackson.
*Killeen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
Kingsville; Naval Air Station; Rev. W. C. Poehlmann, NLC, Trinity, Third & King Ave.
Lubbock; Reese AFB; Rev. Bill A. Slaughter, NLC, Shepherd King, 2122 16th St.
San Angelo; Goodfellow AFB; Rev. D. A. Heidtke, NLC, Calvary, 315 Penrose St.
*San Antonio; Fort Sam Houston; Lutheran Service Center, 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
San Marcos; Camp Gray; Rev. Gustav K. Riggert, NLC, First American, 516 W. Hopkins.
Sherman; Perrin AFB; Rev. Charles D. Probst, NLC, Trinity, 2505 N. Hickory St.
Waco; James Connolly AFB; Rev. Robert L. Otterstad, NLC, First, No. 10th at Jefferson Ave.
*Wichita Falls; Sheppard AFB; Lutheran Service Center, 816 Travis St.

UTAH: Ogden Hill AFB; Rev. Lowell Erickson, Elim Lutheran Church, 23rd and Jefferson.

VIRGINIA: Alexandria; Fort Myer, Arlington Hall & Commeron Army Station; Rev. Carl G. Mengering and Elmer J. Klein, NLC, Faith, Arlington Blvd. & Jackson St.
Hampton; Langley AFB; Rev. Robert R. Cofer, NLC, St. Paul's, 143 Algonquin Road.
Newport News; Navy Yard; Rev. R. L. Sloop, NLC, Trinity, 111 27th St.
*Norfolk; Naval Base, Fort Eustis; Rev. I. Torkelson, Lutheran Service Center, 125 Brooks Ave.
Petersburg; Fort Lee; Rev. Roy A. Guinn, NLC, Our Redeemer, 1757 S. Sycamore St.
Portsmouth; Navy Base; Rev. Neil R. Cline, NLC, First, Washington & King St.
Richmond; Fort Lee; Rev. F. J. Eckert, NLC, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, NLC, St. Mark's, Franklin Rd. & Highland Ave., S.W.
Virginia Beach; Fort Story; Rev. John D. Keister, NLC, Good Sh... herd, 18th & Atlantic Ave.
Warrenton; Vint Hills Farms; Rev. Kenneth A. Price, NLC, Saviour, Hunt Room, Warren Green Hotel, P.O. Box 794.

WASHINGTON: Auburn; Auburn General Depot; Rev. Carlton L. Berg, NLC, Messiah Ev., 418 Third St., N.E.
Bremerton; Shipyard; Rev. K. F. Wieg, NLC, Messiah, National & "J" St.
Colville; AF Station; Rev. S. F. Goldenman, NLC, St. Paul, 621 S. Alder.
Everett; Paine AFB; Rev. Herbert Ringo, NLC, Central, Everett and Rockefeller Ave.
Moses Lake; Larson Field; Rev. A. Baehmann, NLC, Immanuel, 505 "A" Street.
Naselle; AF Station; Rev. Martti Wilkman, NLC, Naselle.
Oak Harbor; Whidbey Naval Air Station; Rev. Arne O. Aakre, NLC, Lutheran, 50th St. and 300 East Ave.
Othello; Rev. Delbert W. Zier, NLC, Pilgrim, Seventh Ave. & Elm St.
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center, 1171½ S. 10th St.

pages of the FORTRESS. A revised listing will appear with each issue.
National Lutheran Council—Bureau of Service to Military Personnel

Is it really important

TO RECEIVE HOLY COMMUNION?

By Chaplain (1st Lt.) Sheldon E. Hermanson

"SAY CHAPLAIN, is it really important for me to come to Communion? And why are we Lutherans going to have a separate Communion service from the other Protestants? I always attended the general Protestant Communion before and it was nice to be with my buddies. Is there a difference?"

This is only a sample of what is asked by many Lutheran servicemen. Yet, it makes every Lutheran chaplain quiver to realize how much of the love of God is missed because His Word was not stressed on such important areas as the Sacrament of Baptism and Communion. Somewhere, either by parents or teacher or pastor, too many people have been fed the 'milk foods' and have never been introduced to the 'solids' of God's Word, and for others, what was rightly taught was grossly misunderstood or has been forgotten.

When we begin to feast upon the Word of God, our nourishment is complete. The Word tells us that "all have sinned and fall short of the glory of God" (Rom. 3:23). Because we are born into the world "... short of the glory of God," God offers to us the visible means of Baptism to give to us the invisible means of His forgiveness. Thus, "... we too might walk in newness of life" (Rom. 6:3, 4). Our life, which was unclean and would keep us from fellowship with God, is cleansed and accepted by Him as we are baptized unto the remission of our sins.

However, with the Satanic influence present in every area of the world and buddies who could "care less" for the will of God, we find it too easy to step out of this "new walk." We stray from our baptismal convenant and our confirmation promises. We disgrace ourselves before Jesus who, "... while we were yet sinners, ... died for us" (Rom. 5:8).

In His mercy He has given to us, who truly repent and are sorry for our sins, the gracious forgiveness of all of our sins as we commune together at His table. For when we, under the promise of God, commune at His table and receive the bread and the wine, we are receiving His Body and His Blood for the remission of our sins.

St. Paul writes, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (I Cor. 10:16).

St. Matthew records: "Now as they were eating, Jesus took bread, and blessed and broke it, and gave it to the disciples and said, 'take, eat; this is My Body.' And He took a cup, and when He had given thanks He gave it to them, saying, 'Drink of it, all of you; for this is My Blood of the new covenant, which is poured out for many *for the forgiveness of sins*' " (Mt. 26:26-29).

As we come to realize how important Holy Communion was to Jesus, and to Paul and the early Christian Church, the importance of our willing and regular participation is accented: To meet Jesus in this special and intimate way; to be renewed and cleansed of my sins; to be in fellowship with those who believe as I do and and as God's Word teaches.

"Say chaplain ... Is there a difference?"

Yes, we Lutherans believe, as did St. Paul, that Christ is present "in, with and under the bread and the wine"—"This is My Body ... This is My Blood." As we present ourselves to Him at His table He, in this special way, makes "full satisfaction for all of our sins" before Almighty God. He does not leave it up to us to satisfy God, for then our sinfulness would never permit a Communion, but He is our "full satisfaction" before His Father. God accepts us and our plea for forgiveness because He accepts His Son as the last sacrifice for sinners.

Thus, Holy Communion is not just a symbolic remembrance of the Last Supper and the death of our Lord, as is celebrated in general Protestant Communion, but It presents us anew in the presence of the Living and Forgiving Lord Jesus Christ.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JANUARY

1	John	14:1-14	17	John	4:31-54
2	John	14:15-31	18	Mark	10:32-45
3	John	15:1-17	19	John	5:1-18
4	Mark	9:2-29	20	John	5:19-29
5	John	16:16-33	21	John	5:30-47
6	John	17:1-12	22	John	6:1-21
7	John	17:13-26	23	John	6:22-40
8	John	1:1-18	24	John	6:41-59
9	John	1:19-34	25	Matthew	21:1-27
10	John	1:35-51	26	John	6:60-71
11	Mark	10:17-31	27	John	7:1-13
12	John	2:1-12	28	John	7:14-31
13	John	2:13-24	29	John	7:32-52
14	John	3:1-21	30	John	8:12-30
15	John	3:22-36	31	John	8:31-47
16	John	4:1-30			



NEW CHURCH TURNS BACK TIME. This twin-towered new Lutheran church, recently completed in Moosach near Munich, Germany, is reminiscent of the late Gothic mid-15th century Martin Luther church in Bayreuth. RNS Photo

ORDASS SUCCESSOR CONSECRATED IN HUNGARY

SENIOR PASTOR ZOLTAN KALDY of Pecs was solemnly consecrated as Bishop of the Southern District of the Hungarian Lutheran Church at imposing rites in Budapest.

A 39-year-old bachelor, Bishop Kaldy was elected to the office last October with the approval of the Communist government to succeed Dr. Lajos Ordass, who was "requested" last June to relinquish his post.

Dr. Ordass is now living in retirement in Budapest on what has been described as "a very small pension."



DR. FREDRIK A. SCHIOTZ, president of The Evangelical Lutheran Church, received the Royal Order of St. Olaf from King Olaf of Norway. A citation given with the decoration recognizes Dr. Schiotz' "work for Norwegian Church interests in the U. S. A.," and also acknowledges the close working relationship between the Church of Norway as the "mother" of its "daughter" Church, the ELC.

Sharing Your Experience

SERVICE WITHIN THE SERVICE

By Pfc. Don Gustafson

NOT LONG AGO our battery was marched off to the theater to hear a "re-up" presentation. We were all "U. S." personnel, prejudiced against anything the re-enlistment NCO had to say. He rambled on about security, privileges, and adventure. As a clincher, he suggested, "And if you are religious, there is no place like the Army for practicing your faith." Such a ridiculous statement hardly deserved even a derisive laugh.

Later, the comment slipped into my thinking. Considering my own Army experiences, I wondered if perhaps the sergeant had not spoken more of the truth than even he realized.

Not even a university has the cross-section mixture of a barracks. Old and new temptations, influences, and perspectives hit one from every angle and force the concerned Christian to rethink and re-evaluate his own faith. For the first time I've had intelligent, dedicated Jews and Roman Catholics as intimate buddies. Amazingly, instead of undermining beliefs, through our respect for each other's convictions, we have come to understand and value more deeply our own religious faith.

I remember the night one of my Catholic friends went with me to see the movie "Martin Luther." His one remark afterwards was, "It's an excellent film. I can appreciate my own faith more having seen it."

There is another give and take which results from living so close to so many different people. The other day I walked into the barracks whistling "On Top of Old Smokey." Minutes later strains of the same melody echoed from corners of the room.

It was an unconscious influence—and copying. But if it happens with something as inconsequential as a tune, will there not be influence and copying on important things as well—from attitudes toward others to the adjectives one uses? Even a small light may reflect back.

Our re-enlistment sergeant probably stretched the truth in many ways, but he was right here. The opportunities for growth in faith and the chances for Christian service within the Service are limitless!

Pfc. Don Gustafson will be recipient of the January $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

'UNIVERSITY OF ATHEISM'

A "UNIVERSITY OF ATHEISM" has been opened in the Soviet Union.

It is located in Ashkhabad which is in a predominantly Moslem part of the country.

Courses will consist of 60 lectures, including one on "Marxism and Leninism on Religion and Ways of Overcoming It."

DO YOU KNOW frontiers MAGAZINE?

TEACHERS HAVE LONG BEEN TELLING US that we never cease being students. Even though our daily lives might not be made up of five class hours and ten study hours, the party in the fraternity house after the Friday night game and the Lutheran student group meeting on Sunday evening, we still retain an urge to study and an interest in what the "campus world" is doing.

For this reason, *frontiers* magazine, published monthly, October through May, by the Lutheran Student Association of America, is approaching the men in the service of our country with the idea of subscribing this year.

Many men are familiar with both *frontiers* and the LSAA; many will become familiar with it when they enter college in the years to come. The LSAA wants everyone with student interests, Lutheran or not, Christian or not, to consider the issues that concern the modern collegian.

These issues involve our studies, our worship, our recreation and our community—every young adult is urged to keep up with these issues through a publication such as *frontiers*.

Formerly titled, *Campus Lutheran,* the LSAA journal publishes articles by leading American theologians, experienced counsellors and pastors, and creative student writers. *frontiers* art has long been the subject of a great deal of collegiate and professional attention; its innovations into modern art have been taken up by several publications in the student world. But whatever our articles or our art, *frontiers* is primarily concerned with conveying the word of God and being a witness to the student world wherever it is found—on the base or on the campus.

Beginning on January 1, 1959, the price for an annual subscription will be $1.50, whereas it has been one dollar for many years. Any organized Lutheran congregation or student Christian group may subscribe in bulk orders of fifteen or more for one dollar each. Subscription orders should be sent to: *frontiers,* 327 South LaSalle Street, Chicago 4, Illinois.

January, 1959

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
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THE *Christmas* STORY

AND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David,

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory to God in the highest, and peace on earth to men of good will.

Luke 2:1-14

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. VIII | New York, N. Y., December 1958 | No. 8

EVANGELICAL LUTHERAN

THE WONDER OF CHRISTMAS

By Chaplain I. Torkelson

THE SHEPHERDS on the lonely fields at night long ago were the first to wonder about the great Message told by a multitude of angels. "Fear not, for unto you is born this day in the city of David a Saviour which is Christ Jesus."

This was the first wonderful Christmas, and to us today it is still the most wonderful day of the year. God and the angels are declaring again the wonderful tidings the great writer once said: "He who wonders shall reign, and he who reigns shall rest."

Have you ever halted on your hurrying way through life to analyze the charm of childhood? More than half the happy secret is that children still wonder. Children themselves are wonders and are set in a wonderful world.

To be childlike is to have the spirit of a child, to know the touch of the Eternal. It is, according to George Morrison, to live freshly in a glad fresh world with thousands of avenues into everywhere out of this dull spot that we call now. It was Jesus who taught us to wonder in our life. For life without wonder, which is our lot when we let the child-spirit die in us, is hardly worth living.

Our world today is buried under the rubbish of commercialism, yet there is for all of us, if we will it, an authentic spirit which can lift us at this holy season out of the strife of a money-grabbing, war-weary, sin-sick world into a real wonder of Christmas. A babe in a manger is God Almighty. The "Wonderful One." Jesus who delivers all mankind from sin. He ushers in the glories of a new order for all people.

So God became man in order to make man free and happy even in this world. Yet even in this last hour of our world millions do not wonder, do not look at Christmas as wonderful and as a holy season. These millions are as an immense human avalanche moving steadily, inexorably, irresistibly down the road to ruin. Yet the door is still wide open. The message is still, "Unto you this day is born in the city of David a Saviour."

From The Guiding Light



DRESSED IN SCANDINAVIAN COSTUMES, young people of Bethel Lutheran Church in Youngstown, Ohio, prepare for the annual Christmas season festival in honor of St. Lucia, an early Christian martyr. Scandinavians commemorate the saint by lighting special candles and by the oldest daughter of the household serving coffee and rolls. Youngstown churches of Scandinavian background participate in the festival every year.

RNS Photo

Second Glance

A milestone on the way to the merger of four Lutheran church bodies was passed when the 21st biennial convention of the United Lutheran Church in America overwhelmingly approved provisional plans for union with the Augustana, the American Evangelical Lutheran Church and the Suomi Synod. The three other bodies had done so at earlier conventions. If the Joint Commission on Lutheran Unity can complete final merger documents for approval by the 1960 conventions, a new Lutheran Church of over 3,000,000 members may be born in 1961.

Final approval to another merger was given when the 15th biennial convention of the American Lutheran Church voted for merger with the Evangelical Lutheran Church and the United Evangelical Lutheran Church. The constituting convention of this two-million-member group will be held in 1960.

A survey conducted by Pulpit Digest, a non-denominational journal for the ministry, indicates that the majority of Protestant ministers in the 17 Southern states favor compliance with the Supreme Court's order for racial integration in public schools. Of the 765 ministers who answered the Digest's questionnaire, four out of five expressed sentiment for integration.

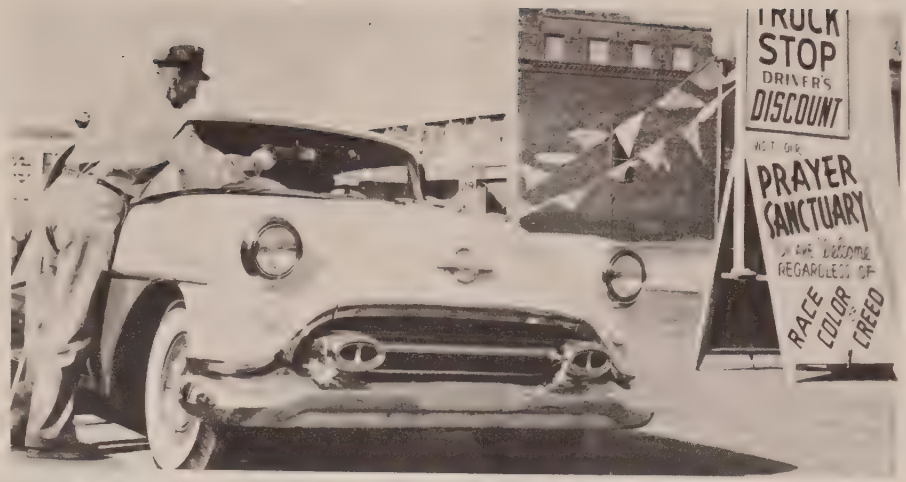
A new affirmative statement on racial desegregation was adopted by the convention of the United Lutheran Church in America. On the final vote only one dissenting voice was heard from the rows of 700 delegates.

A pressing need for more pastors and lay workers was emphasized by the American Lutheran Church. It called upon pastors, church councils, and leaders in youth work "to present to promising boys and young men the challenge of the ministry."

New billboard posters prominently displayed in East Germany call Lutheran Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, a "stinker." This is the latest personal attack on the churchman whom East German Communists label "the NATO bishop."

The recent convention of the United Lutheran Church in America gave green light to the developing of Faith and Life Institutes designed to help lay people relate their Christian faith to practical everyday issues. The institutes, which will be organized in various parts of the United States and Canada, will be similar to the "Evangelical Academies" successfully developed in Germany.

"An Army chaplain should be a man with a mission," Brigadier General Frank A. Tobey, the newly-appointed Chief of Army Chaplains, told a group of Lutheran leaders in Washington, D. C. He encouraged the church officials, who are members of Armed Forces supervisory committees representing over seven-million Lutherans in the United States, to select only the "best of your young preachers for the chaplaincy."



PASSING MOTORISTS welcome the chance to rest and pray in the sanctuary at Erwin Tucker's gas station in Wynnewood, Oklahoma. The chapel is a boon to truck drivers especially, who rarely have time to attend regular services. And, according to local police, it helps prevent accidents by easing the strain of weary motorists. Mr. Tucker, shown cleaning a customer's windshield, refuses to accept donations for the chapel. Instead, he insists that funds be contributed to some church or worthy charity.

RNS Photo



NATIVITY SCENES were depicted on regular postage stamps released in Australia seven weeks before Christmas in order to stress the season's spiritual significance.



JUDY FORD (right), the first girl ever to be elected president of the 60,000-member Luther League of America, brightened her report to the 21st biennial convention of the United Lutheran Church in America with a demonstration of the hula hoop.

The pert 22-year-old schoolteacher from Hickory, N. C., told the 700 ULCA delegates that the hula hoop signifies one new trend in America. Another trend, she said, is a growing tendency to entrust young people with more important posts in church life.

As a delegate, Miss Ford also spoke on the matter of integration, stressing that if "understanding, respect and love between the races can be created, integration will follow as a natural by-product."

She herself teaches Bible courses to 210 Negro and white students in three segregated high schools at Concord, N. C., but emphasized that she is "looking forward to the time when schools and churches in my state will be integrated."

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman; Colonel Edward Holman; Dr. V. T. Jordahl; Mr. Herbert Engelbrecht; Dr. A. J. Bjork; Dr. Armas Holmio; The Rev. Robert E. Lee. *Editor:* Alex Liepa. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. *Address all correspondence* to A Mighty Fortress, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.

Where are you
CELEBRATING CHRISTMAS?

By Chaplain Bernt C. Opsal, USNR

AS YOU READ this article you will be miles from home. Perhaps this will be your first Christmas away from loved ones. I've been there too. It's no fun. "Christmas this year just won't be the same," you've been saying.

What was your Christmas like at home? For me as a boy it meant taking the red wagon down to the corner lot and picking out a Christmas tree that just "must not cost more than 75 cents." Arriving home, I would go up to the attic and pull out the Christmas tree stand and all the decorations that had been packed away in a big cardboard box. What fun it was to decorate that tree!

Then our attention was turned to the presents that had to be wrapped. "Where is the ribbon?"

"I'm all out of wrapping paper!"

Other cries for help came from us youngsters to Mom who was busy as a beaver, making last minute preparations and successfully keeping the secret of Mom and Dad's presents to us hidden away in their bedroom closet.

Then at 6 o'clock that evening Dad would say, "All the lights in every room from attic to cellar must be on." This had been his boyhood custom in Lyngdal, Norway, from whence he had emigrated as a seventeen-year-old boy to America at the turn of the century.

Sitting on pins and needles, Brother and I could hardly wait to open our presents—but first the Christmas Gospel from Luke, the second chapter, was to be read and then a prayer of thanksgiving to God. We would thank the Lord that He had given us another Christmas together . . . that He had provided us with good health and many friends . . . with these presents which we were to give each other on the birthday of our King . . . but even more important, thanks to Him for the gift of salvation through Jesus Christ—the greatest Christmas present of all.

You way out there—aboard ship sailing toward some distant port, or camping on barren ground, standing guard to preserve our freedom under God, I suppose are thinking these days, and especially on Christmas night, of your past Christmases at home. Go ahead and think about them. It will do you good—'twill bring back many happy, nostalgic memories, I am sure. But remember although that place where you will celebrate Christmas this year may be different, the message of Christmas is still the same.

The place where we remember the birthday of our King may change, but the good news comes to you now, just as it did to the shepherds who were out in the fields keeping watch over their flock by night. "I bring you good news of great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:10, 11).

How fortunate we are to hear of Him. Almost one-third of the world has never heard.

How fortunate we are to believe in Him. Almost two-thirds of the world has not received Him.

"But to all who receive Him, who believe in His name, He gave power to become children of God" (John 1:12).

This good news is the story of God's eternal love. "For God so loved the world. . . ." That's why we have a Christmas. That's why Jesus our Saviour was born.

He came to be God and man in one person—to be tempted just as you are tempted, yet without yielding, to experience joys and sorrows, happiness and disappointment, smooth sailing and rough going, pleasure and pain, and finally even suffering and death. "For God so loved the world that He *gave* His only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16).

On this Christmas night can it be said of you and me, as it was said of the shepherds, "And they returned, glorifying and praising God, for all they had heard and seen, as it had been told them" (Luke 2:20)?

Won't you this Christmas open your heart anew to the Saviour, that He might be Lord of your life in the new year to come, 1959?

Celebrate Christmas this year in your heart no matter where you may be throughout the world. Why not make this beautiful verse by Phillips Brooks your prayer:

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel."

A blessed Christmas to you, wherever you may be.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

DECEMBER

1	Psalms 121:1-8	17	Romans 8:1-39
2	Isaiah 40:1-31	18	Romans 12:1-21
3	Isaiah 53:1-12	19	1 Corinth. .. 13:1-13
4	Isaiah 55:1-13	20	Ephesians 6:1-24
5	Micah 6:6-15	21	Philippians .. 4:1-23
	Matthew 5:1-16	22	James 1:1-27
	Matthew 5:17-48	23	1 John 3:1-24
8	Matthew 6:1-15	24	Luke 2:1-52
9	Matthew 6:16-34	25	John 1:1-18
10	Matthew 7:1-20	26	John 1:19-34
11	Luke 10:1-42	27	John 1:35-51
12	Luke 15:1-32	28	John 4:1-26
13	Luke 24:1-53	29	John 4:27-42
14	John 3:1-21	30	Hebrews 11:1-16
15	John 3:22-36	31	Hebrews .. 11:17-40
16	John 14:1-14		



Lutheran

GIRL OF THE MONTH

FLOICE ELLIS, our Lutheran Girl of the Month for December, is a life-long member of our St. George Evangelical Lutheran Church in Brighton, Michigan. She has a long-standing record of leadership and service both in the church and in the community.

At church, she has served as Luther League officer, as teacher and officer in Sunday School, and as a member of the senior choir.

Floice was the recipient of the Daughters' of the American Revolution "Good Citizenship Award" for 1958, in recognition of her leadership in extra-curricular activities in high school.

She graduated from high school last spring as salutatorian of her class, and was awarded the University of Michigan Regent's Scholarship. She is at present enrolled in the university, preparing for a career in nursing.

"Floice without question takes her religion very seriously and provides a splendid example for all with whom she associates," according to her pastor, the Rev. Robert F. Spieler.

Sharing Your Experience

WHAT A FELLOWSHIP!

By Corporal Lionel Reginald Ball, Royal Air Force

ON A COLD EVENING I took off from London Airport, bound for Christmas Island where the RAF had drafted me for overseas duty.

My stay on Christmas Island was a short one for within a week I was moved to Hickam USAF Base.

What does a Christian look for in fresh fields? Surely the answer is so simple, to find another link in the world-wide chain of Christian Fellowship. "Seek and ye shall find," we read in God's word. Needless to say, I found Fellowship with a capital "F."

The day following my arrival I happened to be dining at the same table as an American Airman, who I learned was a fine Christian. We soon became firm friends and spent many fine times in Fellowship.

He, in turn, introduced me to the Lutheran chaplain of one of the chapels and I experienced that warmth of Fellowship which only Christians can receive.

On being asked if I would care to help with the Sunday School, I inquired as to the subject set for that particular day. The answer thrilled me to the core. "Tell those poor kids about Jesus."

Whilst I was taking a class one morning, I asked one little girl of 7 why she liked coming to Sunday School. She replied, "Because I hear about Jesus." What lessons can be learned from these young ones!

Jesus, I could see, was the center of this Sunday School and Fellowship. Here was a corner of God's vineyard wherein Jesus dwelled. "A Mighty Fortress," indeed!

Since my arrival it has been my pleasure to work with some of the finest Christians one could ever wish to meet, all seeking to further God's Kingdom by telling others about JESUS.



CORPORAL BALL (right) with Chaplain (Capt.) D. J. Kalal, at Hickam Air Force Base, T. H.

"Corporal Ball" said the chaplain, "is one of the finest Christians I have ever met. A regular Bible reader and consequently an excellent teacher and witness for our Lord."

"He is a truly fine organist and student of church music, having served as the organist of his village church since the age of 14.

"A Welshman, he possesses one of the most beautiful tenor voices we have ever heard. With the warmth of a Christian character and personality and with his love and God-given talents he has been a great blessing.

"At the completion of his eight years service as a signalman in the Royal Air Force he intends to go into full time Christian service as a missionary."

Corporal Ball will be the recipient of the December $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

LUTHERAN HOUR EXPANDS IN 25th SEASON

FIVE NEW LANGUAGES and 11 new lands have been added to the schedule of the Lutheran Hour gospel broadcast during its 25th year which has just ended.

This brings to 59 the number of languages used on the program and to 68 the number of countries from which stations beam the global broadcast, sponsored by the Lutheran Laymen's League of the Missouri Synod. The new languages are: Arusha-Masai, Chagga, Efik, Ibo, and Swahili.

A total of 1,314 Lutheran Hour broadcasts are now made regularly from 1,044 stations around the world at a cost of $1,545,000 annually.

IT WASN'T IN WORMS!!

REDFACED, we must admit that a boner slipped into our October "Sharing Your Experience" column. Of course SP3 Ralph A. Powers couldn't have seen the door on which Martin Luther nailed his 95 theses in Worms since the hammering took place in Wittenberg, now in the East Zone of Germany. And there were just 95 (not 99) theses.

The flood of angry letters received by your editor was well deserved. But it was a consolation to see how many of you do read your MIGHTY FORTRESS carefully.

December, 1958

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Form 3547 Requested.

*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center, 117½ S. 10th St.
Seattle; Fort Lawton, Sand Point; Rev. E. J. Jensen, NLC, Gethsemane, 911 Stewart St. (Bow Lake Area) Rev. Richard I. Crossland, NLC, Good Shepherd, 17716 42nd Ave., South.
Spokane; Fairchild AFB; Rev. H. O. Belgum, NLC, Central, West 309 Fifth Ave.
WISCONSIN: Antigo; AF Station; Rev. James A. Nelson, Calvary, 7th Ave. & Edison St.
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WYOMING: Cheyenne; Francis-Warren AFB; Rev. Roy F. Molander, NLC, St. Paul, 19th St. & House Ave.
ALASKA: *Anchorage; Lutheran Parish Center, Rev. Jos. Frenz, Mo., Anchorage, 8th & "E" Sts. Lutheran Service Center, Rev. A. H. Mjorud, NLC, Central, Cor. 6th & "F" Sts.
*Fairbanks; Lutheran Parish Center, Rev. Oliver P. Everette, Fairbanks Ev., 521 Fourth Ave.
CANADA: Timmins, Ontario; Ramore AFB; Rev. Bobo H. Mehling, NLC, St. Peter's Ev., 209 Wilson Ave.
CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Wight.
CHINA: Hong Kong; Rev. Glenn W. Kranzow, Missions to Seamen, 40 Gloucester Road.
ENGLAND: Lutheran Church House, Rev. W. E. Wegener, NLC, 8 Collingham Gardens, London, S.W. 5. Tel. FREmantle 1141. Hathorpe Hall; Theddingworth, Nr. Rugby, Rev. L. W. Swantz, NLC, Tel. Husband Bosworth 257.
FORMOSA: Kaohsiung; Rev. L. Carlson, 29 Ling Chung Rd., Tapei; Rev. D. W. Gremmels, Mo., 12 Lane 107, Hoping, East Rd., Sec. 2.
GERMANY: *Kaiserlautern; The Rev. C. M. Sitler, NLC, Service Pastor, P.O. Box 8, 24 Fruchtall Strasse.
HAWAII: Honolulu; Rev. E. G. Vosseler, NLC, Box 6166, 110 Kuuala St., Lanikai.
JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. G. P. Vojtko.
*Yokosuka; Lutheran Service Center, 23, 3-Chome, Honcho, Rev. W. M. Daubenspeck.
KOREA: Seoul; Korea Church World Service, The Rev. James P. Claypool, NLC.
NORWAY: Oslo; Rev. Oscar C. Hanson, NLC, Dalsveien 46, Slemdal.
OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. H. L. Anderson, 8 Country Club Heights, Box 107, Koza.
PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave. Zambales. Rev. R. P. Canis.
PUERTO RICO: Santurce; Rev. A. A. Wuertz, NLC, Calle del Parque 150, Stop 23, Tel. 3-3220.
Rio Piedras; Transfiguration, Uni. Ave. and Peiegrina St.
VIRGIN ISLANDS: St. Thomas; Rev. James G. Amos, Box 58, Charlotte Amalie
Mo.—Lutheran Church—Missouri Synod.
NLC—National Lutheran Council affiliated Churches.

NATIONAL LUTHERAN COUNCIL CHAPLAINS ON ACTIVE DUTY

These chaplains invite contacts by military personnel and home church pastors on behalf of their service people. Parent church bodies are indicated as follows: (ALC) American Lutheran Church, (Aug) Augustana Evangelical Lutheran Church, (AELC) American Evangelical Lutheran Church, (ELC) Evangelical Lutheran Church, (LFC) Lutheran Free Church, (Suomi) Suomi Synod, (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

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Maxwell AFB; Air University, Hqs. Chap. (Col) James F. Patterson (ULCA).
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San Diego; Naval Trng. Center, Center Chaplain's Office, Chap. (Lt) Oliver K. Olson (ELC), Chap. (Lt) Alden L. Thompson (Aug). U. S. Naval Hosp., Chap. (LtJg) Everette P. Wuebbens (ALC). U. S. Naval Hosp., Chap. (Cdr) David R. Kabele (ULCA). Marine Corps Recruit Depot, Office of the Chaplain; Marine Corps Rec. Depot, Sr. Chaplain, Chap. (Capt) Emil F. Redman (ALC); Chap. (LtCdr) Eugene S. Swanson (AUG). U. S. Naval Air Station, North Island, Office of the Chaplain, Chap. (Cdr) Dewitt E. Wright (ULCA).
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Ent AFB; 4600th AB Wing, Colo. Springs, Chap. (1stLt) Lloyd W. Lyngdal (LFC).
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New London; U. S. Naval Submarine Base, Chaplain's Office, Chap. (Cdr) Robert J. Schneck (ULCA).
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Fort Gordon; 504 Military Police Bttln., Chap (1stLt) Edward L. O'Shea (ULCA).
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*Kileen; Fort Hood; Lutheran Service Center, 101 E. Ave. "D".
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Othello; Rev. Delbert W. Zier, NLC, Pilgrim, Seventh Ave. & Elm St.



Lutheran

GIRL OF THE MONTH

DIANE LUNDELL, our Lutheran Girl of the Month for November, is a member of Bethlehem Lutheran Church, East Hampton, Conn.

She belongs to a very active and gifted Lutheran family. Her father is choir director, also soloist, and so is brother Charles. Diane herself is a member of the choir, a Sunday School teacher and Sunday School pianist, as well as assistant church organist. Also, she is secretary of her church's Luther League.

Diane graduated last June at East Hampton High School and entered Hartford Hospital School of Nursing this fall.

She has two brothers in the service: Richard, in the Army, stationed in Korea, and Howard, in the Navy, stationed in Jacksonville, Florida.

She was nominated for a Lutheran Girl of the Month by her pastor, the Rev. John E. Nelson.

GIVE THANKS BY SHARING USED CLOTHING WITH NEEDY

ONCE AGAIN, Lutheran World Relief, the material aid arm of the National Lutheran Council, is calling on Christians to give thanks by sharing their used clothing with the world's needy.

The week of November 23-30 will be ingathering week for the 1958 Lutheran World Relief Thanksgiving Clothing Appeal.

Through Lutheran World Relief and Lutheran World Action, Lutherans of America are making possible a Christian testimony of love in a number of tension areas of the world.

Currently, help is being distributed in Taiwan and Quemoy, as well as to the neediest among the 700,000 Chinese refugees in Hong Kong.

Clothing gifts will also help Arab refugees in the Holy Land and the churches in Germany in their ministry to the people coming from behind the Iron Curtain.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

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THE VOCABULARY OF GRATITUDE

By Chaplain I. Torkelson

THE FLEETING YEARS seem to obscure the sadness of the past. This fact explains our tendency to look back longingly to "the good old days" which in reality were no better than the days in which we live. It is true that every age endures its share of sin and sorrow. Neither will time erase the fact of sorrow and sin, even though it grows dim in human recollection. God will not permit us to forget the sins which separated us from Him.

So upon the pages of the Bible is written in blazing words the evils of a people who willfully rejected their God. Especially Jeremiah's writings bring us very close to the circumstances which saddened the heart of the Heavenly Father.

The sin was ingratitude. "My people have forgotten me days without number" Jeremiah 2:32. The greatest sin of Israel was ingratitude to the One who loved them most.

But we must not think that the basis of ingratitude was a sin common only to the ancient Hebrews. The stark truth is that the sin of ingratitude toward God is one of the most common sins of today in spite of all the blessings He has bestowed upon us.

Our nation has enjoyed such abundance of wealth that it has lost its sense of values. Self complacency of our people has destroyed the feeling of dependence upon God and has changed the vocabulary of gratitude into words of self praise.

Even our motives for worship are all too frequently selfish. Why do we go to church? Some say, "I go in order to get a lift."

Now, to be sure, one should receive a lift or a blessing. Yet this must not be the primary motive for worship.

Worship is a vocabulary of gratitude. We go to church because we are grateful to Him. To worship merely that He may do something more for us is to desecrate the holy privilege.

Even Thanksgiving which we are soon to celebrate is in danger of being a mockery, or a day of ingratitude to the One who gave us everything we have and hold dear.

May God forbid that He should be forced to say of us today, "My people have forgotten me days without number."

The vocabulary of gratitude which is pleasing unto God is more than words; it is a life of surrender to His will. The very most that any one of us can do is so little in comparison with what God in Christ has done for us.

From The Guiding Light



THIS HUGE STATUE of the Last Supper, weighing 25 tons, was installed in Memorial Park in Milwaukee, Wisc. It rests on a 5,000-pound pedestal of Swedish granite. The work of art was sculptured out of one solid piece of Italian marble by artist Bernhard Zuckerman. Each completely-rounded figure measures 6½ feet high in sitting position.

RNS Photo

Second Glance

As Red China stepped up its attacks on Quemoy, Lutheran service and relief agencies around the globe acted to help the people living on Nationalist islands off the Chinese coast. The Lutheran World Federation's Commission on World Service voted to channel support from LWF member churches for development of badly needed Lutheran medical services in Formosa and the Pescadores. Lutheran World Relief, cooperative material aid agency of American churches, decided to increase food and clothing shipments to Quemoy.

The Air Force Commendation Medal was awarded to Lutheran Chaplain (1st Lt.) John O. Ballantine for meritorious action last March when he helped to save the life of a civilian trapped under the flaming wreckage caused by a gas explosion in a bowling alley at Warren Air Force Base, Wyoming.

Eskimo members of Lutheran mission congregations on Seward Peninsula, Alaska, heard about Lutheran efforts to help Chinese refugees in Hong Kong and made a contribution of their own — they sent a parcel of fish which they had caught and dried during last summer to the material aid agency of the Lutheran World Federation.

A record 1,025 congregations will take part this November in the "Every Member Visit" program developed by the Evangelical Lutheran Church. More than 125,000 laymen in teams of two are expected to serve as visitors calling on fellow members in order to receive pledges of time, talent and financial support for the coming year.

All members of the International Luther League, youth organization of the American Lutheran Church, were urged this fall to join a campaign against indecent literature and to discourage the distribution of such literature in their communities.

Rep. John P. Saylor (R.-Pa.) told 200 delegates to the ninth annual conference of the United Student Fellowship that more young people were needed to represent the United States in other countries. "It's tough to go overseas for anyone, but we need representatives there who can show people how to walk before they run," he said.

A leader of Communist youth organizations in Czechoslovakia complained of the "inefficiency" of the anti-religious drive among youth. In a long report broadcast by Prague Radio, he said there were "serious shortcomings in the ideological influence of Communist youth groups," and added that the aetheistic drive has been "particularly inefficient" among university students "who continue to be swayed by religious prejudice."



THIS IS THE NEW LUTHERAN SERVICE CENTER on Okinawa, chief U. S. military base in the Far East.

The ultra-modern and functional building is the first Lutheran structure ever erected on the 76-mile-long island. It is also the first church-supported, civilian installation for off-duty military personnel in Okinawa.

Designed to withstand all but the heaviest typhoons and earthquakes, the building has a lounge, game room, music room, rest room, snack bar and, of course, a chapel. Located in a busy shopping area where two major highways meet, the center is conveniently available to a majority of the service people stationed on "the keystone of the Pacific."

The Okinawa center is the sixth overseas "home-away-from-home" now operated in the Far East and Europe by the Lutheran Service Commission, joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.

In charge of the new center is the Rev. Harry L. Anderson, a minister of the ELC. He arrived on the island in the summer of 1957, to begin the off-station ministry to military personnel.

SERVICE PASTOR BRINGS GOODWILL SYMBOL TO JAPAN

A LUTHERAN SERVICE PASTOR in Japan recently presented a symbol of international good will and understanding to the governor of metropolitan Tokyo.

Commissioned as the personal representative of the mayor of an American city, the Rev. George Vojtko made the presentation of a "key to the city of Lakewood, Ohio," to the Honorable Seiichiro Yasui in the latter's executive offices.

The ceremony took place soon after Mr. Vojtko arrived from Lakewood to direct the Lutheran service center at Tachikawa.

The mayor of Lakewood, a Cleveland suburb with a population of about 70,000, had asked Mr. Vojtko to make the presentation to assure the Japanese of Americans' strong desire "to bring about international good will and peace in our time."

Mayor Frank P. Celeste added that the key represents "the friendly tie to our two cities" and this will help the friendship of "our two countries to be strengthened more than ever."

At the presentation Mr. Vojtko said, "A key fulfills a twofold purpose—it opens a door before us and it locks a door behind us."

"We, the people of Lakewood," the Lutheran clergyman continued, "would also have this same key to lock, and to keep locked forever, the door of hatred and prejudice, of bigotry and distrust, which only leads to war and bloodshed and to the eventual destruction of all civilization."

"I trust that I, as a representative of the Lutheran Church, in ministering to the moral and spiritual well-being of men in the military, will also be able to play a small part in preserving and strengthening this spirit of mutual friendship and cooperation," he added.



CURTIS JOHNSON (right), Lutheran Chaplain at Laughlin AFB, Del Rio, Texas, recently presented the coveted Pro Deo et Patria award to Explorer Scout Jerry Shidal, son of Colonel Howard Shidal (left). The award—one of the highest in scouting—is given recognition for knowledge of church liturgy and the Bible, and for church leadership, attendance, and service. Jerry worked more than 150 hours during the past year and a half while earning the award.

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Protestant Community
FLOURISHING IN FORMOSA

By Religious News Service

PROTESTANT LEADERS in Formosa share the conviction that a Chinese Communist conquest would not only spell the doom of all missionary activity on the island but deprive the free world of a promising Christian outpost in the Pacific.

The Protestant community is a vigorous and expanding part of this picturesque island of ten million souls where only three years ago Tunghai University was established. This first Christian institution of higher learning on Formosa was hailed as a concrete symbol of the faith shared by the Chinese Nationalists and the Formosan Christians in the eventual victory of Free China.

Most of the Protestant missionary work on Formosa was begun only after World War II, when refugees and missionaries poured across from the mainland after the Communist seizure of power in China.

However, the Protestant missions actually have a history dating back to 1864, when a group of English Presbyterians arrived in Formosa. These pioneers were followed seven years later by a band of Canadian Presbyterians. Today their followers are united in the Taiwan Presbyterian Church, which is 95 per cent self-supporting. Largest Protestant body in the country, the Church has two theological colleges, a number of Bible schools, three secondary schools, a hospital and clinic, and 50 kindergartens.

Three other major national Churches are the True Jesus Church, the Taiwan Lutheran Church, and the Little Flock Church, which celebrated its 30th anniversary in 1956.

Meanwhile, 63 or more missionary societies have helped to build up the Protestant community which, according to 1956 reports, boasted 209 churches and 389 chapels, with 33,195 members and 48,942 potential members undergoing instruction prior to baptism.

Sixty per cent of the missionaries come from the United States and 33 per cent from Canada, Great Britain and the Scandinavian countries. The remaining seven per cent belong to international bodies.

Among the American Protestant church bodies represented in the mission field are the Baptist Evangelization Society, the Evangelical Mission Covenant Church of America, the Wesleyan Methodist Church, the Southern Baptist Convention, the Seventh-day Adventists, the Mennonite Church, the Oriental Missionary Society, the Lutheran Church-Missouri Synod, and the Free Methodist Church.



A MODEL of the 500-seat chapel now under construction which will rise 72 feet over a slope on the campus of Tunghai University in Formosa. Like the university itself, the chapel is a symbol of freedom and faith for Formosan Christians.
RNS Photo

One of the major phenomena of postwar Christian work in Formosa has been the rapid growth of the "tribal churches" from 3,000 members in 1953 to 16,400 in 1956. These churches embrace converts from among the 180,000 or more primitive Aborigines, a mountain people of Malayan origin who live in tribes and support themselves by agriculture and hunting. They have their own local languages and are known for their remarkable musical talent.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

NOVEMBER

1	Psalms 16:1-11	16	Matthew 13:1-30
2	Isaiah 11:1-16	17	Matthew 13:31-58
3	Isaiah 52:1-15	18	Psalms 65:1-13
4	Hosea 4:1-9	19	Psalms 67:1-7
5	Hosea 11:1-12	20	Psalms 73:1-28
6	Hosea 14:1-9	21	Psalms 107:1-43
7	Amos 5:1-27	22	Psalms 1:1-6
8	Micah 4:1-13	23	Isaiah 35:1-10
9	Micah 7:1-20	24	John 15:1-27
10	Zechariah 8:1-23	25	John 17:1-26
11	Malachi 3:1-18	26	1 Corinth. .. 15:1-58
12	Luke 1:1-38	27	Psalms 23:1-6
13	Luke 1:39-80	28	Psalms 27:1-14
14	Matthew 2:1-23	29	Psalms 46:1-11
15	Matthew 11:1-30	30	Psalms 103:1-22

MINNESOTA MARKS CENTURY OF LUTHERANISM

A CENTURY OF LUTHERANISM in Minnesota is being marked by the presentation of a historical play-pageant in eight cities and towns of the state this fall.

The production is sponsored by 14 church bodies which have nearly 1,000,000 members in Minnesota. Not since the world premiere of the Martin Luther film in Minneapolis in 1953 have so many Lutheran groups co-operated in one project.

Entitled "Of Grace and Growth," the pageant has a cast of more than 100, including a 60-voice choir. A series of flashbacks covers Lutheranism's role in education, evangelism, missions, music, social action and medicine. The production recalls "God's wonderful grace and care to the people of Minnesota," said James S. Kerr of Minneapolis, its writer and director.

The pageant coincides with the centennial year of Minnesota's statehood.

Lutheranism was pioneered in Minnesota Territory in 1857 by former missionary to India "Father" John Christian Frederick Heyer of Philadelphia, Pa., the old Lutheran General Synod's first missionary. He became pastor of Trinity Lutheran Church, St. Paul, parent congregation of the denomination's Minnesota Synod, which he founded with five other pastors from the Pennsylvania and Pittsburgh Synods.

SOVIET JOURNAL ADMITS RELIGIOUS REVIVAL

PROBLEMS OF PHILOSOPHY, the leading Russian philosophical magazine, admitted in an article that there is a "partial revival of religion in the Soviet Union" and called for "more subtle and vigorous atheistic propaganda."

In a three-page attack on religion, the publication contended that the revival was due to the "influence of the capitalist world" and must be fought with anti-religious lectures, films and other media.

The magazine also denounced the "pacifist movement" and stressed that "religious ideology" did not help preserve peace.

It added that "mankind will reach peace by the struggle of the masses against the imperialists and not through a religious outlook saturated with pacifism."

Sharing Your Experience

A HELPING HAND IN KOREA

By Pfc. Billy M. Walton

HERE IN KOREA there is a lot of missionary work being done. Due to the fact that there is so much more to do than can be done by the missionaries sent here by our churches, I have noticed many of the soldiers in the Armed Services rendering a helping hand.

Of course, all branches of the Armed Services try to influence good relations with the people of any foreign country. It seems that here in Korea there is no influence needed. The men just can't resist when they see people in such great need.

Here are a few of the projects being done by the men in the Armed Services: the giving of money and clothes, building of orphanages, and the most important of all, the giving of friendship and the word of God.

Not long after I was stationed with the 304th Sig. Bn. here in Seoul, I was asked by several of the fellows at our chapel to help with the building of an orphanage. The building is being built for a group of children who live up in the hills of Korea in a tent. A few weeks ago those children were brought down to see their new home. I was unable to be present at the time but the fellows who were there told me that the expressions on the faces of those little children meant more than anyone could realize.

There is a great need for teachers, both for religious and educational needs. Again the men are willing to help. In my company (Radio Company), we have approximately one hundred men. Out of that number, ten men have steady teaching jobs. Due to the fact that it is an operations company, many others are unable to fulfill their desires.

Not long ago I visited the World Vision Orphanage, which is one of the best operated orphanages in Korea. They have about one hundred children of all races. Out of this one hundred, about thirty have, or have had, T.B. These children are in a separate building and receive special care. When the children become of age they will be adopted by families in the U. S. and sent there to live.

These are just a few of the things that happen here, and I sincerely hope if you, the readers, ever have a chance to help an orphanage, whether it be in Korea or elsewhere, that you don't let the opportunity slip by and not do it. After all, it is our duty to help our fellow men.

In closing, I hope you will join me in extending a few extra prayers for these people in need and the soldiers and missionaries who are so faithfully doing a great job.

Pfc. Walton will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



"OLD SWEDES" CHURCH TO GET NEW SETTING

SLUM AREAS surrounding historic Gloria Dei ("Old Swedes") Church in Philadelphia, Pa., will be razed and turned into a public park by the Department of the Interior under a new law signed by President Eisenhower.

Founded in 1642 as a Swedish Lutheran church, it was built by the first Swedish settlers who established the short-lived colony of New Sweden along the banks of the Delaware River.

Forty years later, William Penn laid out his "City of Brotherly Love" on a site just north of Gloria Dei and its surrounding settlement, after receiving the former Swedish lands as a grant from the King of England.

Although the church was sold to Episcopalians a century ago, it remains a monument to early Swedish Lutheran settlement of the New World.

RNS Photo

November, 1958

A MIGHTY FORTRESS

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Oak Harbor; Whidbey Naval Air Station; Rev. Arne O. Aakre, NL Lutheran, 50th St. and 300 East Ave.
Othello; Rev. Delbert W. Zier, NLC, Pilgrim, Seventh Ave. & Elm S
*Tacoma; Fort Lewis, McChord Field; Lutheran Service Center, 117½ S. 10th St.

Pages 5 and 6 Revised during World War II appeal. Will call about



Lutheran
GIRL OF THE MONTH

SANDRA VAN DYKE, our Lutheran Girl of the Month for October, is an active member of Central Lutheran Church, Des Moines, Iowa.

A vice-president of the Hi-League and member of the Senior Choir, she attended the ELC Missoula International Youth Convention's leadership school and workshop in 1957.

Her pep, joy and enthusiasm means much in Luther League activities and in her Christian witness, said her pastor, the Rev. H. William Sorensen.

"We find Sandy a beauty within and without," he added. "She is a real Christian. She is a good local missionary—bringing friends along with her and encouraging those who are members but not active."

PRESIDENT SETS OCTOBER FIRST AS NATIONAL PRAYER DAY

PRESIDENT EISENHOWER has called on Americans of all faiths to pray on Wednesday, Oct. 1, for a just and durable peace "under the guiding hand of Almighty God."

In a statement proclaiming Oct. 1 as a National Day of Prayer, the President also asked that all visitors in this country, "each according to his own faith," join Americans in praying.

"In our time," he said, "buffeted by unprecedented changes and challenged by an aggressive denial of Divine providence, we have continuing need of the wisdom and strength that come from God, and we shall always find our highest satisfaction in a steadfast purpose to know and to do his will."

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. VIII | New York, N. Y., October, 1958 | No. 6

NEARLY 8 MILLION LUTHERANS IN AMERICA

MEMBERSHIP of the Lutheran Churches in North America is nearing the eight-million mark.

A total of 7,866,320 members was reached during 1957, according to the annual statistical summary compiled by the National Lutheran Council.

The Lutheran Churches in the United States and Canada gained 248,019 members. This was an increase of 3.3 per cent, the same as in 1956, and about the average gain over the past decade.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists. Of the total Lutherans, 7,627,738 are located in the United States and 238,582 in Canada. The latter are affiliated with the Churches in the U. S.

The Council's summary is based on statistics supplied by sixteen Lutheran church bodies, plus the Negro Missions conducted by four groups associated in the Lutheran Synodical Conference.

The gain in baptized membership of 248,019 in 1957, distributed among the 17,712 congregations, represents an average increase of 14 new members per local church.

Confirmed or adult membership advanced by 138,880 to a grand total of 5,216,830, a gain of 2.7 per cent. This would indicate an average accession of 7.8 adult members per congregation in 1957, a little above the average of the past ten years.

For the 13th consecutive year, the highest numerical increase was made by the Lutheran Church—Missouri Synod. Its gain of 75,721 baptized members or 3.5 per cent over 1956 boosted the synod's total membership to 2,228,133. Over the past 13 years it has added 787,762 members, an average of 60,597 annually. The Missouri Synod is the second largest Lutheran body in America.

Among the major bodies, the Evangelical Lutheran Church and the American Lutheran Church showed the greatest advance on a percentage basis, both 3.8 per cent. The ELC gained 39,579 members and with 1,082,809 on its rolls is the third largest Lutheran body. The ALC added 35,417 members for a total of 972,929. It ranks as the fourth largest Lutheran group.

A gain of 3.4 per cent was recorded by the Augustana Lutheran Church with 18,794 additions that boosted its total membership to 576,198, fifth largest of the Lutheran bodies.

The United Lutheran Church in America, largest of the sixteen denominations, reported an increase of 60,259 or 2.6 per cent for a total of 2,395,611 members.



THIS POSTER will be displayed this fall and winter during the 10th annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues. The program is sponsored by a laymen's committee comprising members of various faiths. It is supported by 24 national religious bodies with American business cooperating through the Advertising Council of America. November is designated as "Religion in American Life Month." RNS Photo

Second Glance

A record membership of 60,000 in the Luther League of America was announced by the League's executive secretary, the Rev. F. Leslie Conrad Jr. The official youth auxiliary of the United Lutheran Church in America is the oldest Lutheran young people's organization in the U. S.

The Lutheran World Federation's Department of World Service opened a Medical Treatment Center in the Kowloon section of Hong Kong to expand services to Chinese refugees. During the past three years, the LWF has given medical help to nearly 9,000 refugees. The new center is equipped to handle 100 patients daily.

The membership of the Austrian Lutheran Church has more than doubled in the past ten years, chiefly because of the influx of refugees from Soviet tyranny in East Germany. Total membership is over 396,000.

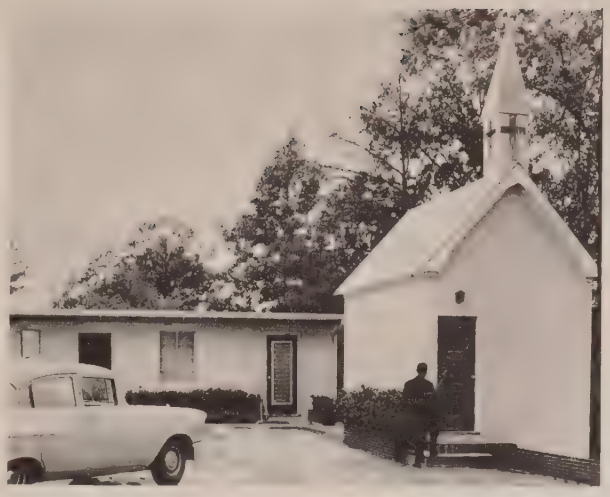
Chaplain (Lt. Col.) David E. Kinsler, a minister of the United Lutheran Church in America, became the first Protestant chaplain to use the newly-established 90-day leave of absence for a refresher course. He is devoting the time to study "pastoral care and interviewing" at Duke University in Durham, North Carolina.

Food and clothing from Lutheran World Relief and Church World Service were supplied to thousands of victims of a typhoon that destroyed 15 per cent of the homes in Hwalien City and damaged some 12,000 homes in surrounding counties on the east coast of Taiwan (Formosa).

The Rev. George Paul Vojtko of Lakewood Ohio, is the new service pastor and director of the Tachikawa, Japan, Lutheran Service Center. He is the first representative of the 16,000-member Slovak Evangelical Lutheran Church to join the staff of the Lutheran Service Commission. When the Rev. Milford C. Brelje vacated the Tachikawa position last April to re-enter the parish ministry, missionary Glenn W. Kranzow of Hong Kong assumed the post on a temporary basis. Pastor Vojtko took the post on September 1.

A Lutheran Youth Leaders conference at Liselund, Denmark, voted to recommend that the Lutheran World Federation develop a coordinated program of Lutheran youth cooperation throughout the world. But they rejected a proposal recommending establishment of a separate youth department within the framework of the LWF.

Representatives of Lutheran Churches in East Germany were conspicuously absent from a conference in Hamburg of German Lutheran Youth Chaplains. The Soviet Zone pastors had been denied travel permits to Hamburg. It was the latest of many similar instances of Communist interference with travel by church leaders and groups, both out of and into the so-called (East) German Democratic Republic.



THIS TINY CHAPEL, nestling behind a motel on a well-traveled highway near Buford, Ga., is believed to be the first motel chapel in the United States. It was built by motel-owners Mr. and Mrs. Charles Wilkerson for tourists who want a place for prayer and retreat after a day on the highway. Complete with steeple, the simple Gothic-style chapel has three walnut pews and an altar with a Bible and a cross. RNS Photo



FIVE MARINE RECRUITS who are planning to enter the Lutheran ministry are shown here discussing future plans with Chaplain Eugene S. Swanson, the supervisory chaplain of the Recruit Training Command. The recruits are (left to right): Private William C. Holst (ULC) is a member of the Faith Lutheran Church of St. Paul, Minnesota; Private Gary G. Bazick (Mo. Synod) is a member of the Immanuel Lutheran Church, Monroe, Michigan; Private James E. Kinman (ULC) is a member of the Blue Ridge Trinity Lutheran Church, of Raytown, Missouri (he had been a member of the Augustana Lutheran Church, until his family recently moved to Raytown where the only Lutheran Church is ULC); Private Robert C. Henrikson (ALC) is a member of St. Paul Lutheran Church, Reed City, Michigan; and Private Charles G. Larsen (UELC) is a member of the Pella Lutheran Church of Omaha, Nebraska. Chaplain Swanson is a pastor of the Augustana Lutheran Church. Marine Corps Photo



THE REV. FRED PANKOW, pastor of St. Peter's Lutheran Church in Houston, Tex., looks up a Biblical quotation for some of his pupils who attend his integrated vacation Bible class. The boys shown represent the principal groups active in the church. Left to right are: Lee Van Robertson, 14, a Negro; Raymond Palacios, 13, a Mexican-American; and Gerald Bunton, 11, white. The integrated Bible school is believed to be the only one of its kind conducted by Protestant churches in Texas. RNS Photo

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman; Colonel Edward Holman; Dr. V. T. Jordahl; Mr. Herbert Engelbrecht; Dr. A. J. Bjork; Dr. Armas Holmio; The Rev. Robert E. Lee. *Editor:* Alex Liepa. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. *Address all correspondence to* A Mighty Fortress, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.

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JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Glenn W. Kranzow.
*Yokosuka; Lutheran Service Center, 23, 3-Chome, Honcho, Rev. W. M. Daubenspeck, Service Pastor.
KOREA: Seoul, Korea Church World Service; The Rev. James P. Claypool, NLC.
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Mo.—Lutheran Church—Missouri Synod.
NLC—National Lutheran Council affiliated Churches.

NATIONAL LUTHERAN COUNCIL CHAPLAINS ON ACTIVE DUTY

These chaplains invite contacts by military personnel and home church pastors on behalf of their service people. Parent church bodies are indicated as follows: (ALC) American Lutheran Church, (Aug) Augustana Evangelical Lutheran Church, (AELC) American Evangelical Lutheran Church, (ELC) Evangelical Lutheran Church, (LFC) Lutheran Free Church, (Suomi) Suomi Synod, (UELC) United Evangelical Lutheran Church, (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Brookley Air Force Base, Hq. 2850 Air Base Wing, (ACM), Chaplain (Capt) Melvin T. Ostlin (AUG).
Craig AFB; 3615 Fit Trng. Wing; Office of the Chaplain; Chaplain (1st Lt) Sheldon E. Hermanson (ELC).
Ft. McClellan; Chaplain (Maj) Arnold W. Rougust (ALC).
Maxwell Air Force Base; Air University, Hqs. Chaplain (Col) James F. Patterson (ULCA).
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George AFB; Hdqts.; 831 Air Div., Chaplain (Maj) Oscar W. Voelzke (ALC).
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Tyndall Air Force Base; Hq. 4756 Air Defense Wing, Chaplain (1st Lt) Franklin Krueger (ALC).
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ILLINOIS: Chanute Air Force Base, 3345 Tech. Trng. Wg. ATC, Chap. (Capt) Frances E. Jeffery, (ELC).
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Laughlin AFB; Office of Chaplain, 4080 Air Base Group, Chaplain (1st Lt) Curtis Johnson (ELC).
Perrin Air Force Base; 3555th CCT Wing; Chaplain (1stLt) Paul G. Mathre (ELC).
Randolph Air Force Base, Hq. 3510 CCTRAWG, Office of the Chaplain; Chaplain (Maj) Voigt M. Sink (ULCA).
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Scranton; Ordnance Works, Rev. Karl Luther Mumford, NLC, St. John's, Jefferson Ave. & Vine St.

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Newport; U.S.N.T.S., Rev. Lowell Albee, Jr., NLC, First, 26 Happin Road.

SOUTH CAROLINA: Beaufort, Marine Corps, Parris Island, Rev. Robert L. Fraser, NLC, St. John, 108 Jean Ribaut Rd.
*Charleston; Navy Yard; Lutheran Parish Center, 405 King St., St. Matthew.
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FORMOSA: Kaohsiung; Rev. L. Carlson, 29 Ling Chung Rd. Taipei; Rev. D. W. Grammels (Mo) 12 Lane 107, Hoping, East Rd., Sec. 2.

GERMANY: *Kaiserslautern; The Rev. C. M. Sitler, NLC, Service Pastor, P. O. Box 8, 24 Fruchthalt Strasse

WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.
National Lutheran Council—Bureau of Service to Military Personnel

The courage to state:

"I AM A CHRISTIAN"

By Chaplain Bernt C. Opsal, USNR

"WHAT DO YOU SAY, Bill, let's hit the beach and live it up," exclaimed Tom, as he called across the compartment to a shipmate who had just recently reported aboard for duty.

This was the test—the initial test. What to do? Bill had just come aboard ship and wanted to make friends. However, he knew from the conversation which had taken place earlier that day that Tom and his buddies' concept of a good time was not Bill's. They had talked about making the rounds of various bars and then ending up in some pretty questionable activity, to say the least.

Another matter flashed through Bill's mind. He could give an excuse and say that he was pretty busy, since it was his first day aboard ship. But there would be invitations in the future and then there would have to be other excuses.

"Why not just tell them right out why I can't go with them," Bill mused. He knew this would be the simplest and easiest thing to do *if* he did it right now right from the start.

Then followed the gamut of excuses in Bill's mind. "Why not postpone telling them right out? Why not wait until later when you get better acquainted?"

But Bill knew that postponing things wouldn't solve the matter either.

"What do you say, Bill? Let's go!"

"No, I'm sorry, fellows. I can't. You see, I'm a Christian," answered Bill with confidence and kindness in his voice.

"Well, blow me over with a feather," one shipmate shouted.

"A Sunday School boy," another said sarcastically.

"I hope you'll understand. There are certain things I like to do and there are certain things I just don't care for. You see, my life isn't my own. I belong to Christ and I want to please Him in all that I do. At least, that's my desire and by His strength I try to live for Him," answered Bill.

Nothing more was said. The fellows left the compartment and didn't return until early the next morning, some under the weather and most of them pretty generally dissipated.

That evening Bill picked up his Testament to read Paul's letter to the Philippians. In times of persecution he had always found this book to be very helpful. Paul wrote this letter while in prison. Despite opposition he was still optimistic and hopeful.

Bill read, "I want you to know, brethren, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear" Phil. 1:12-14.

Later that evening another shipmate struck up a conversation with Bill. "I heard you tell those fellows why you didn't want to hit the beach with them. I sure give you credit," said the sailor. "I'm a Christian, too, but I haven't had the courage to tell them why I don't care to go along. I have run out of excuses with the result that sometimes I have gone along only to regret it later on. Where do you get the guts to tell them the real reason why—that you're a Christian?"

Bill smiled, picked up his worn New Testament, and turning again to Philippians read from the fourth chapter, verses 11-13:

"Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

And then from the nineteenth verse of the same chapter, "And my God will supply every need of yours according to his riches in glory in Christ Jesus."

"That's the secret," said Bill. "It works every time if I only pray to God for help and let Him help me. One big difficulty with us is that we just don't turn to Him or we just don't let Him help us."

"Dear Heavenly Father, help those of us who are weak. Give courage to those of us who are afraid of what men will say of us when we declare our allegiance to Christ. Give us the desire to serve Thee and the willingness to let Thee help us, through Jesus Christ our Lord. Amen."



A RECORDING of seven "prayers for peace" was presented to President Eisenhower by the Lutheran Laymen's League. Making the presentation was Dr. Oswald C. J. Hoffmann (right), speaker of the Lutheran Hour radio program and director of public relations for the Lutheran Church—Missouri Synod. Looking on is John W. Boehne, Jr., former Congressman from Indiana and active church leader here. In expressing his appreciation, President Eisenhower said he would listen to the prayers during his lunch period. RNS Photo

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

OCTOBER

Day	Book	Chapter	Day	Book	Chapter
1	Luke	20:1-18	17	Lamentations	5:1-22
2	Acts	22:1-30	18	Ezekiel	34:1-31
3	1 Corinthians	12:1-31	19	Ezekiel	37:1-28
4	2 Timothy	3:1-17	20	Jonah	1:1-17
5	Mark	14:1-31	21	Jonah	2:1-10
6	Mark	14:32-72	22	Jonah	3:1-10
7	Mark	16:1-20	23	Jonah	4:1-11
8	Luke	20:19-47	24	1 Corinthians	8:1-13
9	Luke	21:1-38	25	1 Corinthians	9:1-27
10	Luke	22:1-38	26	1 Corinthians	11:1-34
11	Luke	22:39-71	27	Romans	2:1-29
12	Jeremiah	3:1-25	28	Romans	7:1-25
13	Jeremiah	9:1-26	29	Romans	10:1-21
14	Jeremiah	12:1-17	30	Romans	14:1-23
15	Jeremiah	31:15-40	31	Romans	15:1-33
16	Jeremiah	33:1-16			

ONLY GOD CAN MAKE A TREE

THERE IS NOTHING more beautiful in nature than a stately tree, and there is no more beautiful sight among men than mature Christian personality. To attain this ideal, a person must be planted beside the rivers of the grace of God. The roots of his life draw life and power from this source. This kind of person, through private prayer, worship, and the sacraments, receives those qualities of spiritual life without which he would die.

Only with his roots in the deep soil of God's love and mercy can a person grow to such stature that he will bring "his fruit in his season."

"The wicked are not so," for their lives are rooted in self-love, which can only produce bad fruit.

Only God can make a man like a beautiful tree.

FROM THE HOME ALTAR

Sharing Your Experience

IN THE LAND WHERE IT HAPPENED

By SP3 Ralph A. Powers

HERE IS THE LAND where it really happened!

Yes, what an awe inspiring thing it is to really walk through the streets, the villages, the paths where Martin Luther and his contemporaries trod as they fought a battle to free their world from the evils and wrongs that existed in the practices of worship in Germany and nearby countries during the 15th and 16th centuries.

You travel from your present military duty station to the picturesque German city of Worms situated on the mighty Rhine River in central Western Germany.

Here you see the very church—the very door upon which Luther nailed his 99 Theses as he began his freedom fight.

Can you help but wonder at the mighty ways of God? Can you help but feel a surge of renewed faith as you realize that you are privileged to view the actual environment that spawned the faith which has given your life and that of others a basis for existing for over four centuries?

Perhaps others could, but I have not been able to approach the situation with any other than an attitude of reverence and respect. As I bow my head for prayer in the military chapel where I attend weekly Lutheran services, I am doubly grateful for the benefits that a tour of duty in Germany and Europe has brought me.

It has represented a chance to see the people, to appreciate the conditions, to evaluate the reasons why—a chance to more than ever be glad that my faith is Lutheranism—the faith that is built on a rock. Veritably, A MIGHTY FORTRESS.

SP3 Ralph A. Powers will be recipient of the October $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

SOVIET NAVY STARTS SPECIAL ATHEISTS' CLUB

SPECIAL ATHEISTS' CLUBS for young people have been opened at Lwow, in the Western Ukraine, Komsomol Pravda, Russia's largest youth newspaper reported. It said the "most popular" lectures are those which "expose so-called miracles, especially those involving reputed miraculous icons." Soviet Fleet, an organ published by the Soviet Ministry of Defense, reported that similar clubs are being organized also at Black Sea naval units. In addition to anti-religious lectures, these clubs also sponsor talks on "American imperialism."

GETTING EX-ARMY JEEP PROVES HARD FOR MISSIONARY

AN AMERICAN LUTHERAN MISSIONARY studying language at Croissy-sur-Seine, France had to cut red tape in high places before he could buy a junked U. S. Army jeep.

According to an Associated Press dispatch from Washington, D. C., the Rev. James G. Kallas of the Evangelical Lutheran Church wrote Senator Hubert Humphrey of Minnesota as a last resort in an attempt to find an official who would approve selling him an abandoned jeep.

Mr. Kallas soon will be going to French Cameroun, West Africa, and wanted an old jeep chassis to build a small house trailer.

"Hundreds of jeeps were rusting in Army junkyards in France," the wire service said, "but the Minneapolis missionary couldn't find an official" from whom he could purchase the obsolete chassis.

He wrote Senator Humphrey after being passed along to five officers in turn at one Army dump. The Senator got in touch with the Pentagon, wrote the U. S. Ambassador in France, and sent personal letters to an Army quartermaster in Europe.

Meanwhile, Mr. Kallas wrote the Senator saying he had "become so enmeshed in the inertia and red tape of the Army" that he was about to give up.

Finally the way was cleared and Mr. Kallas got a jeep. In telling of his success in an appreciation letter to the Minnesota Senator, he also apologized for not writing sooner.

The dispatch quoted the letter: "But I think I have a valid excuse for my delay. Monday morning I finally got the jeep and Monday afternoon my wife gave birth to a healthy, beautiful 8-pound girl. And this is why I haven't had a minute in the last few days to tell you of the successful outcome of all your letters on my behalf.

"I can't name a daughter 'Hubert,' so all I can do is say many, many thanks."

October, 1958

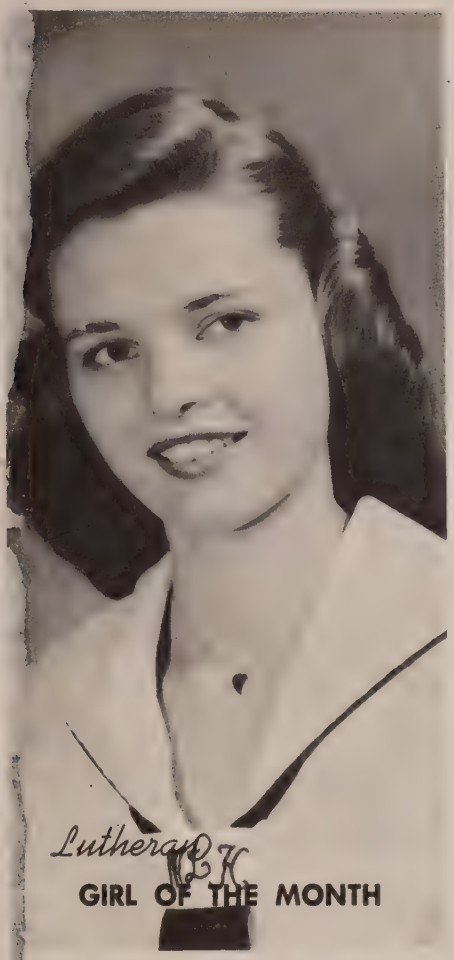
A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



ARIE HANSEN, our Lutheran Girl of the Month r September, is a member of St. John's Evan- elical Lutheran Church, San Antonio, Texas.

Marie is the past president of the Junior uther League and past treasurer of the S. A. ederation of Luther Leagues. She served as presi- dent of her catechism class, was a member of the rganizational committee of the church and at present is serving as evangelist of her Sunday School class. She is presently an active member of the Young Adult Fellowship group.

Perhaps Marie's outstanding contribution to the work of the church has been in music. She was a member of the choral union for several years, and is now a member of the adult chancel choir. She has been a soloist in the church's music program for the past three years.

Marie has also given many hours of voluntary service, particularly in the church office and in the Vacation Bible School program.

She graduated this year from Northeast High School where she was a member of the school choir, president and secretary of the Business Club, and is a member of the Coed Quintette. This Quintette, made up of Northeast High School girls who sing all over the city of San Antonio for various non-profit charitable, social and religious functions, are currently being featured on television. The girls are not paid for this singing.

This fall Marie entered Texas Lutheran College where she will study business administration. Marie is a very conscientious Christian girl and takes her religion very seriously, according to her pastor, the Rev. John E. Meyer.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

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A LUTHERAN MOTORIST'S PRAYER

A special "Motorist's Prayer" written by the Rev. David J. Quill, pastor of Our Saviour's Lutheran church in Minneapolis, is widely circulated in Minnesota. You, too, ought to read it:

"LORD IMPRESS UPON ME the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands . . .

"Give me always a deep reverence for and desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy, for my own family as well as others . . .

"Give me grace to practice Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them . . .

"When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I think it is perfectly permissible to violate traffic laws, so long as I do not get caught. Remind me often that I am responsible to Thee as to the state to obey the ordinances of the highway; and when I do not, I sin against Thee as well as against my fellowmen, even though no one else may be watching and no accident may result . . .

"Lord, grant me control of my car and myself at all times. Help me to live lawfully and peaceably, to save life and not destroy it, and so by example lead others to do the same.—Amen."



KING OLAV V of Norway received the solemn benediction of the (State) Lutheran Church at historic Trondheim Cathedral in ceremonies which are an equivalent of a coronation. The monarch became head of the state following the death of his father, King Haakon VII, last fall. In 1906, King Haakon and Queen Maud were crowned in Trondheim, a former capital of Norway. King Olav chose the same historical site to honor his father. RNS Photo

Second Glance

Dr. Paul C. Empie, executive director of the National Lutheran Council, was one of three clergymen in a civilian party participating in a good will tour to the Caribbean and South America aboard the USS Ranger, the world's most modern aircraft carrier. Other civilians on the cruise were labor leaders, industrialists, educators and doctors.

Gen. Alfred M. Gruenther (ret.) declared that fidelity to basic religious beliefs will help to prevent a third world war. "I'm absolutely certain," he said, "that if we remain true to our basic religious concepts and broaden our fields of knowledge, we will prevent World War Three and hold our own in the cold war." The former commander of NATO forces in Europe, who is now president of the American National Red Cross, said America must find an answer to the widespread hunger and low living standards in other parts of the world. "If we don't," he stressed, "all the guided missiles in the world won't help us."

Two Eskimo youths from Alaska have been awarded $1,000 scholarships for study in schools of the Evangelical Lutheran Church. They were given by the Lutheran Daughters of the Reformation, an auxiliary of the ELC, to Clifford Weyiouana, 15, Shishmaref, who will study at Augustana Academy, Canton, S. D., and Edna Miller, 17, Teller, who will study at Pacific Lutheran College, Parkland, Wash.

The future of the Lutheran Church in Communist China is "up in the air," according to a representative of the Lutheran World Federation. The Rev. Arthur Olson said a complete "wall of silence" has separated the Lutherans of China from their co-religionists here since 1956. Formerly, the Lutherans operated 16 missions in Communist China, with a total membership of 60,000.

The 1958 Spring appeal of Lutheran World Relief netted 1,339,437 pounds of clothing. This topped last year's efforts by 301,019 pounds or 29 per cent.

Thanks to funds provided by Lutheran World Action, a member of the Batak Protestant Christian Church is believed to be the first Indonesian ever to earn a Doctor of Philosophy degree in America. He is Sutan Manahara Hutagalung, 37, who has spent five years in graduate study in the United States, obtaining his S.T.M. in 1955 and his Ph.D. in 1958 from the Divinity School of Yale University at New Haven, Conn. A leading campaigner for Indonesian independence, Mr. Hutagalung served as a guerilla fighter during intermittent warfare between Netherlands and nationalist forces in the late 40's. Although he earned a reputation as a soldier, he turned down a military career to devote his life to the Church.

The establishment of a post-graduate scholarship program called "Martin Luther Fellowships" was announced by the National Lutheran Educational Conference. Sixteen faculty members and outstanding college seniors received fellowships amounting to over $16,000 for graduate work during the 1958-59 academic year. All the recipients intend to become faculty members of Lutheran colleges and seminaries upon completion of their academic pursuits.



DR. FRANKLIN CLARK FRY (center), president of the Lutheran World Federation, and Dr. Carl E. Lund-Quist, executive secretary of the LWF, visited the Berlin Command on their return from Warsaw, Poland, where they participated in the reconsecration of Holy Trinity Lutheran Church that had been used by the Communist government for other purposes. They were met by Chaplain (Lt. Col.) Gomer S. Rees, Chief of Chaplain's Division, Berlin Command.

Dr. Fry, who is also president of the United Lutheran Church in America and holds such important positions as chairman of the policy-making Central and Executive Committees of the World Council of Churches and member of the Policy and Strategy Committee of the National Council of Churches, commented on the vigorous role Army chaplains are playing in modern life:

"These chaplains are performing a tremendously important ministry. There are more men in service today than there are in universities. What a magnificent opportunity we would be missing if we did not pay attention to them. We are using our best men and energies toward this purpose."

U. S. Army Photo

MISSION PROBLEM: ELEPHANTS IN BACK YARD

"HOW DO YOU GET an elephant out of the garden?"

The United States Department of Agriculture has answered some pretty tough questions, but this one proved too much for even the best of its garden-pest experts.

The question came from Mr. and Mrs. A. C. Cuppy, missionaries of the Disciples of Christ in the Belgian Congo. The Cuppys first told their problem to John C. Hirshler who is secretary of the Council of Churches in Indianapolis, Ind. Mr. Hirshler lost no time in passing it on to Rep. Charles B. Brownson (R.-Ind.). Mr. Brownson contacted the U.S.D.A.

Seems the elephants have been invading the gardens of the native women near the Congo mission, Mr. Brownson said. In the process the pachyderms destroyed the cassava root from which the natives make bread and tapioca—the staples of native diet.

The Congressman explained that the missionaries didn't want to hurt the animals, just keep them out of the garden.

Well, the elephant-pest expert was not to be found that day, so the U.S.D.A. men quickly contacted the folks at the Washington zoo.

"Fire," said the zoologists. "Build brush fires around the garden at night. That will scare them away."

Other experts were called in and, it seems, the Library of Congress had a better idea. "Noise," said they. "Put some pebbles in a tin can and hang it from a wire. The animals will stumble over the wire and the clatter will frighten them."

There were still other suggestions, of course, and these ran the gamut from burning smudgepots and building spiked fences to even constructing a moat around the garden.

The latest word from Congo? The pachyderms are still flexing their proboscises, happily enjoying the fruits of the Cuppy garden—tin cans and all.

YOU CAN'T MAKE GOD STOP LOVING YOU!

"YOU MAY IGNORE HIM—resist Him—insult Him—reject Him . . .

You may even commit every sin 'in the book'—do every damnable thing that was ever conceived as sin . . .

But you can't make God stop loving you!

God loves man because it is the nature of God to love. God loves—not because man is lovable—not because man deserves to be loved . . . but because God is love.

You can't make God stop loving you . . . but you can be indifferent to his love—you can refuse His love—reject it entirely.

Love does not force or coerce. He will not force His intentions!

Every sin of man's is covered by the Cross—except the sin of rejection!"

"God shows His love for us in that while we were yet sinners Christ died for us . . ." Romans 5:8

From "Perspective," Central Lutheran Church, Minneapolis, Minn.

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National Lutheran Council—Bureau of Service to Military Personnel

LUTHERANS AT WORK IN ALASKA

VITUS BERING, a Dane and a Lutheran in the service of the Russian Government, is generally credited with the discovery of the Alaskan Coast in 1741. Thus Russia established claim to this vast wonderland of the North, but except for an extensive traffic in furs, little by way of development occurred in Alaska under Russian rule. However, when in 1840 there was a change in administration in the affairs of the Russian-American Company, Captain Adolph K. Etholin, a native of Finland and a follower of the Lutheran faith, came to Sitka to head up the affairs of the Company. He was accompanied by a Lutheran minister by the name of Sidnyeuss.

A history of the Russian-American colonies, published at St. Petersburg in 1863, mentions that Etholin, shortly after his assumption of office, began the erection of a Lutheran Church in Sitka. It also appears that the first pastor was succeeded by two other Lutheran pastors, this ministry continuing up to 1865.

When the United States took possession from Russia in October of 1867, a small parcel of ground in Sitka was excluded from the deed and set aside for the use of the Lutherans forever. During ensuing years, the Lutheran Church was used from time to time by Protestants and Catholics alike, as occasion might arise. Gradually the building fell into decay, but the little organ which first sounded forth its tones more than 100 years ago is in the Alaska Museum, and the valued painting of the Ascension graces the Greek Orthodox Church in Sitka.



FOR THE 1956 Easter Sunrise Service at Ladd Air Force Base, Alaska, men of the Arctic Indoctrination School had constructed pulpit, altar, and the facing on the choir platform of block ice and snow. U. S. Air Force Photo

The first Lutheran ministry in Alaska supported by Americans began August 1894, when the Rev. T. L. Brevig came to Teller as a missionary to the Lapps, who had come to Alaska to train the Eskimos in reindeer husbandry. Thus it was, too, that mission work was started among the Eskimos more than sixty years ago, by the Evangelical Lutheran Church.

For more than sixty years the ELC has maintained a resident ministry, first at Teller Mission, then also establishing work at Mary's Igloo—which was given up a few years ago because of the migration of the Eskimos, and in later years also in Teller Town and Shishmaref. Shishmaref, Teller Town, and Teller Mission are fully-organized congregations, with a pastor serving at Shishmaref, a resident pastor at Teller Town, and a woman missionary at Teller Mission, and one at Mt. Edgecombe. The Rev. Norval Hegland, stationed at Teller Town, operates a Piper four-seater plane, furnished by the Lutheran Daughters of the Reformation of the ELC.

Aside from the work among the Eskimos, the Lutheran Church very much forgot Alaska until the year 1913. But since then Lutheran churches have been established in thirteen cities and villages and today their membership exceeds 4,000.

In visiting any one of these churches, a Lutheran would feel very much at home. The service is conducted as here in the States with full liturgy and the solid preaching of sin and grace; the Sacraments are administered as the Lord instituted them and as taught by the Lutheran Church; and the Christian indoctrination of the young is of primary concern. From some of these congregations are coming today young men and women who attend our colleges and, indeed, some men who are going on to study for the Lutheran ministry.

For many years following the acquisition of the Territory by the United States, Alaska was often referred to as "the land that God forgot." God never forgot, but men did. But in His loving remembrance and mercy the Gospel is being preached in far-flung places in Alaska today. Our Heavenly Father remembers those as yet without the Gospel or the Lutheran witness, for He still says, "Go, and preach the Gospel." God help us that we do not forget!

From a report by Dr. H. L. Foss, *President* Pacific District, Evangelical Lutheran Church

ortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

SEPTEMBER

Day	Book	Chapter	Day	Book	Chapter
1	Job	35:1-16	16	Mark	5:1-20
2	Job	36:1-33	17	Mark	5:21-43
3	Job	37:1-24	18	Mark	6:1-29
4	Job	38:1-41	19	Mark	6:30-56
5	Job	39:1-30	20	Mark	7:1-37
6	Psalms	104:1-35	21	Mark	8:1-38
7	Ecclesiastes	1:1-18	22	Mark	9:1-29
8	Ecclesiastes	3:1-22	23	Mark	9:30-50
9	Ecclesiastes	12:1-14	24	Mark	10:1-27
	Mark	1:1-22	25	Mark	10:28-52
	Mark	1:23-45	26	Mark	11:1-33
	Mark	2:1-28	27	Mark	12:1-17
13	Mark	3:1-35	28	Mark	12:18-44
14	Mark	4:1-20	29	Mark	13:1-37
15	Mark	4:21-41	30	Psalms	119:1-16

SPACE SCIENTIST URGES EXPANDED SPIRITUAL HORIZONS

MAN NEEDS TO EXPAND his spiritual horizons just as rapidly as he is expanding his physical horizon through venturing into outer space, according to one of the nation's top space scientists.

Dr. Hugh L. Dryden, director of the National Advisory Committee for Aeronautics, and a lay preacher of The Methodist Church for 40 years, said the farther man ventures into the Universe, the more humble he must become.

Man is learning how to master everything but himself, the scientist contended. He has gained mastery over the animals, plants and insects of the world, and even of disease, but "man is his own greatest enemy," he warned.

Sharing Your Experience

AND WHEN EVENING COMES

By E. Hugo Lutz

WHEN EVENING COMES, the material world ends its restless activity and bows to the inevitable fading of the sun. Then it is night—darkness—shadows unrelieved, except for the occasional flare of a match, and the cold glitter of the moon on the sleeping ocean. Night—the time of meditation, thought and prayer.

Night on the Pacific is long and lonely. The beauty of darkness becomes monotonous and only thought is companionship.

During the daylight hours, the man of the sea wears a mask of cheerfulness and confidence. It is necessary for the preservation of mind.

But under the protecting cloak of darkness, the mask drops unheeded, the suffering mind exposes itself to the soothing salve of thought.

What constitutes this sacred thought? The past, as memories forever cherished; the future, as dreams and plans; but the present . . . it is not safe to think of that.

Here there is no present, no measure of time, no concern for reality. For the sea has no place for old men . . . and there are no young men.

The sailor is a dreamer. He remembers the past more meaningly and clearly than before, for he is no longer young. He sees his childhood, its innocence and ignorance; his parents' love, evinced each waking and sleeping hour; his room; his church; his dog; his first kiss, obvious evidence of maturation.

All this shall never return. It is irrevocable, a portion of the past, sacred memory. But he does not forget the past, for in its stead lies the future, rising to new heights of achievement love, life, faith.

He will tell you that he has spent many nights filled with worries, doubts, and uncertainties. But as the moon breaks away from the clouds, even so does he find light and guidance amidst the shadows. For him the future is new, unexplored, unscarred by evil, a virginal reality-to-be.

The freshness of the sea displaces the stagnant smell of bodies, and he thinks of home, the smell of dew on the grass at dawn, the odor of fresh turned earth in the furrow, the smell of a thousand lilacs in the spring.

He hears the voice of the sea ripple disturbingly against relentless steel, and he hears the myriad sounds familiar only to him, the cool murmur of a tiny secluded brook, the sound of a woman's laughter in the darkness, the first cock's crow at dawn, the peal of church bells in the sacred air of morning.

He looks at the moon's magical reflections on the deep blackness of water, like obsidian under a candle, and he sees the reflection of street lamps on the sidewalks after a rain, the warm glow of a campfire in the forest, the sight of those he longs after . . . but that is as far as his thoughts go . . . after . . .

Yes, he thinks of many things, for those who have known the sea have mysteries in their hearts, and profoundness in their thoughts.

And as the darkness fades away before the dawn of a new day; as the vague shadows of night reciprocate to the brilliant shadows of a new day; as the sun majestically displays with color, the deeds and sufferings of light, a prayer forms on his lips:

"Eternal Navigator, I do not ask for miracles, but only for faith. I ask not for power, but for wisdom and understanding. I ask not for wealth, but only that I may be worthy of what I have. I ask not for happiness, but only that I may be worthy of happiness. Make my life worthy of its Maker and grant that I may return it a little more perfect . . . when evening comes. Amen."

E. Hugo Lutz will be recipient of the September $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



EAST GERMAN babies receive toys while their parents are congratulated following "name-giving ceremonies" designed by the German Communists to take the place of Christian baptisms. According to East German publications, the name-giving rites are to be held regularly "for all newly-born children regardless of the faith of their parents." Other atheistic ceremonies devised by the Reds include "youth dedications" to replace Christian Confirmation, and "Socialist weddings and funerals." These ceremonies have been strongly opposed by church leaders. RNS Photo

September, 1958

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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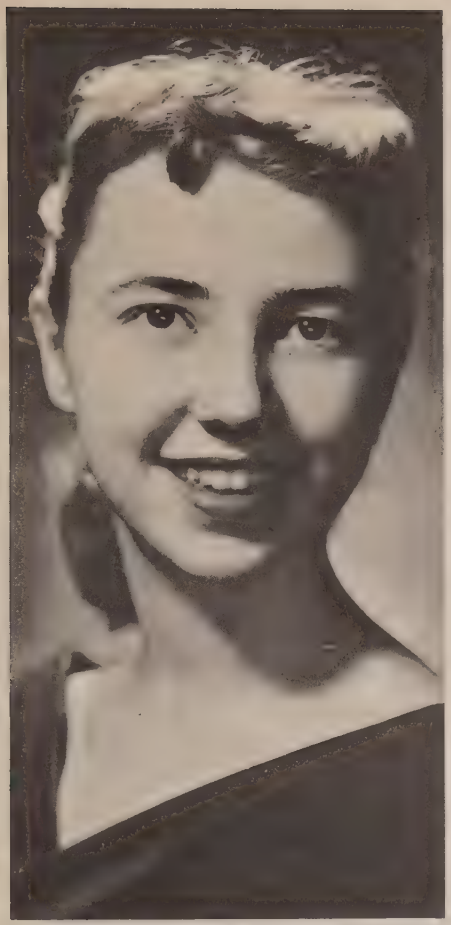
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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

A MIGHTY FORTRESS

VOL. VIII | New York, N. Y., July 1958 | No. 3



Lutheran

GIRL OF THE MONTH

MARGIT HJELMELAND, our Lutheran Girl of the Month for July, was recently named the candidate for the title 1958 Camellia Queen by the Student Nurses Association at Sacramento Junior College where she is majoring in public health nursing.

An active member of St. Luke's American Lutheran Church of Sacramento, California, Margit was nominated as the Lutheran Girl of the Month by her pastor, the Rev. Arnold C. Schultz, who both baptized her at the age of three and confirmed her.

In her church, Margit has held various offices in the Luther League. She served for two terms as secretary and also as treasurer. At present she is serving as Promoter of Christian Higher Education in the Young Adult League. She has been very active in the Conference and District Luther League work. For six years she has also been teaching a Church School class in the Junior Department and for the same period of time has been a faithful member of the choir.

On top of all that Margit has a most unusual avocation. She is working as assistant to Johnstone, a professional magician, and has appeared with him on many TV programs and in shows for school children as the magician's assistant. Often she is the subject of the magician's illusions.

RED PRESSURE INCREASES IN EAST GERMANY

BISHOP OTTO DIBELIUS of Berlin, chairman of the Council of the Evangelical Church in Germany, declared it is a "miracle" that there are any families in East Germany who can resist the "concentrated coercion" of youngsters to participate in atheistic youth dedication ceremonies.

In the keynote address at the annual Synod of the Church, he charged that Christians in the East Zone are suffering "severe afflictions" as the result of Communist pressures to participate in counter-Church programs replacing Christian baptism, confirmation, marriage and funeral ceremonies with their own "atheistic rites."

He demanded of Soviet authorities that they give "a clear answer" to whether "practicing Christians can still live in East Germany without being deprived of their essential rights."

For several hours before the Synod was opened 200 Communist demonstrators picketed the meeting place in East Berlin denouncing Bishop Dibelius as "a henchman of NATO" and demanding a change in the meeting theme —"Church and Education."

The 78-year-old bishop said the Soviet Government has been conducting a major "leave-the-Church movement" aimed not only at Communist Party members, but also at teachers and students preparing for teaching careers who are "being pressured either to renounce their faith or leave the universities." At the same time, he added, they are conducting a systematic campaign to enforce participation in youth dedication rites through "means of state power and unprecedented pressures on children and parents.

"Nobody outside the Soviet Zone can imagine how great this pressure is and what afflictions it brings upon families," he declared. "It is a real miracle that there are still families at all who resist this concentrated coercion. The Church will continue to uphold freedom of faith and conscience as an inalienable demand."

But, he added, "no one must think that a church which experiences such difficulties as those faced by the Church in East Germany therefore ceases to be joyous and hopeful. We are undoubtedly forced into a new form of church life. But the experience of other countries shows that in this new form of church, in which a smaller group of Christians hold to their faith more firmly than before, its life develops unsuspected strength."

Communist newspapers denounced Bishop Dibelius' speech as "the anti-Soviet Zone provocations of the EKID's NATO wing." Albert Norden, secretary of the East German Commu-

(Continued on page 3)



LUTHERAN WREATH was placed at tomb of the Unknown Soldier, Arlington Cemetery, during Armed Forces Week by Chaplain E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel. Standing with hands on hearts were Chaplain H. Edgar Knies (left), assistant executive secretary of the Bureau, and the Rev. Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission.

Second Glance

The Rev. Glenn Warren Kranzow has been appointed temporary service pastor of the Tachikawa, Japan, Lutheran Service Center. A member of the Illinois Synod of the United Lutheran Church in America, Mr. Kranzow has been serving as a missionary in Hong Kong since 1957. He has completed the U. S. Marine Corps Officer's Candidate Course and is an officer in the ready reserve.

Beginnings of Swedish Lutheranism in Minnesota were recalled at the centennial convention of the Minnesota Conference of the Augustana Lutheran Church. Delegates visited nearby Taylors Falls where the first Swedish settlers in Chicago County landed. Dr. Leonard Kendall, conference president, hailed the "robust faith" and spiritual heroism of the conference founders.

Some 60 million dollars was spent by 388 agencies of eight Lutheran bodies in their health and welfare work in 1957, according to the National Lutheran Council's Welfare division, which coordinates their activities. The agencies aided 285,000 hospital patients, 14,000 aged persons, 10,000 children and 1,600 unwed mothers.

Dr. Edward L. R. Elson of Washington, D. C., the President's pastor, told some 600 chaplains of the three major faiths that although man has "almost conquered the world of matter, he has not yet conquered himself." Today "our fear is not so much of synthetic stars or of shining satellites, but of man who triggers them," because "man acts much as he did when he first invented the wheel. He is still man—sinful, perverse, an alien, wandering from his home, in need of a shepherd, a redeemer and a Saviour."

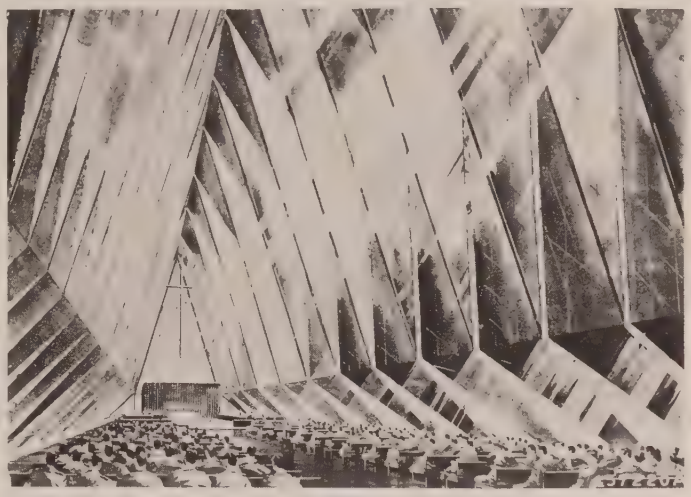
Religious groups gave $78,100,606 to 895 institutions of higher learning in the U. S. in 1956-57, a survey disclosed.

A top Communist youth leader complained in Moscow that civil marriages in Russia have "become too simplified" and the ceremony "should be made more beautiful." At the same time, Aleksander N. Shelepin, secretary general of central Committee of the Komsomol, the Soviet Union's Young Communist League, denounced Komsomol leaders for permitting too many members to "succumb to religious and bourgeois habits" and demanded an all-out, well-organized anti-religious campaign aimed at young people who still go to church.

Orthodox clergy in Communist-controlled Bulgaria were sternly warned not to discuss politics from the pulpit, but to concentrate on "sermons of peace" supporting the government. The warning was issued in a joint letter signed by Patriarch Cyril and nine other bishops. Bulgarian sources in the free world described the warning as the "final act of capitulation," by the Church. It was obviously issued under Communist pressure.

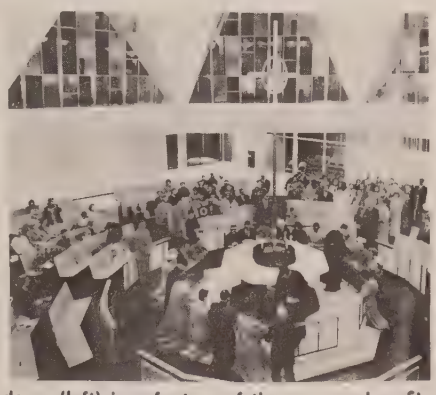


THE 14-FOOT CERAMIC (above) depicting The Lord's Prayer is outside a National Food Store supermarket in Warson Village near St. Louis, Mo. The design shows four figures of saints with bread, birds, fruit and fish.



PICTURE AT RIGHT is artist's drawing of the 900-seat Protestant nave of the proposed chapel at the Air Force Academy in Colorado Springs. Plans for the chapel are still on drawing boards. For nearly two years, Congress has withheld permission to start building. Some Congressman described the design as a "rectangular accordion stretched out on the floor" and a "nineteen-spired polished aluminum monstrosity."





THE STRIKING 42-FOOT-HIGH eight-sided windowed dome (left) is a feature of the new modern St. Peter's Lutheran Church in Edina near Minneapolis. The $350,000 church's center altar and nave are flooded with natural light during the day because of the huge triangular windows. At night the stars and moon shine on the congregation. The church has a circular altar (right) around which parishioners kneel for Holy Communion, or sit for the service. The seating and altar arrangements are symbolic of the "family of God grouped around the table of the Lord." Early Christians gathered in a circle around Christ to listen to Him preach.

All photos by RNS

A MIGHTY FORTRESS is published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman; Colonel Edward Holman; Dr. V. T. Jordahl; Mr. Herbert Engelbrecht; Dr. A. J. Bjork; Dr. Armas Holmio; The Rev. Robert E. Lee. *Editor:* Alex Liepa. Subscription price 50 cents per year. Copies for distribution to Lutheran Service Personnel free to congregations upon request. *Address all correspondence* to A Mighty Fortress, 50 Madison Ave., New York 10, N. Y. Printed in U.S.A.

baseball lutherans

WE CLAIM OUR SHARE

By Edgar Trexler

A JOKE ABOUT MARRIAGE AND RELIGION has been making the rounds. The punch line states that a couple has been married five years but never knew they were members of the same church.

Such an outlandish incident came to life one afternoon when two members of a major league baseball team were chatting in a Philadelphia hotel lobby.

"You're Lutheran too? Why, I didn't know that!" Bob Taylor, Milwaukee's 18-year-old rookie catcher, and Andy Pafko, the old pro with the Braves, made a startling discovery that afternoon.

Between them, they remembered that Bob Buhl, a righthanded fireballer, also fell in the Lutheran category.

"I am a member of St. Paul's Lutheran Church in Metropolis, Ill." Taylor commented. Pafko replied that he belonged to the Missouri Lutheran family.

"Milwaukee once had a 'Lutheran Night,' " Pafko recalled. "Bob Buhl and I received several gifts. That was before Taylor joined us."

The two pros agreed on one fact: About the only chance ballplayers get to attend church regularly is during the winter.

On the diamond, their feats are more outstanding. Pafko was the reliable old man during the Braves' pennant drive—a good pinch-hitter and a fine fielder; Buhl maintained a better than .500 average on the mound; and although Taylor only played in a few games, he showed promise.

The next night as hitters gathered around the batting cage at Connie Mack Stadium, a crew-cut blond by the name of Rip Repulski waited to take his swings. Talking between turns in the cage, the slugging Phillies' outfielder was a little more open about his religion.

"That's right, I'm Lutheran," he replied, smiling. "Missouri Synod." Repulski was different from the other ballplayers interviewed. He knew he was the only Lutheran on the Phillies' squad.

Clean-shaven and affable, the young hero pointed out that he "never misses church during the winter months." He attends Trinity Lutheran Church in Sauk Rapids, Minnesota. During the summer, however, he frequents a United Lutheran Church when the Phillies remain in town.

Switching clubs is quite an adjustment

Repulski was traded to the Phillies in 1957 in a deal which sent Del Ennis to St. Louis. A long-time member of the Cardinal chain, the "Ripper" found it was "quite an adjustment" to switch ball clubs. Yet, he expressed no regrets.

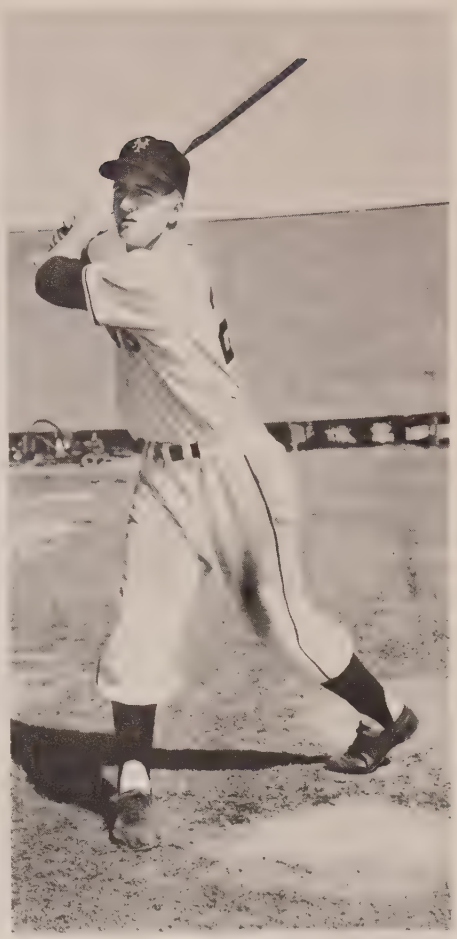
Elsewhere in the National circuit, powerful Don Mueller stepped up to the plate and banged out another safety. A rarity among the lively-ball sluggers, Mueller hits for singles and doubles—not the homer. Often he is considered more dangerous than the power-laden boys. His .300-plus batting average speaks for that fact.

Mueller's church is Zion Lutheran in Maryland Heights, Mo. Don recalls that during his childhood his father stressed two things—church and baseball. On Sundays the family first went to church. Then the elder Mueller played ball with young Don.

I'm prouder to be a Christian

A couple of years ago, Mueller told a writer, "I'm proud to be a baseball player, but prouder to be a Christian."

The Mueller family is putting Don's preaching into practice, too. Little Mark Mueller has shown an interest in baseball, but once again, Sunday School comes first.



Don Mueller

A former teammate of Mueller's, Alvin Dark, is another deeply religious fellow. A tither for many years, Dark startled a number of churchgoers when he also gave a tenth of his 1954 World Series share, $1,114.

A quarter of the way across the United States another Lutheran steadied the Detroit Tigers. Harvey Kuenn, quite a flashy shortstop, considers baseball as a Christian vocation. He loves the diamond sport and claims there is no daily "grind" connected with it. The crew-cut Tiger has also found that ball players respect the religious convictions of their teammates.

When you return to the TV set or the ballpark keep in mind that baseball players are just average people. They are interested in more than just athletics. A number of your favorite stars have a genuine devotion to the church, and Lutherans seem to claim their share.

From *Luther Life*.

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JULY

Day	Book	Chapter	Day	Book	Chapter
1	Proverbs	4:1-27	17	Exodus	31:1-18
2	Proverbs	9:1-10	18	Exodus	33:1-23
3	Deuteronomy	4:1-10	19	John	2:1-25
4	Deuteronomy	11:1-17	20	John	4:1-30
5	Deuteron.	11:18-32	21	John	4:31-54
6	Proverbs	1:1-33	22	John	5:1-24
7	Proverbs	2:1-22	23	John	5:25-47
8	Proverbs	3:1-35	24	John	9:1-41
9	Genesis	6:1-22	25	John	10:1-42
10	Genesis	7:1-24	26	John	12:1-26
11	Genesis	8:1-22	27	John	12:27-50
12	Genesis	9:1-29	28	Acts	4:1-12
13	Genesis	18:16-33	29	Acts	4:13-37
14	Genesis	22:1-44	30	Acts	5:1-16
15	Exodus	16:1-26	31	Acts	5:17-42
16	Exodus	17:1-16			

RED PRESSURE INCREASES IN EAST GERMANY

(Continued from page 1)

nist Party's Central Committee, demanded that the Synod "no longer follow the false shepherd, Dibelius."

At one point during the meeting the Synod invited one of the Communist demonstrators to speak to the meeting "so that the world will know the Synod is willing to listen." A spokesman for the pickets addressed the meeting for ten minutes, devoting himself solely to repeating the demands made by the demonstrators.

Sharing Your Experience

SINGING ON OKINAWA

By Pfc. Argyl Ullestad

FEW TIMES in my life have I experienced such a heart-warming inspiration as that of listening to a group of nearly 100 Okinawan children sing at the top of their voices, and in their own tongue, one of our most loved of all hymns—What A Friend We Have In Jesus.

"I tsu ku shi mi fu ka ki," they sing with joyful hearts and brilliant faces, as I accompany them on the portable field organ.

Such inspirational singing rings in the ears of the near-by villagers, and as the singing progresses, more children come running, eager to see and hear what is being conducted.

Upon their arrival at the Community Hall, in this village of Agena each Tuesday evening, they find themselves in the warm spiritual atmosphere of a Bible class. 1st Lt. Donald J. Ostroot, army chaplain of the Evangelical Lutheran Church assigned to the 97th AAA Group here on Okinawa, instructs these cheerful youngsters in the Word of God, and familiarizes them with several of the well known Bible stories.

Chaplain Ostroot becomes understood to the children by the clear interpreting of Eugene Ginama, a qualified young Okinawa Law student of 25. Tomiko Fukohara, a talented young Okinawan lady, is on hand during each class period to lead the children in several different verses which they have learned by memory.

Aside from the religious music provided by the field organ, the classroom is equipped with an altar, which aids in creating an atmosphere of a spiritual gathering. This altar, like the organ, is a portable kit, and we carry it with us to and from our office each week in the chaplain's own automobile.

Ever since I have had the privilege of becoming the chaplain's assistant, I have been able to help in bringing the wonderful words of the Gospel to these Okinawan children. Why do we do it? We do it because the love of God in our hearts makes us wanting and willing to use the talents he has given us, to further His kingdom.

Pfc. Ullestad will be the recipient of the July $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

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LBI NEARS HALFWAY MARK IN DRIVE FOR NEW CAMPUS

GIFTS AND PLEDGES of $600,000 towards construction of a new $1,500,000 Lutheran Bible Institute in Minneapolis have been announced by the Rev. Bernt C. Opsal, president of the LBI and a frequent contributor to the MIGHTY FORTRESS.

Groundbreaking for the new LBI campus, to be located in suburban Golden Valley on a 23-acre plot one-half mile from the city, is expected in the summer of 1959.



LUTHERAN GIRL REPRESENTS U. S. IN BRUSSELS WORLD'S FAIR

DIANE BAIR considers herself one of the luckiest girls in the United States. Chosen one of 350 young Americans who are acting as guides at the Brussels World's Fair, she is having a thrilling summer in Europe with Uncle Sam picking up the check!

Appearance, personality, poise and character entered into her selection. Ability to speak French was also a deciding factor. This Diane acquired through being a French major in her senior year at Mt. Union College, Alliance, Ohio.

Diane is a member of St. Luke's Lutheran Church, Youngstown, Ohio. She has been an active Luther Leaguer and member of the chancel choir. Her father is church treasurer, councilman, member of the Lutheran Laymen's Movement for Stewardship and synodical delegate.

In November, 20-year-old Diane will return to finish her college course, trilingual, traveled and enthusiastic about her experience in Brussels.

July, 1958

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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ARMED FORCES CHAPLAINS

On Extended Active Duty: Army, Navy & Air Force
National Lutheran Council Chaplains on extended active duty with the Army, Navy and Air Force are listed for use by Lutheran service personnel. Parent Church bodies are indicated as follows: (ALC) American Lutheran Church; (Aug) Augustana Evangelical Lutheran Church; (AELC) American Evangelical Lutheran Church; (ELC) Evangelical Lutheran Church; (LFC) Lutheran Free Church; (Suomi) Suomi Synod; (UELC) United Evangelical Lutheran Church; (ULCA) United Lutheran Church in America.

Continental United States:

ALABAMA: Brookley Air Force Base, Hq. 2850 Air Base Wing, (ACM), Chaplain (Capt) Melvin T. Ostlin (AUG).
Craig AFB; 3615 Fly Trng. Wing; Office of the Chaplain; Chaplain (1st Lt) Sheldon E. Hermanson (ELC).
Ft. McClellan; Chaplain (Maj) Arnold W. Rougust (ALC).
Maxwell Air Force Base; Air University, Hqs. Chaplain (Col) James F. Patterson (ULCA).

ARKANSAS: Fort Chaffee; U.S. Army Training Center, Field Artillery, First Artillery Training Regiment, Chaplain (1st Lt) Richard R. Tupy, Jr. (ALC).
Little Rock Air Force Base; 825th Air Div., Chaplain (1st Lt) Arnold A. Gregerson (ELC).

CALIFORNIA: Ft. Baker, Regional Command, Hqs. 6th Antiaircraft, Chaplain (Lt Col) John Strevig (ULCA).
Fort MacArthur; 554 AAA Battalion, Chap. (1st Lt) Howard T. Cole (ELC).
Fort Ord; Hq. USATC Inf. and Garrison (6003-01); Chaplain (1st Lt) James R. Hayes (ULCA).
Mather Air Force Base; 3535 Navigator Training Wing, Chaplain (1st Lt) Luther Nielsen (UELC).
Oakland, U. S. Naval Hospital, Office of the Protestant Chaplain, Chaplain (Lt) Carl E. Ruud (ULCA).
Parks Air Force Base; Office of the Wing Chaplain (Lt Col) Charles L. Lack (ULCA).
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WASHINGTON: Auburn; Auburn General Depot; Rev. Cavlton L. Berg, Messiah Evangelical Lutheran Church, 418 Third St., N. E.
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CANAL ZONE: *Balboa; Lutheran Service Center, Balboa Rd. at Wight.

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VIRGIN ISLANDS: St. Thomas; Rev. James G. Amos, Box 58, Charlotte Amalie.

Mo.—Lutheran Church—Missouri Synod.

NLC—National Lutheran Council affiliated Churches.

WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel



Lutheran
GIRL OF THE MONTH

CAROL BREYFOGLE, our Lutheran Girl of the Month, is a student nurse at the Lutheran Hospital in Sioux City, Iowa.

A confirmed member of the St. Paul Lutheran Church of Halstein, Iowa, she has been a member of the church's Luther League for four years and during that time served as president and secretary-treasurer of the League.

Last spring Carol was graduated from Halstein High School, where she had participated in basketball for four years, worked as a library assistant, for the same length of time, been on the school newspaper staff, participated in the pep club, sang in the girls' glee club.

She was nominated by her brother, A/2c Gerald W. Breyfogle.

DO YOU KNOW YOUR CHRISTMAS CAROLS?

HERE YOU CAN TEST how well you know the Christmas carols. Below you find the second lines of the first stanzas of ten popular Christmas carols. It's your job to supply the all-important opening line. Turn to page four to check the answers.

1. ____ ____ ____ ____ ____ ____ ____
   O come ye, O come ye to Bethlehem!
2. _____ _____ _____ _____ _____
   All is calm, all is bright . . .
3. _____ _____ _____ _____ _____
   "Glory to the new-born King."
4. ____ ____ _____ _____ ____
   All seated on the ground . . .
5. ___ _____ _____ ___ _____ ____
   Let earth receive Her King.
6. ____ _____ _____ ____ _____
   That glorious song of old . . .
7. _____ _____ _____ _____
   How still we see thee lie!
8. _____ _____ _____ _____
   Was to certain poor shepherds, in fields as they lay . . .
9. _____ _____ _____ _____
   The little Lord Jesus Laid down His sweet head . . .
10. _____ _____ _____ ____
    Bearing gifts we traverse afar . . .

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
SERVICE TO MILITARY PERSONNEL

A MIGHTY FORTRESS

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RED COURT REHABILITATES LUTHERAN BISHOP

THANKS TO EFFORTS by the Lutheran World Federation, Lutheran Bishop Lajos Ordass has been absolved of charges for which he was sent to prison for nearly two years in 1948 and which led to his ouster from ecclesiastical office in 1950.

Several conferences, which leaders of the LWF held with the ruling Hungarian Workers (Communist) Party and the Lutheran Church of Hungary, resulted in a reopening of the case against Bishop Ordass, who had been in house arrest since 1950.

The Supreme Court of Hungary found that the charges of "foreign currency manipulation" on which Ordass was sentenced in 1948 were false and "annulled" the previous sentence. After that, the Disciplinary Court of the Church, which in 1950 had divested Ordass of his ecclesiastical right, declared its previous decision "invalid."

The bishop, who after his arrest was elected an honorary vice president of the LWF, was thus rehabilitated. He was permitted to preach and asked to teach theology. The LWF hopes it may also achieve his full reinstatement as a bishop.



THE HOLY FAMILY, a painting by the 17th century Italian master Carlo Maratta, is one of four "Favorites from the Christmas Gallery" appearing in CHRISTMAS, an American Annual of Christmas Literature and Art, Vol. 25, published by the Augsburg Publishing House in Minneapolis, Minnesota.

A MIGHTY FORTRESS
Vol. 10 incomplete
(1960-61)

A MIGHTY FORTRESS

VOL. X New York, N.Y., April, 1961 No. 12

CHURCHES STUDY UTILIZING FORMER SERVICE PERSONNEL

HOW CHURCHES CAN USE SKILLS of retired service personnel acquired in the armed forces was discussed by some 60 representatives of major Protestant denominations at a recent meeting in Washington, D.C.

Chairman for the steering committee of a Conference on Church Vocation for Ex-Service Personnel was Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains and Armed Forces Personnel.

He said the conference aimed to compile authoritative information on the service needs and opportunities for laymen in the work of churches and give it to chaplains "as a counseling tool."

Another goal, he said, was to "alert our churches to this available lay leadership and encourage them to use it."

Dr. Creeger observed that within the next few years a considerable number of military personnel in the 40-50 age group will be retired to civilian life.

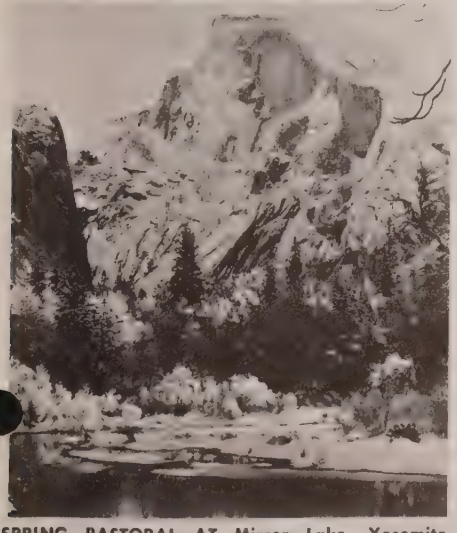
"Many of these people will have a variety of highly developed skills that could be used in a wide range of church-related programs," he said.

In addition, he said, many acquire during their service a strong religious interest under the ministry of their chaplains.

"Since all will retire with fairly comfortable pensions," Dr. Creeger said, "it is our belief that some could be interested in using their experience, either on a part-time basis, or on a full-time basis with part-time pay, in a wide variety of church-related tasks that otherwise could never be done."

The problem, he said, is how to relate this potential manpower to important church tasks.

An information manual prepared from the conference proceedings will be issued to military chaplains to guide them in counseling retiring personnel on utilizing their abilities in church work.



SPRING PASTORAL AT Mirror Lake, Yosemite National Park, California.

RNS Photo

ARMY CHIEF STRESSES MORAL ARMAMENT NEED

A MAN CANNOT DEFEND his country effectively without moral as well as physical armament, Gen. George H. Decker, Army Chief of Staff, told the annual Department of the Army Chaplains Conference in Washington, D.C.

"In the end it is the man who counts," said Gen. Decker, "Any man with a dedicated sense of moral purpose has the will and the determination to resist oppression. But with the best equipment and weapons in the world, if he is without that sense of purpose, a man is morally disarmed."

Gen. Decker, in private life an active Episcopal layman, told the chaplains America's history is one of a "fierce national determination to overcome adversity," and that by meeting many crises with resourcefulness and discipline, America has become "a tough, highly competitive nation, and a God-fearing nation, with a reputation for integrity, hard work and opposition to tyranny."

America now enjoys the highest standard of living in the world, he said, but he warned that "this affluent society of ours shows some indications of moral slackness and too much preoccupation with personal satisfaction and gains."

He repeated President Theodore Roosevelt's warning: "If we seek swollen, slothful ease, if we shrink from hard contests . . . then the bolder and stronger peoples will pass us by and win for themselves the domination of the world."

Gen. Decker called on the chaplains to give the serviceman a new awareness of his national heritage.

"He must understand thoroughly that his is a heritage based on spiritual and ethical values," he said.

In this way, he said, foreign persons with whom American servicemen come into contact will also be strengthened in their awareness of the meaning and value of freedom.

EARLY EASTER MORNING:

"Lord Jesus, everliving friend, bring to my remembrance as I awaken from my sleep this morning, how Thou didst on this first day rise from the dead. Fill my heart with the perfect joy and the abundant trust in the glory of Thy resurrection. May Thy Gospel this day speak sureness and peace to my soul. Let men everywhere be quickened to a newness of faith and life by the power of Thy resurrection. Give me the strength to overcome every force of darkness and walk with Thee in true righteousness. Amen."

Prayer from Lutheran Book of Prayer, Concordia Publishing House. Photo at right by RNS shows Easter Sunrise service at the Hollywood Bowl, California.



Second Glance

Seven bishops and about 30 laymen from West Germany were barred by the East German police from entering East Berlin to attend a special service in St. Mary's church marking the opening of the week-long Synod of the Evangelical Church in Germany. This happened only days after Walter Ulbricht, top German Communist, had declared that the rupture between his government and the West German Protestant Churches can be healed only if the Churches sever their "relations with NATO" and cancel the treaty which sets up a chaplaincy for the West German armed forces.

A Japanese Lutheran pastor was recently taken on a round-the-world trip by a British war veteran whom he had helped by smuggling medicines into a Hong Kong prisoners camp during World War II. The ex-soldier invited 70-year old Pastor Kiyoshi Watanabe of the Japanese Evangelical Lutheran Church to visit him in London.

West Germany's President Heinrich Luebke recently received two airplanes as a gift. He gave one to a Roman Catholic charitable cause, the other to the Lutherans of Germany. In turn this plane was handed over to the Lutheran Mission in New Guinea, which is the largest Protestant mission in the world. This will be the fourth plane operated by the Lutherans in the jungles of New Guinea.

The Lutheran World Federation hopes to begin full scale broadcasts from its new African radio stations in Ethiopia by July, 1962. The station wll beam programs to all parts of Africa, the Near East and Southern Asia.

A wall from the time of Christ, apparently built by King Herod, was discovered accidentally between the Dung Gate and the Wailing Wall in Jerusalem's Old City, during the construction of a new school building. Archeologists were reported eagerly awaiting further reports on the discovery, which was expected to have an important bearing on the topography of the Second Temple destroyed in 70 A.D.

Religious instruction has already been abolished in 85 per cent of the public schools in Communist Poland, the Warsaw Radio claimed recently. It gave this estimate in a broadcast reporting the progress being made in a campaign against religious classes which is being conducted by the Secular Schools Society and atheistic organizations. It said the schools society now has 7.000 branches throughout the country.

Plans for erecting prefabricated churches in foreign ports have been announced by the Seamen's Mission of the Danish State Lutheran Church. The churches are designed to accommodate at least 150 persons and will be built at a cost of around $25,000 each.



Diane Grade



Linda Wudel

2 LUTHERAN GIRLS OF THE MONTH

THIS TIME we got two Lutheran Girls of the Month: *Diane Grade* and *Linda Wudel*.

Both are members of Salem Lutheran Church of Parkston, South Dakota, both are seniors in the Parkston High School, both are, according to their pastor, the Rev. R. W. Schwartz, highly qualified for the honor of being Mighty Fortress girls of the month.

DIANE GRADE is the past president of Salem Luther League.

In church where she is a most faithful member and never fails to attend services unless she is ill, Diane has taught Vacation Bible School the past few years and is a substitute Sunday School teacher.

She also is a faithful member of the senior choir. Her hobby is organ and piano playing and she occasionally helps out by playing for special services.

At school she is a member of the vocal trio and very active in declam. Another favorite subject is debate where she earned high honors both locally and at the regional level.

For the past two years she has been business manager of the school annual.

Following her graduation from high school the 5'10" brunette plans to enter business college.

LINDA WUDEL, is described by her pastor as "another fire-ball in the Luther League." She has been secretary of both the local as well as the Federation League.

In addition to being one of the regular organists of her church, Linda directs the junior choir and sings in the senior choir. She is a regular and faithful Sunday School teacher and has also taught Vacation Bible School for the past two years. At times she assists her pastor with typing.

Her hobby is twirling and organ and piano playing.

At school, Linda's favorite subjects are English and speech. She is a majorette for the high school band in which she also plays the saxaphone. She has played in the all-state band the past two years and earned two medals. For the past year she was also a cheerleader for the local football and basketball squad.

In addition to the above, Linda is also a member of the school sextette as well as of the mixed choral group at which she won first place rating at the regional level. She is also active in declam and dramatics, as well as a member of the staff of the school annual.

Following her graduation from high school, the attractive, ever-smiling 5'3½" brunette plans to attend Augustana College of Sioux Falls, South Dakota, where she will pursue her interests in music and social work.

Plans for intensified Communist indoctrination of Bulgarian young people were discussed at a conference in Sofia of school officials and the Communist government, the Sofia Radio reported. A similar campaign was already inaugurated in the Soviet Union and Czechoslovakia.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe**, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

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APO 81, Iceland Air Defense Force, Box 75, Ch (Capt) Luther Nielsen (TALC).

APO 83, 7544 Cmbt Supp Gp, Ch (Capt) Stanley K. Emerson (TALC).

APO 85, 7240 Supp Sq, Ch (Maj) Olaf C. Helland (LFC).

APO 87, 249th Engr Bn, Ch (1stLt) Harold E. Nelson (TALC).

APO 112, 1st BG, 34th Inf, Ch (1stLt) Gerald N. Christopherson (TALC).

APO 114, 7th USA Tra Cen, Ch (Capt) Carlton H. Mall (TALC).

APO 123, 49th Tac Ftr Wg, 49th Opn Sec, Box # 18, Ch (Maj) Daniel H. Fredrick (TALC).

APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).

APO 162, 36th Arty Gp, Ch (1stLt) George C. Kahl (ULCA).

APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (TALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).

APO 166, Hq Heidelberg Post, Ch (LtCol) Donald W. Helm (ULCA).

APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (TALC).

APO 172, USA IMPSWS EUR, Ch (Maj) Harms J. Gunhus (LB).

APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (1stLt) Loren G. Speicher (TALC).

APO 211, Braconne Sub-Post, Ch (1stLt) Clifford H. Schroeder, Jr. (TALC).

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APO 253, 317th ABGp, Ch (Capt) Arthur E. Erickson (TALC).

APO 254, TUSLOG Det # 30, Ch (Capt) William A. Thoresen (ULCA).

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APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch (Capt) Robert J. Wayne (AUG).

APO 332, 7101 ABWg, Ch(capt) George W. Muschinske (TALC).

APO 378, 7562 ABSq, Ch (Capt) Richard F. Poock (TALC).

APO 406, 1605 ABWg, Box #63, Ch (Maj) Albert H. Mattheis (TALC).

APO 407, Hq, SACOM, Ch Sec, Ch (Maj) Arnold W. Raugust (TALC).

APO 616, 2nd AD, Ch (Capt) Edward L. Gard (ULCA).

APO 677, 4082 Strat Wg, Ch (1stLt) Henry A. Nordstrand (AUG).

APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA); Hq 2nd Recon Sq, 15th Cav, Ch (Capt) David F. Tate (ULCA); Nurenberg Post, Ch (Capt) Jerome J. Vavrin (ULCA).

APO 742, 3rd BG, 6th Inf, Ch (Capt) Frank O. Vavrin, ULCA.

APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).

APO 856, 1604 ABWg, Ch (Capt) Christian J. Thearle (ULCA).

APO 864, 4081 Cmbt Supp Gp, Ch (1stLt) Curtis G. Johnson (TALC).

Navy Fleet Post Offices, New York, New York

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USS KITTY HAWK (CVA-63), CDR Ross H. Trower, CHC (ULCA).

USS TANNER (AGS), LCDR Arnold P. Spohn, CHC (ULCA).

COMSERVRON #6, Staff Chaplain, LCDR Willis J. Forsyth, CHC (ULCA).

Staff, COMDESRON # 22 LT Charles J. Christensen, CHC (TALC).

DESRON # 16, LT Veryle A. Henriksen, CHC (TALC).

DESRON # 26, LT Hilmer C. Krause, CHC (TALC).

Navy # 214 LCDR Walter J. Vierling, CHC, ULCA.

Navy #555, USNAF, LT Donald M. Wilson, CHC (ULCA).

Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA).

Navy #1506, USNS, Box # 31, LCDR Carl Elwood, CHC (AUG).

Army and Air Force Post Offices, San Francisco, Calif.

APO 8, Hq 4th USA Msl Comd, Ch (Capt) James R. Hayes (ULCA).

APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).

APO 74, 405th ABGp, PAC Ch (Capt) Melvin T. Ostlin (AUG).

APO 235, 6431st ABGp, Ch (Capt) Paul G. Mathre (TALC).

APO 239, 6313 ABWg, Ch (Maj) John H. Deutschlander (ULCA).

APO 328, 6102 ABWg, Ch (Capt) Willard L. Conradson (TALC).

APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (1stLt) Donald B. Beal (ULCA); Hdq. 3d USASA, Ch (1st Lt) Edward L. O'Shea, ULCA.

APO 334, 3960 Cmbt Supp Gp, (SAC), Ch (Capt) Jan C. Walker (ULCA).

APO 358, Hq I Corps, Ch (Col) David E. Kinsler (ULCA).

APO 953, 6486 ABWg, Ch (Capt) Earl W. Milbrath (TALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS CORAL SEA (CVA-43), CDR George R. Brosius, CHC (ULCA).

USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (TALC).

USS LOS ANGELES (CA-135), CDR Eugene S. Swanson, CHC (AUG).

USS RANGER (CVA-61), LCDR Theodore C. Herrmann, CHC (ULCA).

USS TOPEKA (CLG-8), CDR Edmund W. Pipho, CHC (TALC).

Amphibious Squadron #3, LT Donald D. Danielson, CHC (TALC).

COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).

DESDIV # 192, LT Hugh F. Lecky CHC (ULCA).

Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (TALC).

Navy # 3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).

Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).

Navy # 3923, Hq Supp Actv (Yokosuka, Japan), LCDR Oscar Weber, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, 7st BG, 9th Inf, (Capt) Lyle H. Shaw (TALC).

APO 937, 5010 ABWg, Ch (Capt) Jasper J. Smith (ULCA).

APO 942, AAC, 5040 ABWg, Ch (Capt) John O. Ballantine (ULCA); 30321 Cherry Dr., Apt. B, Ch (Capt) Peter C. Schroder, Jr. (ULCA); Protestant Chapel, Ch (Capt) Arthur L. Eves (ULCA).

Post Master, Seattle, Washington

Navy # 230, USNS, Box # 15, LT Vernon E. Stenberg, CHC (TALC).

LUTHERANS SHOW NEW FILM ABOUT EAST GERMANY

"QUESTION 7", a new Lutheran-produced motion picture dealing with Christianity's fight for survival in Communist East Germany, was shown for the first time in March in theaters of several U.S. and Canadian cities.

"Question 7" depicts the opposition of a pastor and other Christians to the surrounding atheistic forces in East Germany. The pastor's son, a talented pianist, comes under strong pressure to give his allegiance to the Communist youth movement in order to further his musical career.

In principal roles are Michael Gwynn, British stage and movie actor, who portrays, the pastor, and Christian de Bresson, 15, a French boy who has appeared in off-Broadway productions, as the pastor's son.



PETER, the pastor's son in new Lutheran film about East Germany, wants to be a musician. Yet, under the Communist regime, he has no chance to pursue an artist's career unless he joins the Communist youth organization and professes the atheistic "religion" of the Reds. Above, portrayed by 15-year-old Christian de Bresson, the boy is shown in tense moment during a Communist-sponsored concert.

The title of the film refers to a key query on a questionnaire students are forced to complete. Question relate to the students' attitudes toward the Communist state.

The same six Lutheran groups responsible for the popular "Martin Luther" film formed a stock corporation, LFA Productions, Inc., to produce the new motion picture.

Louis de Rochemont Associates, which filmed and distributed "Martin Luther", has been similarly engaged for the new movie. The new motion picture also has the same producer, Lothar Wolff, and writer, Allan Sloane, as the Luther film.

"Question 7" was filmed on location in Germany, in the town of Moelln near the East-West boundary, and Berlin. In addition to release in the United States and Canada a full German version has been prepared for issuance soon overseas.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

APRIL 1961

1 John	20:1-18	16 1Peter	5:1-11
2 1Corinthians	15:1-28	17 Job	4:1-11
3 John	20:19-31	18 Job	8:1-22
4 John	21:1-14	19 Job	11:1-20
5 John	21:15-25	20 Job	21:1-16
6 Proverbs	1:1-19	21 Job	21:17-34
7 Job	28:12-28	22 Job	37:14-24
8 James	1:1-18	23 Psalms	119:33-48
9 Psalms	90:1-12	24 1Corinthians	4:1-21
10 1Corinthians	1:1-25	25 1Corinthians	5:1-13
11 1Corinthians	1:26-2:16	26 1Corinthians	6:1-20
12 1Corinthians	3:1-23	27 1Corinthians	7:1-24
13 Job	1:1-22	28 1Corinthians	7:25-40
14 Job	2:1-13	29 Job	42:1-17
15 Job	19:13-29	30 Psalms	34:1-22

If problems bother you

DON'T TRY TO RUN AWAY

HOW OFTEN have you heard a person say, "I wish I could run away from it all," meaning that he wanted to get rid of the humdrums of life's problems.

Life seems so complex, and we feel so enmeshed in it all that we should like to escape. We feel so helpless as we are faced with what looks like so many insurmountable difficulties.

Each of us has his problems to face. It may be loss of health. Maybe it is a struggle within ourselves over sin. Life has always been a struggle. We struggle at birth, and fight for our breath as we leave this world. But as one man said, "Life is meant not to be escaped from, but to be faced and used for God's purpose."

While we cannot escape the problems of life, God does give us faith to endure our burdens. I like Jesus' suggestion, "Take my yoke upon you, and learn of me." That's the remedy we need for facing all of life's situations.

Remember, you never wear His yoke alone. A yoke is worn by two. Isn't it, therefore, comforting to know that when we are yoked with Him our burdens must be lighter.

Too long now some of us have been living as though we expected life to be easy, just because we claim to be Christians. The call to Christ never included a statement that once you accept Him your problems will all be solved.

He does promise that if we live with Him, He will share the load, He will guide us in finding the answer to many of our problems.

I guess the reason we hesitate to take Him into our lives is because His call is so demanding. Have you answered His call? If not, won't you take this as in invitation to do it right now? "Love so amazing, so divine, demands my soul, my life, my all."

From The Center Shimpo
Awase Meadows, Okinawa

Sharing Your Experience

IT'S FUN TO WRITE

By M/Sgt. S. E. Tiedemann

LEAVING THE STATES for overseas duty which would take me away from my family and friends at my home church, I was wondering what I could do while I was away that would help the time to pass by more quickly.

Upon talking with my pastor, the Rev. George E. Cressman, Sr., of the Lutheran Church of the Reformation in Savannah, Georgia, before I left, he suggested that since I knew so many of the congregation and had been working so closely with them, I should write to each of them and in turn he knew they would write me and keep me informed of the news from my church at home.

He offered me a copy of the congregational roll so I would have addresses of each member and told me he would send me revised copies as they were made up of any changes while I was away.

Then the thought occurred to me that I could not only write to the active members but write to the inactive as well, because, perhaps, corresponding with them and letting them know they are being thought of over here, might cause them to become active again.

This project I have undertaken while I am here in Japan; telling them about the country and about the wonderful little Chapel here at North Camp Drake, where Dr. Hugh Moreton, a missionary, comes in each Sunday to bring God's word to us.

My project is paying off for me for I am receiving letters back and am kept informed of the continued growth and witnessing of my wonderful friends back at my home church.

My stay here is being made happier by my contact with the Chapel here and my church and my friends back home.

M/Sgt. Tiedeman will be the recipient of the April $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

LWR TO CONDUCT ITS SPRING CLOTHING APPEAL APRIL 2-16

LUTHERAN WORLD RELIEF'S annual Spring Clothing Appeal this year is scheduled for the two weeks after Easter Sunday, April 2 to 16.

The need for used clothing and blankets remains great in Korea, Taiwan, Hong Kong, Burma, Yugoslavia, Chile and Brazil, said the agency. Also, refugees in Austria and Germany still need emergency assistance and LWR is called upon frequently to supply disaster areas.

Why don't YOU Write to your church?

WE THINK that M/Sgt. Tiedemann's idea about writing letters to members of his home congregation is excellent. Many of you may want to emulate it.

Even if you don't get quite as active a letter writer, maybe you could give a little thought to writing at least some letters—for instance, to let your home pastor know where you are or what you are doing.

Last November, when The National Lutheran came out with a special issue urging churches to remember and serve their servicemen away from home, there was an excellent article in it by Charles De Vries, depicting the loneliness and the anguish of some servicemen who felt *they* were forgotten by their home churches, and giving advice to congregations on how to keep in touch with them.

There has been excellent response to this and we hope some of you may have benefited.

The other side of the coin, however, is that many servicemen who are remembered by their home churches do not seem to remember their church or even acknowledge letters and tokens of remembrance.

"For more than fifteen years we've been sending, and keep sending, material to servicemen," wrote the pastor of one congregation, "but a word from them is rare. For their good—why not urge *them* to contact us?"

And another pastor seconded: "Except for a few outstanding exceptions, it has been my experience that the men (in the services) just don't write, show little appreciation of all that is done for them, including gift boxes sometimes . . ."

He added: "We don't write because we want to hear only; we think of it as a work of love. But we do like to know it is appreciated."

Could it be that these and similar letters are really addressed to you?

Ed.

March 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



JUDITH KAY KRUSE, our Lutheran Girl of the Month for March, is a member of St. Mark's Evangelical Lutheran Church of Auburn, Indiana. She was and is now active in the work of the Luther League, serving as president of the local league, and active in the district league where she has helped and served on several committees.

In her local church, she has assisted with the nursery children during the worship services, served as a substitute teacher in the Church School, as a helper in Vacation Bible School, and as secretary of the Sunday School. She is a soloist of the church choir.

This last fall, Judy began her senior year at the Auburn High School, where she has been an honor student. She plays the bassoon in the orchestra and band, and has taken superior rating in solo work on the bassoon in state High School contests for the past two years.

Judy hopes to enter Wittenberg University next fall, to prepare for teaching in the elementary grades.

She was nominated by her Pastor, the Rev. George W. Schuette.

AMERICAN AIRCRAFT BLAMED FOR DAMAGE TO CHURCH

AMERICAN SUPER-SABRE JET FIGHTERS are blamed for widening cracks in the walls of the Anglican parish church at Eriswell, near Thetford, where the planes are stationed.

An expert reported that many of the cracks in the walls had been greatly aggravated by aircraft flying too low and breaking the sound barrier.

He said the impact of the concussions had also caused sections of the roof to push outwards on the walls, thus accounting for new cracks in the inside plaster. His recommendations called for strengthening the walls with iron rods.

A MIGHTY FORTRESS

VOL. X New York, N.Y., March, 1961 No. 11

LUTHERANS LAUNCH "CRASH" PROGRAM FOR MEMBERS IN MILITARY SERVICE

AN INTENSIFICATION OF THE MINISTRY of Lutheran congregations to members in military service has been launched through a crash follow-up program, it was reported at the 43rd annual meeting of the National Lutheran Council in Detroit, Michigan.

The Rev. Engebret O. Midboe of Washington, D.C., revealed that this was one of several "new accents" in bringing the ministry of the Lutheran Church to those in uniform.

"The first year (1960) in this decade of destiny witnessed zeniths as well as nadirs in the international situation," he declared.

To meet the challenges brought about by these highs and lows, Mr. Midboe, who is executive secretary of the NLC's Bureau of Service to Military Personnel, said the crash program was initiated "to get everyone interested in seeing that no Lutherans in military service are neglected."

To achieve this objective, the assistance of all agencies in church circles in touch with military personnel is being recruited, he added.

Mr. Midboe stressed that the effectiveness of the program would be "enhanced materially" if local pastors would refer the names of their people in military service to the contact pastors or chaplains where their members are stationed.

Speaking about the Lutheran chaplains on active duty, he said that a special word of appreciation is due to those who "have spearheaded the Church's mission to the armed forces."

"To these heralds in uniform the Churches voice their thanksgiving for their self-sacrificing ministry to Lutherans and others in the far-flung places of the free world."

Mr. Midboe informed the church leaders that chaplains serve in 21 countries, often in lonely hardship assignments, and that "they have brought the light of the Gospel where otherwise darkness would have reigned."

New accents have also been given, he pointed out, to the continuing programs of "pre-induction training and counseling of our youth, active duty and reserve forces chaplains affairs and contact pastors and service center projects."

According to the executive's report, the total strength of Lutheran military chaplains is currently 759, including 553 from NLC bodies and 206 from the Lutheran Church—Missouri Synod. Of these, 300 are on active duty.

The Army has 336 Lutheran chaplains of whom 99 are on active duty; the Navy has 182 of whom 73 are on active duty; and the Air Force has 241 of whom 128 are on active duty, he said.

The United Lutheran Church in America, largest of the Lutheran church bodies, has

(Continued on pg. 4)



STRUCTURAL STEEL WORK for the Air Force Academy Chapel at Colorado Springs, Colo., nears completion as the last five-ton tetrahedron for its 17-spired roof is lifted into place. The four-sided steel pyramid was the last of 100 required to construct the roof. Aluminum will cover the 150-foot high steel girders and stained-glass panels will suffuse the chapel's worship area with multi-colored light.

RNS Photo

Second Glance

A 29-year-old Augustana Lutheran Church pastor has become the first Lutheran to be appointed a chaplain at the U:S. Military Academy at West Point. He is the Rev. James D. Ford, who has been pastor of Bethany and Elim Lutheran churches at Ivanhoe, Minn., since his ordination in 1958.

Lutheran World Relief received 3,150,631 pounds of clothing in its 1960 annual Thanksgiving Appeal to 17,000 congregations across the country. This amount was 56,071 pounds less than was collected in the previous year's appeal. LWR is the material aid agency of the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

Out of Minnesota's total population of 3,413,864, approximately 2,456,396 persons, or 70 per cent, are associated with some form of organized religion, compared with 63.4 per cent for the nation as a whole, it was reported by the Minnesota Council of Churches. Of the 2,456,396 persons with religious affiliations, the summary showed that 61 per cent were Protestant-related; 34 per cent Roman Catholic; and 2 per cent each Eastern Orthodox and Jewish. Of all the Protestants 61 per cent were Lutheran.

Appointment of Hans Seigewasser, a prominent East German Communist, as new head of the State Secretariate for Church Affairs in the Soviet Zone began under an ill star when his 27-year-old son, Guenther, a leading functionary in the Communist Institute for Historical Research, fled to West Germany in protest to the political practices of the Red East German regime.

Dr. Elwin D. Farwell, pastor of Salem Lutheran church in Andrew, Ia., has been named dean of the new California Lutheran College which is scheduled to open at Thousand Oaks, Cal., next September. Jointly operated by The American Lutheran Church, the Augustana Lutheran Church and the United Lutheran Church in America, the school will be the first inter-synodically owned Lutheran college in America.

An atheistic weekly published in Warsaw complained that even under Communism only 5,500,000 persons in Poland profess to have no religious beliefs, while 21,806,000, or more than 76 per cent of the nation's population, are still practicing religion.

The Budapest Radio reported that a campaign has been started in Communist Hungary to increase the number of atheist clubs at all the universities in the country. It said the campaign is being conducted by the Hungarian Community Youth League.

RESTRICTION ON MILITARY DEPENDENTS CRITICIZED BY LUTHERAN OFFICIAL

A LUTHERAN OFFICIAL told the National Lutheran Council's annual meeting in Detroit that restrictions placed on military dependents living overseas will weaken the U.S. armed forces.

Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission, warned that an "extreme reaction" may follow the "drastic and sudden" move of the U.S. Government last November which ordered a cutback in the number of military dependents living abroad in an effort to improve America's gold and dollar reserves.

A former Navy chaplain, Dr. Yaeger is responsible for maintenance of the Lutheran Service Centers for military personnel, under the joint program of the National Lutheran Council and the Lutheran Church—Missouri Synod.

He told the Council that "the United States may be facing a military morale problem that is unprecedented in modern days as a result of President Eisenhower's overseas dollar-saving orders."

The Lutheran executive predicted that inevitably under such a restriction, younger officers and career enlisted men will quit and leaders in their prime with 20 years' service will put in for retirement.

"The whole career incentive program calculated at building a high caliber professional service will be endangered," he asserted.

If this occurs, he said, there will be an increase in the ratio of draftees to career soldiers which will mean "faster turnover in combat units, weakening their effectiveness."

Dr. Yaeger revealed that a survey conducted by the Strategic Air Command several years ago showed that the deployment of units overseas without dependents increased the divorce rate.

"Since 86.5 per cent of all Army officers and 44.9 per cent of the enlisted men (including draftees) are married, the impact will be great," he told the councillors.

Quoting Defense Department figures, he said that more than 600,000 military and civilian dependents are living outside the continental limits of the U.S.

"According to plans announced in late November," he went on, "slightly more than half of the 484,000 military dependents stationed on foreign soil will be returned to the States."

He pointed out that even though the reduction will be gradual and effected for the most part by sending military men to Western Europe and Japan without their families, there are increasingly well-documented stories of hardships.

"Privately, military men are saying that the difficulties raised by the order do not square with the statement that soldiers have been traditionally separated from their families and morale will not be affected," he continued. "They contend that the Presidential Order is discriminatory."

Military men strongly object that they should be ordered to serve overseas, he said, while no similar restrictions have as yet been imposed upon State Department and other government personnel.

Dr. Yaeger cautioned that an attempt to predict the ultimate outcome of the dependent cutback at this time would be both rash and premature.

However he did say that the challenge is clear—calling for rededication by staff personnel on all levels of the Lutheran Service Commission program.

"An intensified ministry will be needed to reach additional numbers of those deprived of the stabilizing influences of family life," he declared.

Reviewing the program of his agency, Dr. Yaeger reported that 321,349 service men and women attended the facilities of the Lutheran Service Commission from November 19[illegible] through October 1960. This was slightly lower than the previous statistical year which recorded an all-time high of over 338,000.

As of November 1, 1960, the LSC, a joint agency of the NLC and the Lutheran Church—Missouri Synod, maintained 20 service centers and provided financial support to 23 congregations to aid in providing programs for military personnel.

Of these, five are located overseas: Tachikawa, Japan; Olongapo, Philippine Islands; Okinawa; Kaiserslautern, Germany, and Hong Kong. The Service Commission also has a service pastor in Seoul, Korea, preparing for the establishment of a new center there.

NOW IT'S CRIME IN BULGARIA TO CELEBRATE HOLIDAYS

RADIO SOFIA DECLARED in a broadcast that the celebration of religious holidays is a crime because "precious time, needed for preparation of the spring-sowing is wasted."

It called upon all Communists, members of state youth organizations and leaders of collective farms to fight against "religious remains" and to persuade farmers to work on religious feast days such as Easter.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U.S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe**, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," March, 1961

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

*Service Center
†Parish Program Support

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"I BELIEVE"

By Chaplain Bernt C. Opsal, USNR

ONE OF THE PROBLEMS which we face while in the service is that of maintaining our spiritual life. This is not to be just a "holding" proposition but advancing and growing in our spiritual experience. Unless we recognize this need we can soon shrivel up and die.

A daily devotional period in the reading of God's Word, time spent in prayer and attendance at worship services are a *"must"*. It is also *imperative* that we receive the body and blood of Christ in, with and under the bread and wine at communion services.

During this year, 1961, we shall endeavor to take a good look at the truths as taught in the Apostles' Creed.

Sometimes you may hear someone say, "I don't believe in any creed. I just believe in the Bible." Such a statement, though it may be well-meaning, reveals a complete misunderstanding of the matter. He simply doesn't know what "creed" means.

A creed is a statement of fact concerning a biblical truth. It is a statement of what a person believes.

It is not enough to say, "I believe in the Bible," because there are people of different religions who say the same thing, yet believe something entirely different. For example, there are those who say, "I believe in Jesus Christ," but they believe in Him only as "a good man", not as the divine Son of God.

In the Christian Church throughout the world, down through the centuries, there have been three creeds which have been accepted—the Apostles' Creed, the Nicene Creed and the Athanasian Creed.

The Apostles' Creed contains in three articles the statement of what the triune God—the Father, Son and Holy Ghost—has done and still does for us. In the first article we learn of God the Father and His work of creation. In the second article we learn of God the Son and His work of redemption. And in the third article we learn of God the Holy Ghost and His work of sanctification.

In the early Christian Church it was discovered that it was necessary for the believers to make exact statements as to what they believed. They found that as different religions sprang up it wasn't enough to say, "I believe in Jesus Christ"; they had to explain this belief—who Jesus Christ was, and what He did.

Similarly in regard to God the Father, Maker of heaven and earth, and God the Holy Ghost, who indwells the heart and life of the believer. And so in the Apostles' Creed we have an explanation, although not as detailed as in the Nicene and Athanasian Creeds, of who God the Father, God the Son, and God the Holy Ghost is. The statements found within the Creed are based on Biblical truths and help us to explain to others just what our faith is.

The first Article of the Apostles' Creed begins this way: "I believe in God the Father Almighty, Maker of heaven and earth".

A young father and mother soon discover that their child has an inquisitive mind. It isn't long after he has been able to talk that he asks such questions as, "Dad, where did I come from? Who made the animals? Who made the sky and the stars?" These questions have been asked by man in all ages. Anticipating these questions, God has begun the very first book of the Bible, appropriately enough with these words, "In the beginning God created the heavens and the earth."

Just when the beginning was we don't know, but we do know that it marks the origin of what might be called the "time period", that is, the time in which we now are living. Before this time period there was "eternity". When this world has come to an end, the following period will also be called "eternity".

In one sense, the period before the beginning of "time", the time in which we now live, and the period that follows—all of them—might be called eternity. In the beginning, that is, when the world was created, God was there because He created the heavens and the earth.

Sometimes we hear people making fun of the Bible and say that it's an antiquated book which really isn't up to date at all and so they begin to tell of the many conflicts that there are between science and the Bible. Sometimes as I have read and studied these criticisms, I have discovered that those who make them may be well acquainted with science but they are not well acquainted with the Bible itself.

This same God who "created the heavens and the earth" also created you. He has certain plans for your life; blessings which you are to enjoy and plans that you are to fulfill. Paul brings this out in his letter to the Ephesians, chapter two verse ten, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them".

As you study His Word and as you pray to Him, allowing his voice to speak to you by His Holy Spirit, you will discover what His plans for you are, what good works He has already prepared that you should walk in them. You have been born anew in Christ, born to do those things which God has planned for you to follow. Are you being obedient to Him and to His plans for your life?

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

MARCH

1 Matthew	21:23-46	17 Matthew	26:1-19
2 Matthew	22:1-22	18 John	17-1-26
3 John	13:1-20	19 Matthew	26:36-56
4 John	13:21-38	20 Psalms	22:1-31
5 Matthew	22:23-46	21 John	18:1-18
6 Matthew	23:1-24	22 John	18:19-40
7 John	14:1-14	23 John	19:1-16
8 John	14:15-31	24 John	19:17-30
9 John	15:1-27	25 John	19:31-42
10 John	16:1-15	26 Matthew	21-1-11
11 John	16:16-33	27 Matthew	26:57-75
12 Matthew	23:25-39	28 Matthew	27:1-26
13 Matthew	24:1-31	29 Matthew	27:27-44
14 Matthew	24:32-51	30 Matthew	26:20-35
15 Matthew	25:1-30	31 Matthew	27:45-66
16 Matthew	25:31-46		



A BRONZE SCULPTURE REPRESENTING RELIGION was erected in Boston as part of a $350,000 beautification program for historic Boston Common. The statue, depicting a man kneeling in prayerful supplication, is part of a grouping on Lafayette Mall which also includes representations of industry and learning. Designed by Boston sculptors Arcangelo Cascieri and Adio di Biccari, the work is described as "traditional with contemporary influence".

RNS Photo

21 LUTHERANS IN CONGRESS: 4 IN SENATE; 17 IN HOUSE

Twenty-one Lutherans are members of the 87th Congress, according to a survey by the National Lutheran Council's News Bureau.

The Senate includes four Lutherans, none of whom were up for re-election last November, and the House of Representatives has 17 Lutherans, three of them elected for the first time.

Sharing Your Experience:

LIFE WITH DONNA

By Jeffrey S. Kime

WE WERE STATIONED on a reef light somewhere off the coast of Florida, the exact location isn't very important this day. The date was 9 September 1960—a date that the four of us will not soon forget.

It started out as a normal day but by eight o'clock that morning we knew it wasn't to be so normal. We were to have a very unwelcome lady visitor by the name of DONNA.

It all started as a stiff breeze but by six o'clock that evening we realized just a normal breeze had grown to hurricane force. By ten o'clock that evening she was blowing well over 100 miles per hour with a sea of ten to twelve feet above normal. When midnight finally rolled around, Donna had reached her peak of 165 M.P.H. where she managed to stay for well over an hour. At this particular hour we were all sitting and praying like we had never prayed before.

The next morning we were able to leave our little shelter and see the damage.

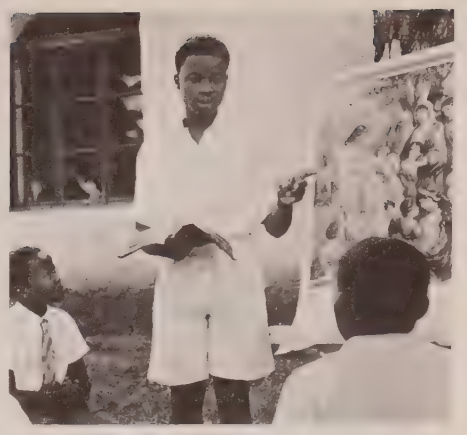
Our building itself suffered extreme external damage. Losing our gas and water supply, also created a problem, but no matter how bad off we were, I could think of little other than the people less fortunate than us. As we looked at the water around us, we were able to see whole roofs float past us along with boats and other pieces of debris.

We realized at this time that we had survived one of the worst storms in the history of the United States. This fact was later proved by the U.S. Weather Bureau by records taken from this unit and many other such places on the east coast.

Jeffrey Kime will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



AN OLD STORY TOLD ANEW: This African youth, using a Bible illustration chart familiar to millions of American Sunday school pupils, retells for African children the age-old story of Jesus and His love for all mankind.

RNS Photo

LUTHERANS LAUNCH CRASH PROGRAM . . .

(Continued from pg. 1)

100 of 241 chaplains on active duty; the Lutheran Church—Missouri Synod, 86 of 206; Evangelical Lutheran Church, 50 of 143; American Lutheran Church, 44 of 103; Augustana Lutheran Church, 11 of 30; United Evangelical Lutheran Church, five of 19; Lutheran Free Church, two of eight; Suomi Synod, one of six; while the only chaplain of the American Evangelical Lutheran Church is not on active duty. The Church of the Lutheran Bretheren has two chaplains, one of whom is on active duty.

Three of these churches (Evangelical, American and United Evangelical) merged into The American Lutheran Church on Jan. 1, 1961.

The Civil Air Patrol, a civilian organization established to interest 15 to 18-year-old high school students in a future in aviation, has 69 chaplains from NLC bodies, including 30 from the ULCA, 16 from the ALC, 13 from the ELC and 10 from Augustana.

LUTHERANS STATEMENT ON NUCLEAR TESTS SENT TO WORLD POWERS

A POLICY STATEMENT by the United Lutheran Church in America calling on the world's major powers to halt "all kinds" of nuclear weapons testing has received one of the most extensive distributions ever given an official church document.

More than 7,500 copies have been mailed throughout the world. Recipients included leaders of Eastern and Western nations and officials of church organizations.

March 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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ARLYS NILSON, our Lutheran Girl of the Month of February, was nominated jointly by her pastor and the Luther League of the American Lutheran Church of Worthington, Minnesota.

In high school, from which she graduated last spring, Arlys was on the "A" honor roll, ranking in the top five per cent in her class.

She was active in the Latin Legion Club, the Junior Classical League, the International Relations Club, and played the oboe in the senior band.

A soloist on the oboe, Arlys has also been a member of the Worthington City Band, and has been frequently featured in the woodwind quintet.

According to the Rev. C. J. Fellger, she is a very active member of her congregation, where she teaches Sunday School, sings in the choir and has held a number of offices in the Luther League.

A MIGHTY FORTRESS

VOL. X | New York, N. Y., February, 1961 | No. 10

THE CHURCH SEEN AS JACOB'S LADDER

AMERICA, the melting pot of the world, has become the "pressure cooker," declared the Rev. Dr. Wilton E. Bergstrand in the keynote addresss to nearly a thousand Lutheran young people gathered in Rock Island, Ill., for the fall convention of the Central Conference Luther League of the Augustana Lutheran Church. Augustana College and churches of the Rock Island district were hosts to the convention, which was the largest in the conference.

Dr. Bergstrand, who is youth director of the Augustana Lutheran Church, said life for American youth today is physically easier but morally much more complicated than it was in pioneer days.

"America has been known as the melting pot, but the cover has been fastened down and the burner turned up so it is now the pressure cooker," he declared.

He also stated that the floodlights of the world are on American youth, who have been thrust into the very center of world destiny.

"This is a meatball generation. All pieces are cut uniformly to size, but no sinews to hold it together. We need the good sense of belonging to the Christian church," said the speaker urging that Christian youth, in thinking of the problems and opportunities of the Church, should not say, "Why don't they do something about it?", or even, "Why don't we do something about it?", but rather, "Why don't I do something about it?"

He likened the Church to a Jacob's ladder on the side of a ship.

"In a religion of works," he said, "a man tries to climb the ladder laboriously by his goodness. In Christianity God comes down the ladder in the Incarnation, and in Christ meets man the sinner at the lowest rung of the ladder."

YOUTH REMINDED OF CHRISTIANS FIRST DUTY

YOUNG PEOPLE TODAY are expected to create and enforce their own code of conduct because their "elders have lost a major part of their authority," a Lutheran sociologist declared in Columbus, Ohio.

Addressing a conference on social Christian responsibility sponsored by the Luther League of America, the official youth auxiliary of the United Lutheran Church in America, Dr. Karl H. Hertz of Wittenberg University, Springfield, O., said it was characteristic of present-day society that young people learn more from their contemporaries than from adults.

Despite the fact that youth has been forced into its role of creating and enforcing its own conduct, nothing has been done to help young people solve the dilemma, Dr. Hertz observed.

He attributed a large part of the problem to what he called the "breakdown of communications" between youth and adults.

In another address, the Rev. Rufus Cornelson, the ULCA's director of social action told the young people attending the conference that the actual working mission of today's church is often at odds with the "biblical conception of the nature and mission of the church."

"The church often behaves as though it were the dead end of God's love" Pastor Cornelson charged. "Rather it is called to be the main street through which His love may move to serve a sinful, unworthy and ungrateful world."

A Christian's "first duty," he said, "is not to love the church, but to love the world as God does; not to serve the church, but to serve the world as Christ did."



Second Glance

Church construction in the United States exceeded one million dollars for the first time in history during 1960. According to official forecasts of construction activity made by the Department of Commerce, it will be even higher in 1961.

On the eve of the 100th anniversary of the Young Men's Christian Association's service to members of the Armed Forces, outgoing President Eisenhower lauded the YMCA for its "major contribution to our national security." He stated that "by advancing the physical and moral strength of men and women in uniform, the YMCA helps to ensure a continuance of our way of life and a full measure of individual freedom."

During 1960, the United Lutheran Church in American organized 71 mission congregations in 25 states and four Canadian provinces. For 1961, it adopted a record budget of $5,300,000 to be used to help support 700 mission congregations.

For the first time in the history of the Lutheran Church of Eutin, West Germany, a woman was appointed to a ministerial post. She was Dr. Magdalena Koeneter, who will serve a local parish in the same way her male colleagues do.

The Communist government of Poland has issued a huge ten-zloty postage stamp picturing details from "The Virgin's Last Sleep," an altar panel in historic St. Mary's church in Krakow. It was interpreted as an attempt by the Communist regime to ease Church-State tensions by giving recognition to Poland's deep-seated spiritual beliefs.

Two Lutheran church officials were elected vice presidents for divisions of the National Council of Churches at the interdenominational agency's fifth triennial assembly in San Francisco. Dr. Earl S. Erb, who is foreign missions executive of the ULCA, was named vice president of the National Council's Division of Foreign Missions. Dr. Theodore E. Matson, who is executive of the Augustana's Board of American Missions, was named vice president for the NCC's Division of Home Missions.

A Moscow radio broadcast said some of the writings of Mark Twain were being utilized by Soviet atheistic propagandists because all his life the American author "struggled against religious prejudice." According to the Moscow station, Mark Twain described Christianity as "sham and hypocrisy." Then it announced that among the first of Twain's writings to be used by Soviet atheists would be an unpublished pamphlet entitled "Biblical Teachings and Religious Tactics."

Why the Lutheran Church?

By Rusty Van Patten



The Van Pattens and Chaplain Kilde.
Article and photo courtesy of Lutheran Herald.

SOME MONTHS AGO, in a small air force base chapel, during a special confirmation service, Captain Paul R. Kilde, our Lutheran Chaplain, baptized me and received me along with my husband, Carl, and our daughter, Susan, into membership in the Lutheran Church.

Why the Lutheran Church? Why, from among the many Christian faiths, did we choose this individual church?

Our thoughts were first turned toward the Lutheran faith by a young Staff Sergeant whose example of sincere love for his neighbor and genuine concern for our salvation was manifested by his love of God.

Louis Grau was 26 years old when he lost his life in the service of his country, a little more than three years ago. We were privileged to know him only a year, but during those months a close friendship was established and from that friendship grew our decision to investigate more thoroughly the faith through which he had found such happiness and contentment. Lou, as we called him, believed whole-heartedly in his faith and even under the most trying conditions that faith seemed always to sustain him.

Without pious "better-than-thou" preaching, he managed to convey to others the basis for his steadfast faith in God and the Lutheran Church.

Lou, then, turned our steps in the right direction. But it was after his death and after much soul-searching and investigation of other faiths, that this realization came to light.

We had been blithely going under the mistaken assumption that any faith was acceptable as long as belief in that faith was sincere.

After fruitless searchings for truth, however, we began to understand that just any faith was not acceptable. When we saw that foundations of some faiths appeared to be undergirded by man-made doctrines, half-scriptural truths and open falsehooods, we asked ourselves, "What is Truth?" We remembered then, that Jesus said, "I am the Way, the Truth and the Life," and we prayed for guidance.

God Himself, in His mysterious and wonderful way, directed us, from that point to our inevitable discovery of the Lutheran church—the church based upon the Word of God alone.

Shortly after Lou's sudden and tragic death, the air force transferred us to Columbus Air Force Base, Mississippi, where during a period of extreme frustration and serious indecision concerning another faith, we met Chaplain Kilde, the man, who unquestionably, took over where our friend had left off.

From that moment, we seemed, to be caught in a current from which we had no desire to escape, knowing instinctively that we had found the right way to God. Wherever we turned, whenever we came upon a seemingly unanswerable religious question, a Lutheran seemed always to be there to help us, although in this section of the nation, Lutherans are comparatively small in number.

TWO BASIC CONCEPTS

Before electing to join any church, we had two basic conceptions of our own which we felt must be part of the foundation of a true Christian faith. These were 1) Belief in the Bible alone as the revealed word of God, (this conflicted with at least two other faiths) and 2), Unquestioning belief in the Holy Trinity. (Several faiths we automatically rejected because of their disbelief in this truth). We found these beliefs to be the very heart of the Lutheran Church.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," February, 1961

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Maxwell AFB, Chaplain Writers Board, Ch (Capt) Hans Sandrock (TALC).

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CALIFORNIA: Camp Pendleton, 1st Mar Div (Reinf), FMF, LT Vern D. Jeffers, CHC (ULCA); 5th Mar. Reg., 2nd Bn., 1st Mar. Div., LCDR. James D. Reid, CHC, ULCA.
Fort Ord, 3rd Brigade (Tng) Ch (Capt) Richard L. Cumbs (TALC); Post Chapel, Ch (Capt) Paul E. Klett (ULCA).
George AFB, Post Chapel; Ch (Maj) Kenneth E. Hartman (ULCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch (Capt) Delford J. Kalal (TALC).
Long Beach, USNS, CDR Edwin W. Andrews, CHC (ULCA).
Point Mugu, USNAS, CDR Thomas J. Richter, CHC (ULCA).
San Diego 33, USNTC, LT Carl A. Auel, CHC (TALC); USNH, CDR David R. Kabele, CHC (ULCA). AdCom, NTC, LT Harry C. Sorensen CHC (TALC).
San Diego 40, USMCRD, CAPT Emil F. Redman, CHC (TALC).
San Francisco, Fort Mason, MSTSPac, LT Carl E. Ruud, CHC (ULCA).
Santa Ana, USMCAF, LCDR Thomas S. Severtson, CHC (TALC).
Travis AFB, Ch (Capt) John P. Lesko (ULCA).

COLORADO: Denver, Fitzsimons Army Hosp, Hq Comp (3412), OMS 426, Ch (1stLt) Gordon B. Hanson (TALC).
Ent AFB, 4600 ABGp, Ch (Capt) Lloyd W. Lyngdal (LFC).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (ULCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch (Capt) Stuart E. Barstad (TALC).

DISTRICT OF COLUMBIA: Wash 12, Walter Reed Army Medical Center, Ch (1stLt) Arthur V. Wood (TALC).
Wash 25, Andrews AFB, 1001 ABWg, Ch (Capt) Henry H. Hafermann (TALC); Dept of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA).

FLORIDA: Eglin AFB, 3201 ABWg, Ch (Capt) Wesley J. Buck (ULCA).
Jacksonville, Cecil Field, USNAS, LT Clifford A. Olsen, CHC (TALC); USNH, LT John R. Hershberger, CHC (ULCA).
Pensacola, USNH, LT Chandler F. Pauling, CHC (ULCA).

GEORGIA: Fort Benning, 151st Eng Gp (Combat) Ch (1stLt) Carl E. L. Lucky (TALC).
Fort McPherson, Hq THIRD US ARMY, Ch (Col) Harold H. Schulz (TALC).
Valdosta, Moody AFB, 3550 Fly Tra Wg (Al), Ch (Capt) Luther T. Gabrielsen (TALC).

ILLINOIS: Chanute AFB, HEDRONSEC, Tech Tra Cen, Ch (Capt) Francis E. Jeffery (TALC).
Fort Sheridan, USA Transfer Station, Ch (Maj) Rudolph H. Anderson (AUG).
Great Lakes, USNTC, AdCom, LTJG Stephen L. Brandt, CHC (TALC).

INDIANA: Peru, Bunker Hill AFB, 305th Cmbt Supp Gp, Ch (1stLt) Stuart H. Lengel, Jr. (ULCA).

KANSAS: Fort Riley, 1st Inf Div, Ch (Maj) Ernst W. Karsten (TALC).
McConnell AFB, 4347 Cmbt Supp Gp, Ch (Capt) Arnold Nesvig (TALC).
Schilling AFB, 310 Cmbt Supp Gp, Ch (Capt) Donald F. Riechers (ULCA).

KENTUCKY: Fort Cambell, 1st Abn BG, 506th Inf, 101st Abn Div, Ch (1stLt) Donald P. Blucher (TALC).
Fort Knox, Ireland Army Hospital, Ch (Maj) John R. Bender (ULCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch (Maj) John H. K. Miller (ULCA).
England AFB, 401st ABGp, Ch (Capt) Charles T. Goetz (ULCA).

MARYLAND: Aberdeen, USAG (4560) Aberdeen Proving Grounds (COFORD), Ch (LtCol) Frank E. Helsel (ULCA).
Fort George G. Meade, USAG, Ch (Capt) Thomas Williamsen (TALC).
Annapolis, US Naval Academy, LT James E. Seim, CHC (TALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, ARDC, Hq 3245th ABWg, Ch (Capt) Dean C. Hofstad (TALC).
Fort Devens, USASA Tra Regt, Chapel #4, Ch (Capt) David M. Johansson (AUG).

MICHIGAN: Carleston, Hq 2nd Msl Bn, 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (TALC).

MINNESOTA: Minneapolis 8, Hq XVI USA Corps (Reserve), Ch (Maj) Carl P. Oberleiter (TALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3380 Tech Tra Wg, Ch (Capt) Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, 2nd Tra Regt, Basic, Ch (1stLt) Roland Thompson (TALC).
Richards-Gebaur AFB, Kansas City Air Def Sec, 20th Air Div, Ch (Maj) Hugo G. Schmidt (TALC).

MONTANA: Malmstrom AFB, Ch (Capt) Waldemar Nelson, (ULCA).

NEBRASKA: Lincoln AFB, 818th Cmbt Supp Gp, Ch (Capt) Norman C. Johnshoy (TALC).
Offutt AFB, 3902 ABWg (SAC), Ch (Capt) Ray H. Saathoff (TALC).

NEVADA: Las Vegas, Lake Meade Base, LCDR Robert W. Kiefer, CHC (ULCA).
Nellis AFB, 4520 CCTWg, Ch (LtCol) Oscar W. Voelzke (TALC).
Stead AFB, 3635 Fly Tra Wg (Adv), Ch (Capt) Sheldon E. Hermanson (TALC).

NEW HAMPSHIRE: Pease AFB, 817th Cmbt Supp Gp, Ch (Capt) Stanley K. Emerson (TALC).
Portsmouth, Re-Training Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Bayonne, USNSC, (LCDR) Norman E. Winterhoff, CHC (TALC).
Cape May, USCGRC, (CDR) William G. Sodt, CHC (TALC).
McGuire AFB, 1611 ABGp (MATS) Ch (Capt) Henry S. G. Sheppard, ULCA.

NEW MEXICO: Kirtland AFB, USAFSPWC, Ch (Capt) Richard D. Trapp (TALC).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (Capt) Russel T. Hendrickson, (TALC).
Walker AFB, Hq 6th Bomb Wg (SAC), Ch (LtCol) Oscar W. Voelzke (TALC).

New York: Brooklyn 1, BOQ, 263 Flushing Ave, LCDR Edwin J. Nerthling, CHC (ULCA).
Brooklyn 50, 58th St., & First Ave. MSTSLANT, Staff Chaplain, CDR George Felder, Jr., CHC (ULCA); LCDR Thomas B. Uber, CHC (ULCA).
Fort Slocum, USA Chaplain School, Ch (Capt) Melvin S. Eyler (ULCA); Ch (Maj) Bertram C. Gilbert (ULCA); Ch (Capt) Luther A. Gruver (ULCA).
Mitchell AFB, Ch (Capt) Wayne E. Paulson (TALC) 2500 ABWg.
New York City, Union Theological Seminary, Broadway at 120th Street, LCDR Edwin J. Nerthling, CHC (ULCA).
Plattsburg AFB, 380th Cmbt Supp Gp, Ch (Capt) John C. Bellingham (ULCA).
Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch (Capt) Michael G. Viise (ULCA).
Westhampton, Long Island, Suffolk County AFB, 52nd Ftr Gp (ISAF), Ch (Capt) Charles W. Reider (ULCA).

NORTH CAROLINA: Camp Lejeune, USMCB, LT Leonard O. Seegers, CHC (TALC) 3rd Bn, 6th Marines, FMF, LT Jack E. Trethewey, CHC (AUG).
Cherry Point, H & HS Wg, 2nd Mar Acft Wg, MCAS, LT Theodore E. Schultz, CHC (TALC).
Fort Bragg, 56th Arty Gp, Ch (Capt) Lawrence O. Sanger (TALC); Hq XVIII Abn Corps, Ch (Col.) John O. Woods (ULCA).
Seymour-Johnson AFB, 4th ABGp, Ch (Lt Col) Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, Ch (1stLt) Roger H. Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch (1stLt) Martin F. Foutz, Jr. (ULCA).
Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C Ch (Col) James F. Patterson (ULCA); Ch (Maj) Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, USA Arty Msl Cen, Ch (1stLt) Philip L. Olson (TALC).
Tinker AFB, 2854 ABWg, Ch (Capt) Deane S. Shively (ULCA).

PENNSYLVANIA: Philadelphia 45, USNH, LCDR Martin J. Doermann, CHC (TALC); USNB, CDR Lawrence C. Vosseler, CHC (ULCA).

RHODE ISLAND: Quonset Point, NSNAS, CDR Warren L. Wolf, CHC (ULCA)

SOUTH CAROLINA: Charleston, SIXTH Naval District, USNB, CAPT Paul W. Dickman, CHC (TALC).
Donaldson AFB, 63rd ABGp, Ch (Maj) John D. Barringer (ULCA).
Fort Jackson; USATC Inf. (3171) Ch (Capt) Keith J. Beam (ULCA).
Myrtle Beach AFB, 354th ABGp, Ch (Capt) Eugene E. Hannemann (TALC).
Parris Island, MCRD, Promote to CAPT Orlando Ingvoldstad, Jr., CHC (TALC); Box 476, LT Paul H. Running, CHC (TALC).

SOUTH DAKOTA: Ellsworth AFB, 28th Cmbt Supp Go, (SAC), Ch (1stLt) Gilfred C. Newhouse (TALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 7, Ch (1stLt) Henry A. Nordstrand (AUG); Box 50, OMS, Ch (Capt) Charles W. Strausser (ULCA); Box 116, Ch (1stLt) Earl B. Wantz (ULCA).
Brooks AFB, USAF Aerospace Medical Center (ATC), P.O. Box 1092, Ch (1stLt) Max H. Wolf (ULCA).
James Connally AFB, 3565 Nav Tra Wg, Ch (LtCol) Voigt M. Sink (ULCA).
Fort Bliss, 1st GM Brig, Ch (LtCol) Christian A. Lehne (TALC).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 1st Cav, 1st AD, Ch (1stLt) Richard A. Brandt (TALC); Ch (Capt) John O. Blom (TALC).
Fort Sam Houston, USA Med Ser Sch, Brooke Army Medical Center, Ch (Capt) Reginald J. Huebner (TALC).
Harlingen AFB, 3610 Nav Tra Wg, Box # 443, Ch (Capt) William G. Boggs (ULCA).
Kelly AFB, 2851 ABWg, Ch (Capt) George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch (Col) Albert C. Schiff, Jr., (TALC); USAFH, Ch (Capt) James F. Wilson (ULCA).
Sheppard AFB, Sheppard Tech Tra Cen, Ch (1stLt) Mack C. Branham, Jr. (ULCA).

VIRGINIA: Fort Monroe, USCONARC, Ch (Col) Luther W. Evans (ULCA).
Fort Story, 14th Trans Bn, Ch (Capt) Joseph G. Killinger (ULCA).
Norfolk, USNAS, ComNavAirLant, LT Norman R. Engebretson CHC (TALC); Chapel in the Woods, LCDR Don M. Michael CHC (ULCA).
Quantico, USMCSch, LTJG David Lee Windle, CHC (TALC).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch (Capt) Sigurd J. Nelson (AUG).
Fort Lewis, Hq., 4th Inf. Div., Ch. (Maj.) John D. Roth (ULCA); Hq 1st BG, 22nd Inf, Ch (1stLt) Gerald N. Hefty (TALC); 2nd BG, 47th Inf Div, Ch (Capt) Richard Nybro (TALC).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch (Capt) Robert G. Nelson (TALC).
Milwaukee, 61st Arty Gp (AD), 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (TALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch (1stLt) Orval C. Ause (TALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, 3130th ABGp, Ch (1stLt) Franklin Krueger (TALC).
APO 12, Hq 17th AF, Ch (Col) Palmer P. Pierce (ULCA).
APO 23, 4683 ADWg, Ch (Capt) Paul R. Kilde (TALC).
APO 28, Northern Area Command, Ch (Capt) John C. Siege (TALC).
APO 30, 3922 Cmbt Supp Gp, (SAC), Box # 1046 Ch (1stLt) Robert K. Meyer (TALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA); 1st BG, 26th Inf, Ch (Capt) John D. Logan (ULCA).
APO 36, 1st Med Tk Bn, 68 Armd, Ch (Capt) James R. Boggs (ULCA).
APO 57, 7310 ABWg, Ch (Capt) Leslie W. Huebner (TALC).
APO 81, Iceland Air Defense Force, Box 75, Ch (Capt) Luther Nielsen (TALC).
APO 85, 7240 Supp Sq, Ch (Maj) Olaf C. Helland (LFC).
APO 87, 249th Engr Bn, Ch (1stLt) Harold E. Nelson (TALC).
APO 112, 1st BG, 34th Inf, Ch (1stLt) Gerald N. Christopherson (TALC).
APO 114, 7th USA Tra Cen, Ch (Capt) Carlton H. Mall (TALC).
APO 123, 49th Tac Ftr Wg, 49th Opn Sec, Box # 18, Ch (Maj) Daniel H. Fredrick (TALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (1stLt) George C. Kahl (ULCA).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (TALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 166, Hq Heidelberg Post, Ch (LtCol) Donald W. Helm (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (TALC).
APO 172, USA IMPSWS EUR, Ch (Maj) Harms J. Gunhus (LB).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (1stLt) Loren G. Speicher (TALC).
APO 185, 40th Arty Gp, Ch (Maj) Percival C. Lovseth (TALC).
APO 211, Braconne Sub-Post, Ch (1stLt) Clifford H. Schroeder, Jr. (TALC).
APO 253, 317th ABGp, Ch (Capt) Arthur E. Erickson (TALC).
APO 254, TUSLOG Det # 30, Ch (Capt) William A. Thoresen (ULCA).
APO 283, Hq 16th AF, Box # 2812, Ch (Maj) Victor H. Schroeder (TALC).
APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch (Capt) Robert J. Wayne (AUG).
APO 378, 7562 ABSq, Ch (Capt) Richard F. Poock (TALC).
APO 406, 1605 ABWg, Box #63, Ch (Maj) Albert H. Mattheis (TALC).
APO 407, Hq, SACOM, Ch Sec, Ch (Maj) Arnold W. Raugust (TALC).
APO 616, 2nd AD, Ch (Capt) Edward L. Gard (ULCA).
APO 633, USAF Hosp, Ch (Capt) George W. Muschinske (TALC).
APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA); Hq 2nd Recon Sq, 15th Cav, Ch (Capt) David F. Tate (ULCA); Nurenberg Post, Ch (Capt) Jerome J. Vavrin (ULCA).
APO 742, 3rd BG, 6th Inf, Ch (Capt) Frank O. Vavrin, ULCA.
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).
APO 856, 1604 ABWg, Ch (Capt) Christian J. Thearle (ULCA).
APO 864, 4081 Cmbt Supp Gp, Ch (1stLt) Curtis G. Johnson (TALC).

Navy Fleet Post Offices, New York, New York

USS DUXBURY BAY (AVP-38), LCDR Arthur C. Boyer, CHC (ULCA).
USS KITTY HAWK (CVA-63), LCDR Ross H. Trower, CHC (ULCA).
USS SARATOGA (CVA-60), LCDR Marshall E. Brenneman, CHC (ULCA).
USS TANNER (AGS), LCDR Arnold P. Spohn, CHC (ULCA).
COMSERVRON #6, Staff Chaplain, LCDR Willis J. Forsyth, CHC (ULCA).
Staff, COMDESRON # 22 LT Charles J. Christensen, CHC (TALC).
DESRON # 16, LT Veryle A. Henriksen, CHC (TALC).
DESRON # 26, LT Hilmer C. Krause, CHC (TALC).
Navy # 214 LCDR Walter J. Vierling, CHC, ULCA.
Navy #555, USNAF, LT Donald M. Wilson, CHC (ULCA).
Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA).
Navy #1506, USNS, Box # 31, LCDR Carl Elwood, CHC (AUG).

Army and Air Force Post Offices, San Francisco, Calif.

APO 8, Hq 4th USA Msl Comd, Ch (Capt) James R. Hayes (ULCA).
APO 24, 2nd BG, 4th Cav, Ch (Capt) David E. Lee (TALC).
APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).
APO 74, 405th ABGp, PAC Ch (Capt) Melvin T. Ostlin (AUG).
APO 235, 6431st ABGp, Ch (Capt) Paul G. Mathre (TALC).
APO 239, 6313 ABWg, Ch (Maj) John H. Deutschlander (ULCA).
APO 328, 6102 ABWg, Ch (1stLt) Willard L. Conradson (TALC).
APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (1stLt) Donald B. Beal (ULCA); Hdq. 3d USASA, Ch (1st Lt) Edward L. O'Shea, ULCA.
APO 334, 3960 Cmbt Supp Gp, (SAC), Ch (Capt) Jan C. Walker (ULCA).
APO 358, Hq I Corps, Ch (Col) David E. Kinsler (ULCA).
APO 953, 6486 ABWg, Ch (Capt) Earl W. Milbrath (TALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS CORAL SEA (CVA-43), CDR George R. Brosius, CHC (ULCA).
USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (TALC).
USS LOS ANGELES (CA-135), CDR Eugene S. Swanson, CHC (AUG).
USS RANGER (CVA-61), LCDR Theodore C. Herrmann, CHC (ULCA).
USS TOPEKA (CLG-8), CDR Edmund W. Pipho, CHC (TALC).
COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).
DESDIV # 192, LT Hugh F. Lecky CHC (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (TALC).
Navy # 3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy # 3923, Hq Supp Actv (Yokosuka, Japan), LCDR Oscar Weber, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, 5060 ABGp, Box # 347, Ch (Capt) Arthur L. Eves (ULCA); 1st BG, 9th Inf, (Capt) Lyle H. Shaw (TALC).
APO 937, 5010 ABWg, Ch (Capt) Jasper J. Smith (ULCA).
APO 942, AAC, 5040 ABWg, Ch (Capt) John O. Ballantine (ULCA); 30321 Cherry Dr., Apt. B, Ch (Capt) Peter C. Schroder, Jr. (ULCA).

Navy Post Master, Seattle, Washington

Navy # 230, USNS, Box # 15, LT Vernon E. Stenberg, CHC (TALC).

Solemnity in and respect for the house of God was another point we felt must be held as inviolable. Quiet peacefulness, rather than pulpit-thumping or Bible-waving coupled with "amens" emanating from the congregation, was, we felt, the correct atmosphere in which to worship God. We found this in the Lutheran Church.

As we studied with Chaplain Kilde, as required by our new faith prior to adult baptism or confirmation, we found more and more reasons why we knew we had found the true faith. Confusing man-made doctrines were exploded on the basis of scripture; new insight seemed to flood out our old frustrations and doubts. The Word of God became alive and meaningful to us.

MARTIN LUTHER BECAME REAL

The man Martin Luther became a real personality rather than a ghostly figure of history, credited grudgingly by some as having headed the Reformation era.

We learned why he has been called "the most significantly important man in the story of Christianity since St. Paul." We found ourselves awed by his perseverance and determination, through divine guidance, to lead his fellow man to Christ through the Word of God.

Several months before our confirmation, during our period of Lutheran instruction, we began attending Sunday services at Our Savior Lutheran Church in Columbus to further acquaint ourselves with our new faith.

We found there, for the first time, the real thrill and enjoyment of participation during worship. No other church we had visited or had attended regularly offered us the privilege of worshipping with others in such a personal, thorough manner.

The use of the Hymnal at first seemed strange to us, never having participated before in so many ways during Sunday morning services. At times we were even a bit confused in its use.

When we became familiar with the liturgical pattern our church followed, however, the meaning and usage became clear. Today, if we were to visit a church of another faith, and found these forms of worship missing, we would feel immediately a sense of disorder and emptiness.

THE SACRAMENT OF HOLY COMMUNION

The sacrament of Holy Communion, administered by the pastor to confirmed believers is to us now, as it should be, a Holy Sacrament to be taken as Jesus commanded, for the remission of sins, life and salvation. It is not, as many churches explain, to be thought of as purely symbolic in nature or given thoughtlessly to those who may or may not believe in the "real presence."

Among many other reasons for our joining the Lutheran church were two important points: infant baptism and the belief in the universal priesthood of true believers.

The three of us, my husband, our daughter and myself had been baptized as infants. (Because a question of doubt concerning my own infant baptism troubled me, I was rebaptized by Chaplin Kilde.) We had always possessed a strong belief in this sacrament and could not have seriously considered membership with a church which did not practice infant baptism. To withhold this command of Christ from a child, for reasons of age, "immaturity" or any "revelations" of men seemed to us cruel and gravely sinful.

WE FOUND THE ANSWERS FOR WHICH WE HAD SEARCHED

Adherence to a faith whose members are taught that access to God must be through human mediators or heavenly saints, we knew would be impossible for us. We have always felt that Christians have a "direct and open line" to God through prayer and that mediators not only interrupt but often block the connection.

In our new faith we have found the answers for which we searched. We have found the pure doctrines of Christianity as taught by Christ Himself, and most important of all, we have found God. For this we thank the three people who played such important parts in our Christian lives: Staff Sergeant Louis Grau and Chaplian Paul R. Kilde of the United States Air Force and more recently, Rev. John L. Dreher, pastor at Our Savior Lutheran Church in Columbus, Mississippi, without whom it may have taken us much longer to find the faith that Martin Luther found—a faith that "the gates of hell cannot prevail against."

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

FEBRUARY

1	Ruth 4:1-22	15	John 10:1-21
2	John 6:1-21	16	John 10:22-42
3	John 6:22-40	17	John 11:1 29
4	John 6:41-71	18	John 11:30-57
5	John 7:1-24	19	Romans 8:18-39
6	John 7:25 52	20	Psalms 41:1-13
7	John 7:53-8:20	21	Psalms 69:1-21
8	John 8:21-38	22	Psalms 118:1-29
9	John 8:39-59	23	Psalms 130:1-8
10	John 9:1-23	24	John 12:1-19
11	John 9:24-41	25	John 12:20-50
12	I Samuel 8:1-22	26	Matthew .. 16:13-28
13	I Samuel 9:1-20	27	Matthew .. 20:17-34
14	I Samuel .. 15:10-31	28	Matthew .. 21:12-22

WHAT IS LENT?

LENT is not a period of self-denial, in which we do something for Jesus—like giving up chewing gum or bowling or steaks or cigarettes. Such mechanical acts of devotion do not glorify God.

They could! If the time saved by giving up bowling were then used to worship Jesus and to tell others of Him, it would be an acceptable sacrifice. If the money saved by denying oneself an accustomed luxury were then used to spread the story of Jesus, the act of self-denial would glorify the Savior.

Instead of inventing some cheap and petty sacrifice that men might bring without hurting themselves too much, it is better to forget oneself and to gaze humbly with awe and wonder at all that God has done for us through our Lord Jesus Christ. Whether self-denial is practiced or not, time must be set aside for meditation on the Holy Passion of our Lord and Savior.

That is the heart of Lent! Lent is to go with Jesus to Gethsemane and behold the beginning of His anguish because of our sinfulness. Lent is to go with Peter to the palace of Pilate and see Jesus beaten and blasphemed for our iniquities. Lent is to follow to Calvary and watch the Son of God die for the sins of the world. Lent, you see, is not "doing something for Jesus", but understanding what He has done for us.

The holy purpose of Lent is to reawaken our awareness of His burning love to us, to deepen our appreciation of His dying sacrifice for us, and then to respond to Him with our love and thanks, our obedience, our worship, our work.

Private meditation—family devotion—the Sunday Service—the midweek Lenten Service—glorifying the Crucified Christ in our life and conversation: that is the proper observance of Lent.

Reprinted from Crossroads.

LUTHERAN SERVICE BOOK PUBLISHED FOR THE BLIND

A four-volume Braille edition of the Lutheran Service Book and Hymnal was published in January, for the first time making an entire hymnal and the major part of the service book available to the blind.

According to recent statistics, there are nine million inhabitants in Tanganyika, East Africa. Of these 1,300,000 are Christians. That group is divided about evenly between Protestants and Roman Catholics. Of the Protestant group some 10 per cent are Lutheran. But in government positions 85 per cent of all positions are held by Christians, and the single largest group is Lutheran.



BARBARA JENSEN, our Lutheran Girl of the Month for January, is a member of St. Paul's Evangelical Lutheran Church, Byram, Connecticut.

Barbara is a teacher in the junior department of the Church School. In addition, she sings in the senior choir, and is most active in the young adult program. Finally, she is a member of the art class, made up of members of St. Paul's.

Aside from being a most outstanding member of the church, Barbara has a number of interests and avocations. By vocation, she is a dental assistant in Greenwich, Conn. One night a week, she teaches dancing at the YWCA.

Barbara's talent as a dancer cannot be questioned. She is a former winner of the Harvest Moon Ball in New York City.

She is perhaps best known to residents of Greenwich for her work as a leading actress in the local amateur dramatic group.

She was nominated as a Girl of the Month in a joint message from the Rev. L. T. Freimuth, Pastor, and the Rev. Thomas Mugavero, Assistant Pastor, of her church. They said:

"As you can well see for yourself, Miss Barbara Jensen is a young lady of many interests and talents who, nevertheless, puts primary importance on her service in the church. Miss Jensen is a devoted Christian, an outstanding person, and certainly worthy of the title, 'Lutheran Girl of the Month.'"

DANISH LUTHERAN CHURCH TO RESEMBLE SHIP

A UNIQUE LUTHERAN CHURCH, shaped like a fishing cutter is to be built in the Danish fishing town of Hjoerring, the Copenhagen Radio reported. It said the church will cost about $50,000, and that a large share of the money has been contributed by local fishermen.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
A MIGHTY FORTRESS
SERVICE TO MILITARY PERSONNEL

VOL. X New York, N. Y., January, 1961 No. 9

BE OPEN-MINDED, LUTHERANS URGED

TODAY'S LUTHERANS have been challenged to be as open-minded and receptive to the ideas of scientists as their co-religionists were to the theories of a 16th-century astronomer, Nicolaus Copernicus.

The challenge came from the speaker who questioned whether Lutherans today do not assume that the methods of science are irreconcilable with the claims of the Christian faith.

Dr. Theodore G. Tappert, professor at Lutheran Theological Seminary, Philadelphia, credited the theology of Martin Luther, 16th-century religious reformer, with having provided a friendly setting for Copernicus' work.

The teachings of Copernicus, who was condemned as unscientific, and as a heretic, because of his theory that the earth moves, were first permitted only in Lutheran universities of Europe, Dr. Tappert declared.

He said this was due in part to Luther's theology that emphasized human observation, inventiveness and reason, and offered a different view of the universe from the one prevailing in the medieval Church.

Dr. Tappert spoke at a conference on benevolence sponsored by Lutheran Brotherhood, fraternal life insurance society.

ONE-THIRD OF LUTHERAN STUDENTS RECEIVE FINANCIAL AID

ONE THIRD OF THE 12,000 STUDENTS enrolled at colleges and schools of The American Lutheran Church depend at least in part on financial aid, a survey has found. The study showed the 14 institutions made available more than $1,631,000 to help the students through, according to Dr. Sidney A. Rand, Minneapolis, executive director of The ALC's board of college education. "That does not include considerable amounts made available by private organizations," Dr. Rand said.

"If off-campus employment were added to the figures," he added, "we reach an overall total of $2,361,157."

WAR FOR YOUTH—POLAND

A CONFERENCE in Warsaw, Poland, approved plans for an intensive anti-religious drive among Polish scout groups. This is to be the latest phase of a movement to include every youth organization without exception in an all-out effort to "wean the younger generation from religion."



HOME FROM CHURCH WE GO

RNS Photo.

Second Glance

Ten Lutheran church bodies ranked from 18th to 38th in giving for all purposes last year among 46 denominations in North America, according to figures issued by the National Council of Churches. In 18th place was the Lutheran Church-Missouri Synod with an average contribution of $93.89 per confirmed member. The Augustana was 22nd with $76.97, American Lutheran Church 25th with $73.52, Suomi Synod 29th with $68.61, United Lutheran Church in America 30th with $68.29, Evangelical Lutheran Church 31st with $65.56.

More than 100 teen-age boys and girls were awarded certificates as baby sitters after completing a training course conducted by Trinity Lutheran church in Amarillo, Tex. The school was believed to be the first of its kind under church auspices in Texas. It was taught by registered nurses and representatives of the local police, fire department and telephone company.

A special committee has begun to make arrangements for holding the constituting convention of the 3,000,000-member Lutheran Church in America late in June of 1962. Joining in this fifth and largest merger of American Lutheranism in the 20th century will be the ULCA, Augustana, AELC and Suomi Synod.

Nearly 30 million copies of Scriptures were distributed throughout the world last year by member groups of the United Bible Societies, which cooperate in the translation, publication and distribution of Bibles in 296 languages in 75 countries and territories on five continents.

More than half of the Swedish missionaries now serving in fields throughout the world are women, it was reported by the Swedish Institute for Mission Research. Its statistics showed there are 1,541 Swedish missionaries in overseas fields, and of these 999 are women.

Chief of Army Chaplains (Maj. Gen.) Frank A. Tobey, a Baptist, received the National Citation Award of the Union of Orthodox Jewish Congregations in America "in tribute to his outstanding and inspiring contributions to the fostering of the spirit of religiosity, tolerance and brotherhood in the Armed Forces of the United States."

A new periodical devoted to the promotion of scientific atheism will be published shortly in Communist Hungary. To be known as "Villosaag" (Light), the publication will be the Hungarian counterpart of the atheist organ of the Soviet Union. Listed as publisher of the new magazine is the "Society for the Diffusion of Scientific Knowledge."



DATE WITH REVOLUTION. This is a scene from "Date with Revolution" a new 30-minute color documentary film produced by Lutheran World Action to depict the explosive nature of African nations surging toward independence, and provide a closeup of Lutheran Church participation in the orderly development of Tanganyika.

The film is described as a view of "a continent being rocketed from the stone age into the atomic age with frightening speed . . . a sprawling and disjointed place of 150,000,000 non-Christians of many nations and tribes and races and cultures—of 700 different languages and dialects . . ."

Underscored in the 16-millimeter movie is the important role Lutheran churches and LWA have played in Tanganyika's development. This nation, which has attained self-rule under United Nations trusteeship, and which is on the verge of complete independence, is cited as a prime example of an African land moving steadily toward Christianity.

LWA is called the "backbone of financial support" for the work of seven church bodies representing a dozen countries cooperating in the Federation of Lutheran Churches in Tanganyika.

Approximately one million dollars are channeled to the mission fields in Tanganyika each year from the funds raised in the United States by Lutheran World Action.

WORLD GETS 30 MILLION BIBLES A YEAR

NEARLY 30 MILLION COPIES of Scriptures were distributed throughout the world in 1959 by member groups of the United Bible Societies for an all-time record, it was reported at the 42nd annual meeting here of the American Bible Society's Advisory Council.

Of this total, the American society alone was responsible for the distribution of some 17,650,000 Scriptures, it was noted in the report presented by ABS secretaries.

Currently, the report said, the ABS, in cooperation with 22 other UBS members, is engaged in the translation, publication, and distribution of Scriptures in 296 languages in 75 countries and territories.

A summary report on ABS Scripture distribution in the U.S. for the first six months in 1960 indicated that the society's record for last year, when it circulated more than 10,000,000 copies, will be surpassed by a considerable margin. Over 5,918,000 Scriptures were distributed in this country from January to June, exceeding the figure for the same period in 1959 by 1,173,000.

A section of the secretaries' report also said that the ABS ministry to the U.S. Armed Forces "should gain fresh impetus" following a recent agreement with the Chiefs of Chaplains to supply all American military chaplains with copies of the Revised Standard Version of the New Testament, King James Version of the New Testament, and the King James Version of the Bible.

All of these, and portions of Scriptures which may be in demand, will be available to servicemen through regular supply depots without cost.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," January, 1961

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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VIRGINA: Fort Monroe, USCONARC, Ch (Col) Luther W. Evans (ULCA).
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Navy Post Master, Seattle, Washington

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THE *Christmas* STORY

AND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David.

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid.

And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord,

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory to God in the highest, and peace on earth to men of good will.

Luke 2:1-14

U.S. CHURCH MEMBERSHIP AT NEW HIGH

MEMBERSHIP in churches and synagogues of this country's 50 states increased by 2,669,-164—or 2.4 per cent—1959 for a record total of 112,226,905.

Last year 63.4 per cent of America's estimated total population of more than 178,000,-000 belonged to a church or synagogue—highest ratio of religious affiliation to the number of people in U.S. history. In 1958 the ratio was 63 per cent of the population.

While the estimated American population increased by 1.8 per cent between 1958 and 1959, however, church and synagogue membership gained only 0.4 per cent in relation to the number of people.

These and other religious statistics are from the 1961 Yearbook of American Churches, published by the National Council of Churches. They are based on reports received from 254 religious bodies in all the 50 states and the District of Columbia.

Of the 112,226,-905 church and synagogue members in 1959, the Yearbook said that 226 Protestant groups reported a total of 62,-543,502 communicants.

Among the other religious groups, Roman Catholics last year numbered 40,871,302, Jews 5,500,000, Eastern Orthodox 2,807,612, and Buddhists 20,000.

In major Protestant "family" groups, Baptist bodies reported the highest inclusive membership figures for 1959—20,879,220. The next five largest "families" were: Methodist 12,358,861; Lutheran, 8,021,091; Presbyterian 4,202,956; Christian Churches (Disciples of Christ and the Churches of Christ) 3,809,064; and Eastern Orthodox 2,807,612.



SILENT NIGHT, HOLY NIGHT,

from a painting by Geertgen Tot Sint Jans, (1465—1493) in the National Gallery, London, England.



LOIS MARY FUHRMAN, our Lutheran Girl of the Month for December, was born and reared on a farm near Marietta, Pa., and is a life-long member of Zion's Evangelical Lutheran church there.

Faithful in all activities of her church, Lois has sung in both junior and senior choirs, served as president of the Luther League, taught vacation Bible school and helped in other ways.

While in high school, Lois served on the student council, was a captain of the hall patrol, member of the school chorus, marshall of the May-Court, secretary and treasurer of her class. In her senior year she was chosen "May Queen."

A member of the FFA, she served in positions of honor and was chosen Queen at a recent Pennsylvania farm festival.

Lois is now in Millersville State Teachers College preparing to become a teacher in elementary education.

According to her pastor, the Rev. Verley L. Fulmer, she is "a young lady of Christian character, steady habits and scholarly attainments—invariably discharging her duties with skill and ability."

'OLD RUGGED CROSS' STILL A FAVORITE

THE OLD RUGGED CROSS remains America's best-loved hymn, according to a poll taken by the monthly Christian Herald.

Others ranking among the top ten of the 1,666 hymns named were (according to decreasing popularity): In the Garden; How Great Thou Art; Sweet Hour of Prayer; Abide with Me; Rock of Ages; Nearer, My God, to Thee; Amazing Grace; Jesus, Lover of My Soul.

Second Glance

The Lutheran Human Relations Association of America endorsed the "kneel-in" movement as a demonstration of Negroes' "belief in the unity of the human family and, in the case of Christians, of the unity of all believers in Christ." At the same time the association, which is affiliated with the Missouri Synod, condemned white Christians who refuse church fellowship with colored people.

A new Lutheran service center was recently opened in Newport, R.I. Located in the basement of St. Peter's Lutheran Church on Broadway at One Mile Corner, it offers a weekend program for servicemen. Recreational facilities provided include pool, ping pong, shuffleboard, television, radio, high fidelity record player, reading room, and a variety of games. The Rev. Roger A. Rotvig, pastor of St. Peters, supervises the center's activities.

West Germany has budgeted $1,760,000 for the 1961 chaplaincy of its armed forces. The pastoral care for soldiers of the new West German army is completely civilian in character, and entirely in the hands of the Churches. Clergymen assigned to the chaplaincy do not wear uniforms or insignia of rank. Nevertheless, the Soviet Zone government has consistently denounced the Churches' chaplaincy treaty with the Bonn government as "upholding NATO and West German militarism," and as "misusing the Church to prepare West German youth for a new atomic war planned by the aggressive West German clerical-imperialist leadership."

The 22nd biennial convention of the United Lutheran Church in America approved plans for merger with three other Lutheran church bodies (the Augustana, Suomi Synod and the AELC) into one body of over three million members. The new church body may come into being by 1962.

Christian "lukewarmness" is the western world's enemy No. 1, according to a Roman Catholic expert on Communism. Franz Gypkens, superior of the German province of the White Fathers, told the tenth annual "Church in Distress" congress that to guard against dangers from the East, "a truly Christian order must be established in the West."

Pseudo-Christianity, rather than Communism and Islam, was described as the "real enemy" of progress in awakening Africa by Alan Paton, world famous South African novelist and active lay leader of the Anglican Church. The author of "Cry, the Beloved Country" and "Too Late the Phalarope" explained that pseudo-Christianity "always prefers stability to change, elevates the law above justice, and serves expediency rather than love."

LUTHERANS MARK 10th YEAR OF MINISTRY TO MILITARY

TEN YEARS OF A COOPERATIVE MINISTRY by Lutherans to military personnel will be observed in 1961 by the Lutheran Service Commission.

The LSC, a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, began providing an off-station ministry for military personnel in 1951.

Service centers in the U.S. and overseas supported by the agency offer places of relaxation in a wholesome atmosphere where men and women in the armed forces may spend their free time.

Overseas the LSC now has centers at Kaiserslautern, Germany; Tachikawa, Japan; Olonpago, Philippine Islands; and Okinawa.

Stateside it has thirty facilities. Of these nineteen are classified as service centers and eleven congregations are provided financial support to supplement their program for servicemen.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

DECEMBER

1	Isaiah	55:1-13	18	Isaiah	42:1-13
2	Jeremiah	31:1-9, 23-34	19	1 Corinthians	13:1-13
3	Romans	8:1-39	20	1 Corinthians	15:1-28
4	Luke	1:57-80			
5	Matthew	5:1-16	21	1 Corinthians	15:35-58
6	Matthew	5:17-48			
7	Matthew	6:1-34	22	2 Corinthians	4:7-5:10
8	Matthew	7:1-29			
9	Matthew	4:12-25	23	Philippians	3:7-21
10	Isaiah	9:27; Galatians 4:1-7	24	Luke	2:1-20
			25	John	1:1-18
11	Mark	12:1-31	26	Colossians	1:1-29
12	John	3:1-21	27	1 Thessalonians	4:13-5:11
13	John	11:1-27			
14	John	20:1-31	28	Hebrews	12:1-29
15	Romans	5:1-21	29	James	1:1-27
16	Isaiah	61:1-11	30	Revelation	21:1-27
17	Luke	7:18-30; Matt. 11:25-30	31	Revelation	22:1-21

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," December, 1960

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.
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APO 36, 1st Med Tk Bn, 68 Armd, Ch (Capt) James R. Boggs (ULCA).

APO 46, Hq 7th USA, Ch Sec, Ch (Maj) Max Gilmer (ULCA).

APO 57, 7310 ABWg, Ch (1stLt) Leslie W. Huebner (ALC).

APO 81, Iceland Air Defense Force, Ch (Capt.) Paul R. Kilde, ELC; (ULCA); Box No. 75, Ch (1stLt) Luther Nielsen (UELC).

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APO 162, 36th Arty Gp, Ch (1stLt) George C. Kahl (ULCA).

APO 165, 212th Arty Gp, Ch (1stLt) Edwin H. Maas (ELC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).

APO 166, Hq Heidelberg Post, Ch (LtCol) Donald W. Helm (ULCA).

APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ELC).

APO 172, USA IMPSWS EUR, Ch (Maj) Harms J. Gunhus (LB).

APO 185, 40th Arty Gp, Ch (Maj) Percival C. Lovseth (ELC).

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APO 254, TUSLOG Det # 30, Ch (Capt) William A. Thoresen (ULCA).

APO 283, Hq 16th AF, Box # 2812, Ch (Maj) Victor H. Schroeder (ALC).

APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch (Capt) Robert J. Wayne (AUG).

APO 378, 7562 ABSq, Ch (Capt) Richard F. Poock (ALC).

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APO 856, 1604 ABWg, Ch (Capt) Christian J. Thearle (ULCA).

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Navy Post Master, Seattle, Washington

Navy # 230, USNS, Box # 15, LT Vernon E. Stenberg, CHC (ELC).

A CONGREGATION SPLIT BY IRON CURTAIN

By Religious News Service

IN THE ILL-FATED VILLAGE of Gross-Glienicke, some 20 miles from Berlin's Brandenburg Gate, a divided flock hears the same sermon.

It is preached by Wilhelm Stintzing, a 44-year-old Evangelical pastor who has the dubious fame of manifesting the tragedy of Germany's political split.

Every Sunday, Pastor Stintzing travels 25 miles to carry out clerical duties to parishioners who are actually just yards apart. This situation is forced upon him by a brutal wooden fence that marks West from East Germany in what once was an idyllic weekend resort of Berliners.

Before the war, Pastor Stintzing needed about 25 minutes to go from one end of the village to the other—on foot. Today, it takes him three times as long—on bicycle. For at Gross-Glienicke, there is no opening in the "Wooden Curtain," and the nearest border crossing point is 12 miles away, at Staaken. So the pastor has to cycle nearly 25 miles twice a week to serve both parts of the parish.

His parishioners, who are members of the Evangelical Church of Berlin-Brandenburg, belong to the same community, but live in two different worlds.

It is only through his efforts that the people on both sides of the border have any actual contact. The preacher, who is pastor of the Western sector's "Chapel of the Good Shepherd" has managed, through the intervention of the Berlin-Brandenburg Church—which has clerical jurisdiction over East and West Berlin, and part of the Soviet Zone surrounding the city—to get a permanent pass from the East German authorities permitting him to move freely between his two flocks.

But the clergyman is not quite free. By means of watchtowers, camouflaged as chimney tops, the Communist police observe his every move.

Apart from their joint faith, there no longer exists any tie between the people who live on either side of the border. They have different currencies. They cannot visit each other. They cannot even talk to each other on the telephone, because the Soviet Zone authorities many years ago cut off all communication.

Since the village church is on Soviet Zone territory, Pastor Stintzing had to hold worship services for the West Berlin part of his congregation in a local pub. That is, until 1953, when the "Chapel of the Good Shepherd" was built.





BEFORE IT WAS CUT IN TWO by the brutal border separating West and East Germany, Gross-Glienicke was an idyllic little village. The girl on top is looking across lake at church which is in Soviet Zone. Bottom photo shows "Chapel of the Good Shepherd", whose pastor serves as the only link between the divided flock. This church was consecrated by Bishop Otto Dibelius, of Berlin, chairman of the Council of the Evangelical Church in Germany. It has a thatched roof, stained glass windows, plain wooden beams and smooth white-washed walls built of bricks salvaged from the rubble of war-destroyed Berlin houses. In this church, and in one across the lake, the people of Gross-Glienicke are most united. RNS Photo

SOVIET ZONE WOMAN ARRESTED FOR SPYING ON CLERGYMEN

A 26-YEAR-OLD WOMAN from the Soviet Zone of Germany was recently arrested by West Berlin police on charges of spying on East German clergyman and for doing other intelligence work for the SSD (Communist secret police).

The arrest was made when the woman, who was identified as Loni L. of Hainsberg of Saxony, came to West Berlin as a "political refugee" after she fell into disgrace with her Communist employers.

One of her assignments had been to attend church services and note any utterances of pastors and church workers which might indicate opposition to the Communist regime. Significantly, her alias was "Sunday."

The woman admitted she had delivered about 25 written reports on East German clergymen to her Red employers.

Strict surveillance of church services and other religious gatherings by secret police agents was ordered by the East German Communist government's Security Ministry in 1953, and has since been expanded to include practically all fields of Church work.



NIKE BASE IS NEW CHURCH'S NEIGHBOR. Some 300 members of Immanuel Lutheran church of Wyandotte, Mich., attended ground-breaking ceremony for their new church which will rise next door to an Army Nike base in Riverview. New structure will seat 400 worshippers, 250 dining guests and 300 children in Sunday School. RNS Photo.

Sharing Your Experience

CHRISTMAS AT WORLD'S LARGEST NAVAL BASE

By Sherri J. Todar

IT WAS THE END of a perfect day. The Christmas shopping had taken time. So had the wrapping of presents, the addressing of cards, and the mailing of gift boxes to my family in California. But in my exhaustion I still felt a tinge of excessive loneliness, the most virulent poison created by industrial society.

This, my second Christmas away from home seemed lonelier than my first. I had seen a year-and-one-half in the service—as a WAVE—fly by. But the air of my beloved Holiday Season slowed me down—a time to reminisce. Sending gifts to my family didn't satisfy my unknown desire. The church bulletin from home, told of a drive for gifts to be given to hospitalized persons. How I longed to be able to present my offerings in person! Still I felt an emptiness. What was it? I was unable to enlighten my heart and mind. Days passed and still I walked in darkness.

In Norfolk is Frazier Hall, where all three major denominations conduct divine services.

How many times had I walked by, stopped in the chapel to meditate or heard the church bells chime? There was the answer. Upon investigation I discovered an almost secret drive in process. The members of Youth Fellowship were acting as Santa Claus to a parentless family of nine children, living with a couple who were housing the children. The youngsters expected no Christmas at all.

Some "duty daddys" and "duty mommies" had other plans. Since they were so far away from their family, why not act as parents to these children?

Clothes and small personal items were collected among the girls in the barracks. The fellows collected boys clothes and selected appropriate games. Within a period of one month, all was completed; and a party was planned for late in December. The children and their adopted Mother gathered in Frazier Hall. The family was taken on a tour of the base, from the piers to the Air Station. Upon return to the Church, a wiener roast was prepared and all feasted.

Finally! All the presents were distributed, and the sparkle in the eyes of those youngsters warmed our hearts. Many of us pictured our brothers and sisters—some remembered our own days, now past. With each of us deep in thought, we quickly were awakened by the cries of joy.

In our own small way, we made a few people happy. This in turn made us happy as we tried not only to give a few presents, but a gift of friendship. We will, during the course of 1960, see and play with these youngsters. Thus, our present of friendship and love will grow and become a year-round gift. Christmas for me, as a WAVE in the U.S. Navy, will last far past the winter months. Living in a man's world and way of life—a WAVE can benefit herself and others, and become a stronger woman and person.

Sherri Todar will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



FRAZIER HALL, the religious center of the Norfolk Naval Base. Under one roof divine services are held for Protestants, Roman Catholics and Jews.

Official U.S. Navy Photo.

December, 1960

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



Lutheran
GIRL OF THE MONTH

EDITH ANN FRELICH, our Lutheran Girl of the Month for November, is a life-time member of St. Paul Lutheran Church in Winlock, Washington. She has taught the kindergarten class in Sunday School for the past two years and in the Daily Vacation Church School last year.

In addition to serving as Spiritual Growth Promoter, and formerly as secretary of the Luther League, she has also sung in the Choir. She has served for two years as the Junior Leader of the local 4-H Club.

"Edie" was in the High School play in both her Junior and Senior years. She was a Princess at the School Prom her Junior year, and was the 1960 Egg Day Queen at the Winlock Egg Day Festival.

She entered Western Washington College of Education in Bellingham, Wash., this fall. She has not yet decided on a vocational objective, but prays "that I may always do God's will."

She was nominated for the Lutheran Girl of the Month by her pastor, the Rev. Paul N. Jordan.

RETIRED CHAPLAIN CHIEF HEADS DECENCY DRIVE

MSGR. PATRICK J. RYAN, retired Army Chief of Chaplains, has been appointed director of the National Catholic Decency in Reading Program.

Sponsored by the national Catholic Digest, published in St. Paul, Minn., the program encourages wholesome reading among Catholic young people and adults through a positive plan of selected secular and religious magazines distributed through U.S. parochial schools.

Archbishop William O. Brady of St. Paul agreed to give Msgr. Ryan a leave of absence from other duties in the See to "try to widen the influence and effectiveness of the Catholic Digest."

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. X | New York, N. Y., November, 1960 | No. 7

ARMY LAUNCHING AMBITIOUS PROGRAM TO TRAIN LAY RELIGIOUS LEADERS

THE ARMY CHAPLAIN SERVICE has launched a series of 31 six-day training schools in the most ambitious program of lay religious leadership development in its history.

Scheduled for Army posts throughout the nation this fall, the training series was initiated with two simultaneous schools, one at Fort Leavenworth, Kan., and the other at Fort Lewis, Wash.

Conducting the workshop schools are six teams of experts in religious education under the direction of Dr. J. Gordon Chamberlin, professor of religious education at Pittsburgh (Pa.) Theological Seminary (United Presbyterian).

"These workshops," according to Chaplain (Maj.•Gen.) Frank A. Tobey (American Baptist), Army Chief of Chaplains, "will assist greatly in filling the need of better resources and training for our religious education teachers and workers."

PREACHER WINS MEDAL

A 23-YEAR-OLD SOUTHERN BAPTIST preacher was one of three Oklahomans to win a gold medal in free style wrestling competition in the Olympic Games at Rome.

The Rev. Shelby Wilson, who was ordained in 1957, won the world lightweight championship when he defeated Mystafa Tajiki of Iran.

"NINE WENT AWAY"—A MEDITATION

(Luke 17:11-19)

TEN MEN came to Jesus one day, ten men with nothing to be thankful for—they were lost in the pit of leprosy. Then in one glorious, blinding moment they had everything to be thankful for! Their leprosy had been cured and they had found a new life of restoration!

But there is a bitter tragedy in the very heart of this testimony of triumph. It is the tragedy of forgetting that an experience in the heart and life is always meant to exercise itself in the expression of the lips and the voice.

Only one of the ten men remembered and returned. The other nine just went away—forgetting to thank the One who healed them. They formed a group which today can be called "The Ancient Society of the Thankless Nine." To belong, just forget to say "Thank you" to the Lord Jesus, whenever he has done something for you.

Or—accept the gifts God offers in Christ Jesus. Join the Lord's people at this Thanksgiving time in praise to Him who is the giver of every good gift.

(From American Tract Society pamphlet, by Edwin Raymond Anderson.)



"Thanks be to God, which gives us the victory through our Lord Jesus Christ."
(1 Cor. 15:57 RSV)
RNS Photo



A WARM SMILE, open arms, and a delicious lollypop were all that 10-month-old Orville Chapman, Jr., wanted when he arrived at Andrews Air Force Base here from the strife-torn Congo.

Mrs. Hafermann gave him all three. She is the wife of Air Force Chaplain (Capt.) Henry H. Hafermann, a minister of the American Lutheran Church, who is stationed at Andrews.

Orville's parents are Baptist missionaries who have been stationed fifty miles below Leopoldville in the lower Congo for the past three years. They were flown to the United States with over forty other missionary families, mostly American Baptist, who left their posts after violence broke out in the newly-independent nation.

Mrs. Hafermann is the former Phyllis Anderson of Elk Horn, Wis.

U.S. Air Force Photo

"WE'LL NEVER FORGET DOCTOR WATT!"

By Chaplain Bernt C. Opsal, USNR

OCCASIONALLY we meet individuals along life's way who are difficult to forget. One such person was a British medical officer who was the chief surgeon aboard Her Majesty's Hospital Ship, The Maine (HMHS MAINE).

This young doctor had been teaching surgery at a hospital in London, but requested active duty in the British Navy in the Far East that he might have the opportunity to minister to the spiritual as well as to the physical needs of the men in that part of the world.

"I have never heard the King James English sound like that before," many of us thought as we listened to this outstanding Christian veteran of many a spiritual battle read and expound the Word of God with his pleasing British accent at the Base Chapel at the U.S. Army Compound in Sasebo. Here were gathered on Saturday evenings Christians from several United Nations forces.

To be sure, the men who were "hanging one on" or "painting the town red" thought that we were a strange lot meeting together for Bible study, prayer and Christian fellowship. As the Word of God says: for those who are perishing, it is just plain "foolishness." Many of us reading this article used to think that way too. "What do those 'Christians' see in studying the Bible?"

This high-ranking surgeon was also under orders to the Divine Physician, Jesus Christ. We saw many a man "pass from death to life," from considering the Word of the cross as "folly" to that of experiencing it as the "power of God," as this dedicated medical officer led one British sailor after another to the Christ.

And so James Watt, a descendant of the inventor of the steam engine, encouraged many of Christian of other United Nations forces as well during our tour of duty in the Far East.

I don't know where Dr. Watt is today, except that I do know that he is still leading men to The Physician, Jesus Christ, and is still organizing small groups of Christian sailors of the British Navy into effective Bible study fellowship units wherever he goes. They keep in touch with each other by means of a little bulletin published occasionally.

This paper includes, among words of encouragement to the strong as well as to the way-faring Christian sailors, names and addresses of Christian people in seaports throughout the world, wherever the ships of the British Navy anchor or tie up to a buoy. These civilian believers welcome for encouragement and Christian fellowship these sailors, officers and men alike, who have an allegiance to Jesus Christ and a desire to share the Gospel message of forgiveness and life. Here they find a home away from home.

The Word of God is described in various ways. It is compared with meat, with milk, and if the Psalmist were alive today in our milieu, he might have described it also as satisfying as rich milk chocolate. The Word of the Lord given to men is described in Psalm 19 as ". . . more to be desired than fine gold, even much fine gold; sweeter also than honey and drippings of the honeycomb." (Psalm 19:10).

The Word of God is what can revive your weary soul, make wise the simple, bring joy to the heart, and enlighten the eyes to things you and I had never before dreamed of. You can become a new person by digging into the Word.

Have you put your Bible aside? Get hold of it, and search out its truths. Seek out Christian fellowship, and study the Word together. Read daily those Bible passages listed in each month's issue of our Mighty Fortress.

Remember, too, that, even as the Word can keep you from sin by its encouragement and convicting and enabling power, so, too, the sin of neglect can keep you from the Word. Take time out at the beginning and close of each day for that "Quiet Time" with your Bible and your Lord. He longs to speak to you through His Word, and meet you at His throne of grace in prayer.

For Bible study help, write to The Lutheran Bible Institute, 1619 Portland Ave., Minneapolis 4, Minnesota. An attractive folder describing the correspondence courses and group study courses available may be had by writing in. A brand new course on the Psalms has just come off the press. The courses "Salvation Made Plain" and "Life At Its Best" are very popular with servicemen. Write today.

Second Glance

The United States has fewer clergymen than it has bartenders. The nation has 193,467 bartenders and only 167,471 clergymen, according to statistics on occupations and professions published in the annual edition of the Statistical Abstract of the United States, published by the Census Bureau.

In deference to the Greater Little Rock Ministerial Alliance, the Public School Board decided that this year's Thanksgiving Day football game will be played at noon. A considerable controversy arose last year when the Alliance objected to scheduling the game in the morning, which the ministers said would interfere with attendance at Thanksgiving Day church services.

Leaders of the nation's four major religious bodies have appealed to American citizens to vote on Election Day, November 8, as a moral obligation.

Progress is being made in the Inter-Church effort to raise rural living standards in Greece, according to Charles A. Schroeder, 27-year-old Minnesota Lutheran working with a village team in that country. Modern agricultural methods are being taught to peasants by men and women from many countries working in the World Council of Churches program.

Plans for reorganization of the Lutheran Student Association of America were formulated by the group's governing Council at its annual meeting in Estes Park, Colo. Bruce Johnson of Stanford University was named president of the LSAA, succeeding Miss Margaret Evanson of Fresno, Calif.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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TIME TO PRAY. It's always time for prayer at St. Paul's United Church of Christ at Davis, Ill. Crosses are used in place of numerals on this clock hanging in the nave of the church.

RNS Photo

FIRST SERVICES HELD IN GI ICE CHAPEL

THE FIRST RELIGIOUS services were held for U.S. servicemen in the small chapel which was hand-mined in the Ice Tunnel in Camp Tuto, Greenland, 70 feet below the surface of the Greenland Ice Cap.

Conducting the initial services for Protestant men were Chaplain (Capt.) Jack Cutbirth and Chaplain (1st Lt.) Grover G. DeVault. Catholic services were held by Chaplain (Maj.) Daniel F. Byrne.

Religious services and pastoral ministry for the men at this far outpost are provided by U.S. Army chaplains from a larger base who travel by helicopter, sled or other means to make regular visits.

During the summer, services can be held above ice, but with the coming of winter, it is necessary to "go below."

Age of the ice at the 70-foot level has been estimated at 2,000 years, dating back to the time of Christ's birth.

Carved in the round, the chapel also is used for research purposes. Eight feet in diameter and 20 feet in length, it will be bulkheaded, pressurized with air, and instrumentated to determine if plastic flow of the ice and closure of the opening can be arrested or inhibited.

ALCOHOLICS GET CHAPEL

WHAT IS BELIEVED to be the world's first chapel built exclusively for alcoholics was dedicated in Brighton, Mich., in early September.

The newest addition of the Brighton Hospital for Alcoholism, the chapel was a gift of the Ford Motor Co. Under the "Brighton Method" of combatting the disease, medical treatment is combined with mental and spiritual rehabilitation. The patient is then channeled into Alcoholics Anonymous for group therapy.

FIRST NEGRO PRESIDENT NAMED BY MINISTERS

FOR THE FIRST TIME, a Negro has been elected president of the Charleston Ministerial Association. He is the Rev. B. M. Hargroves, pastor of the Simpson Memorial Methodist church.

Also, for the first time in nearly 100 years, a Negro was approved for membership in the First Presbyterian church here. The woman, who is now affiliated with the church, will officially become a member as soon as her letter of application is received, said the Rev. George H. Vick, pastor.

He stressed that, despite the absence of Negroes from the church's congregation, it has never had a policy of refusing membership to Negroes.

AUSTRALIAN PRIESTS TO GET P.E. TRAINING

A NEW PROGRAM designed to deepen the impact of religion in the field of sports has been approved by the Australian Roman Catholic hierarchy, it was announced in Vienna.

The program calls for organizing regular courses of training in physical culture and sports for younger priests assigned to work chiefly among young people.

The priests, it was stated, will cooperate during their special ministry with government-run institutes for physical education.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

NOVEMBER

1	Romans	16:1-27	16	Ephesians	5:1-33
2	Psalms	124:1-125:5	17	Psalms	66:1-20
3	Psalms	126:1-6	18	Psalms	136:1-26
4	Psalms	51:1-19	19	Psalms	103:1-22
5	Psalms	32:1-11	20	Psalms	96:1-13
6	Luke	11:4; 15:11-32	21	2 Timothy	3:1-17
7	Psalms	127:1-128:6	22	Philemon	1-25
8	Psalms	138:1-8	23	Hebrews	11:1-40
9	Psalms	139:1-24	24	Psalms	23:1-6
10	Psalms	146:1-10	25	Psalms	46:1-11
11	Psalms	27:1-14	26	Ephesians	6:1-24
12	Psalms	116:1-118-1	27	Proverbs	8:1-36
13	2 Corinthians	3:1-18	28	Deuteronomy	5:1-21
14	Galatians	5:1-26	29	Isaiah	35:1-10
15	Ephesians	4:1-32	30	Isaiah	40:1-31



MEN ON THE USS TRITON conducted regular worship services every Sunday while the nuclear-powered submarine was on her record-breaking 84-day underwater trip around the world. The ship's captain, Edward L. Beach (left), is shown worshipping with other Protestant crew members as a seaman leads a service. During the historic 41,500-mile voyage, with no chaplain on board, the skipper took his turn as worship leader conducting three of the weekly services. Protestant and Catholic services were held separately in the crew's messroom, which seats 46.

RNS Photo

Sharing Your Experience

THE CHAPEL ON THE CORAL ATOLL

By M/Sgt. Alton B. Dodge

WORDS ARE DYNAMITE. So is prayer. To understand, come back with me sixteen years to World War II, and a small coral atoll in the Dutch East Indies. Our unit had recently secured the island and the few surviving Japanese had fled to the hills and caves outside the perimeter of our camp.

"The first order of business," announced our commander, "is to build an officers' club. It'll be good for their morale."

The unit chaplain demurred: "I think a small chapel should have prior consideration. This would benefit the morale of all personnel."

"In good time, Captain," stated the commander, rattling his eagles. "In good time. My officers are fighting men and need a fighting man's recreation."

"And some are praying men," offered the chaplain softly. "We will build a chapel as soon as you give us the green light."

All the construction on the island was crude. Material was in short supply; sporadic harassment by the hidden enemy and unfriendly weather joined to hamper progress. The commander's club was barely a framework when "Washing Machine Charlie," flying from a nearby island dropped a small anti-personnel bomb smack in its center and reduced the frame to rubble. For another month heavy rains held construction to a standstill and finally, when the building was again on the way to completion, a fire of undetermined origin reduced it to ashes.

"That's enough!" stormed the colonel. We'll build somewhere else and at another time. Chaplain, you can have this spot, the native and enlisted help as well as the materials we are expecting today. The way things are going, however, I doubt if you'll get anything built."

Without a hitch, the new chapel arose Phoenix-like from its ashes. The men worked eagerly, Mother Nature smiled and even the enemy seemed to have no further interest in the small building. In a short time the chapel was ready for business and the first service saw a capacity congregation—including the base commander.

"Don't see how you did it, Chaplain," he commented later. "We couldn't even get off the ground before."

The chaplain smiled. "I would imagine that perhaps Someone was watching, Colonel," he said gently.

M/Sgt. Dodge will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

SOCIOLOGIST EXPLORES TODAY'S SEX EMPHASIS

A LUTHERAN CLERGYMAN WHO IS ALSO A SOCIOLOGIST believes that society's obsession with sex has produced little in the way of genuine enlightenment and much in the way of confusion.

The Rev. Dr. Harold Haas, executive secretary of the United Lutheran Church in America's Board of Social Missions, in a recently published book, "Marriage," asserts:

"Two generations ago this (sex) was a subject not openly discussed. Now it is not only talked about, but forms the basis of much modern advertising and entertainment. Neither the reticence nor the exposure seems to have led to a better understanding of the meaning of sex."

In his discussion of today's attitudes toward sex, Dr. Haas examines the extremes of the question which he defines as the belief that "sex is something essentially evil" or "simply as a biological act."

"These attitudes," he writes, "are equally false, and can distort our understanding of God's purposes."

Dr. Haas states that "the Christian interpretation of sex stands against both of these extreme views and renders its own unique testimony."

He cites and enlarges upon the following six basic ideas of sex which emerge from scripture:

1 In the purposes of God, sex is good.
2 The full meaning of sex is a mystery.
3 Sex involves self giving.
4 Sex always involves the whole person.
5 Sex always establishes a basic union.
6 Sex is the means God has ordained to bring children into the world.

"Marriage" is one of a new series called "Fortress Books" dealing with Lutheran theology, doctrine, and contemporary society which are published by Muhlenberg Press, the official publishing house of the United Lutheran Church in America.

November, 1960

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

LOIS JOAN BERKLAND, our Lutheran Girl of the Month for August, is a very active member of St. John's Lutheran Church of Cylinder, Iowa.

"Her Christian Life is a radiant witness in all of her activities", according to the Rev. Oliver E. Johnson, her pastor.

Lois has served as president of the Estherville Circuit Lutheran Daughters of the Reformation. She is president of the local Luther League. Lois has also given much of her time and talent to directing the Junior Choir and teaching Vacation Bible School.

Lois was Home-Coming Queen of Cylinder High School for 1959. She has played in the Cylinder School Band for the past 9 years. She was chosen Band Queen for 1959. She is also active in sports, having played basketball for the past 6 years.

Her mother passed away in June of 1959. Since that time she has also assumed many of the responsibilities of the home.

"Lois is a talented girl dedicated to her Savior. She is making her life count for time and eternity by serving Christ in home, church, and community," says her pastor.

She graduated from Cylinder High School last Spring and plans to attend the Lutheran School of Nursing in Minneapolis, Minnesota.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

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EAST GERMAN 'GUIDE TO ATHEISM'

EAST GERMAN young people participating in the Communist-sponsored youth dedication ceremonies were given a book on the occasion which assures its young readers that the Churches serve the "ruling classes" by "subjugating the workers."

Entitled "From the Other World to This World," the book is what the Communist press recently described as the first volume of an atheistic encyclopedia which is to serve as "a guide to atheism."

In the book's first chapter, under the heading "Superstition," the following sentences are found:

"The word superstition is generally taken to mean belief in supernatural forces, such as soothsaying, card-reading, star-gazing, etc. Such forms of belief differ from religion in that they are not organized into religious congregations. They are, however, no less widespread.

"To this day, the bourgeois scientists have not been able to distinguish properly between religion and superstition. Instead, by evasion and prevarication, they have tried to prove that religious concepts are not a part of superstition, but differ from it fundamentally.

"Both superstition and religion came into being because of man's apparent inability to explain natural and social phenomena. Both mirror reality erroneously, in fact fanatically, and proceed on the assumption that there are supernatural beings and forces."

"Both result from the circumstance that the suppressed and exploited classes seem to be powerless against the ruling classes in an order of society based on exploitation . . .; by utilizing religious and superstitious notions, the ruling classes suppress and subjugate the workers.

"The rulers and exploiters have an interest in keeping the workers superstitious; they want them to remain confused in their concepts of reality, so that they will not discover ways of solving their problems, but will continue to rely on God, the stars, or a talisman . . ."

CLERGYMAN TELLS WHY HE'S IN CONGRESS

GIVING HIS REASONS why a "man of the cloth" should serve in the nation's highest legislature, a Lutheran pastor who is one of three clergymen in Congress said that "the time has come when Christian people must be extremely vocal in all that they do, in every way of life."

Rep. Walter H. Moeller (D.-O.) told the annual meeting of the Lutheran Laymen's Fellowship of Metropolitan Washington that ministers "have a basic conviction, a basic philosophy to give to the world today."

Speaking on the subject "A Minister Comes to Congress," the Lutheran Church-Missouri Synod minister said that when governments "can so easily be turned into directions that are not to the glory of God, I think it's very important that Christian men and women, including clergymen, should take their turn in government processes."

The two other ordained ministers in Congress are Rep. Merwin Coad (D.-Ia.), Disciples of Christ; and Rep. Adam Clayton Powell (D.-N.Y.), Baptist.



ARAB REFUGEE BOYS are on their way to school in new clothes provided for them by Lutheran World Relief.

Second Glance

The Augustana Lutheran Church has given overwhelming approval to plans for merger with three other church bodies into a new denomination of more than 3 million members to be known as the Lutheran Church in America. Action was taken at Augustana's centennial synod in Rock Island, Ill. In a voice vote marked by an affirmative roar and a negative whisper, nearly 2,000 delegates approved a resolution to unite with the Suomi Synod, American Evangelical Lutheran Church and United Lutheran Church in America. Target date of the proposed merger is June of 1962 if the other bodies also approve.

The Lutheran Free Church, which twice rejected continuance of merger negotiations with the three bodies which now constitute The American Lutheran Church, has approved a voting procedure on the question if next year's Annual Conference of the Church decides to reconsider merger. It calls for a third referendum in the congregations as one of the steps leading up to formal application for membership in TALC, which will begin operations next January. Completion of these mergers will reduce the number of member bodies in the National Lutheran Council from eight to two.

William R. Walters was elected president of the Lutheran Society for Worship, Music and the Arts at its third annual conference at Allentown, Pa. Mr. Walters is professor of music at Wittenberg University in Springfield, Ohio.

American Lutherans were called upon for increased contributions of cash to Lutheran World Action and of clothing to Lutheran World Relief to help earthquake and tidal wave victims in Chile. Four Lutheran churches and two parsonages were destroyed and many others damaged in the disaster. Reconstruction costs are expected to top $200,000.

Lutheran Churches in America sponsor 5,639 Scouting units — ranking fifth among the nation's religious bodies in this activity. Ten Lutheran bodies have 1,745 Cub packs, 2,954 Boy Scout troops and 940 Explorer posts. The Methodists rank first with 13,221 units.

A specially inscribed Bible was presented to General Lauris Norstad by "fellow Lutherans" in Europe during the NATO commander's recent hospital stay as the result of a mild heart attack. The presentation was made by the Rev. E. O. Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel.



A WALL OF NAZARETH in Biblical times is exposed in extensive excavations of the Galilean town where Jesus grew up and lived until he began His public ministry. On a hill overlooking the valley of Esdraelon, the town is a favorite place of pilgrimage by Christians from all parts of the world. **RNS Photo**

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

AUGUST

1	Mark	5:1-20	17	Mark	12:28-44
2	Mark	5:21-43	18	Mark	13:1-37
3	Mark	6:1-29	19	Mark	14:1-25
4	Mark	6:30-56	20	Isaiah	5:1-24
5	Mark	7:1-23	21	Romans	13:1-14
6	Hosea	11:1-12	22	Mark	14:26-52
7	Mark	7:24-8:10	23	Isaiah	30:19-33
8	Mark	8:11-9:1	24	Isaiah	31:1-9
9	Mark	9:2-29	25	Isaiah	36:1-22
10	Mark	9:30-50	26	Isaiah	37:1-20
11	Mark	10:1-16	27	Isaiah	30:1-18
12	Mark	10:17-34	28	Mark	14:53-72
13	Isaiah	6:1-13	29	Mark	15:1-32
14	Isaiah	12:1-6	30	Mark	15:33-47
15	Mark	10:46-11:11	31	Psalms	4:1-8
16	Mark	11:12-33			

8 rules on going to church

1. Go early, not only to be punctual, but to be in your place before the time announced for service to begin.

2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on shallow subjects.

3. Before you enter or as you enter the church, breathe a silent prayer of invocation for the presence of the Holy Spirit.

4. As you take your place, bow your head reverently in prayer, for yourself and all others who enter the sanctuary.

5. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you should come into the Lord's house.

6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

7. In all the services take an active part as a worshiper.

8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you meet, remembering Christian fellowship is a part of Christian worship.

Selected

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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Supplement to "A Mighty Fortress," August 1960

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ARIZONA: Luke AFB, 4510 CCr Tra Wg (TF), Box #677, Ch (Capt) Edwin G. Heide (ELC).
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Walker AFB, 6th Cmbt Supp Gp (SAC), Ch (Maj) Johann K. Jung (ALC).

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Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch (Capt) Michael G. Viise (ULCA).

Westhampton, Long Island, Suffolk County AFB, 52nd Ftr Gp (ISAF), Ch (Capt) Charles W. Reider (ULCA).

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Philadelphia 45, USNH, LCDR Martin J. Doermann, CHC (ALC); USNB, CDR Lawrence C. Vosseler, CHC (ULCA).

RHODE ISLAND: Newport, USN Sch (OCS), Bldg 1520, LCDR Ross H. Trower, CHC (ULCA).

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James Connally AFB, 3565 Nav Tra Wg, Ch (Maj) Voigt M. Sink (ULCA).

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Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 1st Cav, 1st AD, Ch (1stLt) Richard A. Brandt (ELC).

Fort Sam Houston, USA Med Ser Sch, Brooke Army Medical Center, Ch (Capt) Reginald J. Huebner (ALC).

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Kelly AFB, 2851 ABWg, Ch (Capt) George M. Rushe (ULCA).

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Sheppard AFB, Sheppard Tech Tra Cen, Ch (1stLt) Mack C. Branham, Jr. (ULCA).

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Read your Bible more Effectively

By Nathanael Olson

READ YOUR BIBLE—not as a newspaper, but as a letter from home.

"If a cluster of heavenly fruit hangs within reach, gather it.

"If a promise lies upon the page as a blank cheque, cash it.

"If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

"If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

"Entwine the climbing creepers of holy desire round the lattice work of Scripture. So shall you come to say with the Psalmist, 'O how love I thy law! it is my meditation all the day' (Psalm 119:97)."

So says famous Bible teacher, F. B. Meyer.

Here are three other helpful hints to make your Bible reading more enjoyable and helpful.

1. Read your Bible slowly

"Haste makes waste" is the old proven proverb. You miss many spiritual gems if you read rapidly. Hurried "devotions" become nothing but religious "commotions."

The Bible says, "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). In this age of jet speed and tense nerves, learn the art of waiting on the Lord with His Word before you.

So remember, read your Bible slowly. Let your soul digest its spiritual calories!

2. Read your Bible personally

Apply Bible truths to your own life. When you read about Abraham's faith, ask yourself, "Do I have the faith in God that Abraham had? Would I sacrifice my son if God wanted me to?" When you read that David was "a man after God's own heart", check your conscience to see if God could say the same about you.

Keep a sheet of paper handy. Jot down your thoughts about the verses you are reading, and file them for future help in personal work, in speaking to church groups, in correspondence, or just sharing a Bible "nugget" with a Christian friend.

Be able to say, "Every promise in God's Book is mine."

3. Read your Bible purposefully

Just before you read a sacred passage, think about the problems you face. Ask yourself, "What help do I need from God's Word today? Spiritual victory? Financial provision? Physical strength? Understanding for personal problems?" Then after you know exactly what you need, give your declaration of dependence: "Lord, I desperately need Thy help. I don't know how to solve this problem; but you do, Lord. And I believe you will give me the solution through your Word."

Then begin to read your Bible with this definite purpose in mind. It sparks new interest. And because you are looking for something, you'll find something! God answers specific praying, and He rewards specific reading of His Word.

Follow these three signposts to better Bible reading—TODAY! Then the "Good Old Book" will take on a new, fresh meaning in your devotions.

Try them—and see!

This article is available in tract form from the AMERICAN TRACT SOCIETY, 513 West 166th Street, New York 32, N.Y.



'FIRST FRUIT' OF THE HARVEST: "You shall take some of the first of all the fruit of the ground, which you harvest from your land that the Lord your God gives you, and you shall put it in a basket, and you shall go to the place which the Lord your God will choose, to make His name to dwell there." (Deut. 26: 2. RSV).

RNS Photo.

THE BUG ON THE WINDSHIELD

IT WAS A BEAUTIFUL SUMMER EVENING, still early enough for us to skim along without the lights of the car. We were in too much of a hurry to remove the splatter from the windshield, an inelegant blotch left by a large bug.

But, as we drove along, it seemed we just couldn't keep our eyes off that messy splatter. Again and again we found ourselves focusing our eyes to the short-range vision which ended on the pane of glass immediately before us. And each time we fixed our eyes on that ugly spot only inches away, we missed the beautiful scenery about us.

How much like life, we thought. A bug bigger than the evening star! A bug big enough to blot out the rolling landscape of velvet green which stretched ahead for many miles. All because we fixed our eyes on the ugly thing before us, while we missed the vision of the beautiful and the abiding which surrounded us on every hand!

If only we could keep our eyes off the bugs on the windshield—the worries and cares which beset our path from day to day, the petty vexations, the irritations and vexations that threaten to blot out the eternal stars of hope and love and faith! If only we could keep our eyes on HIM Who is "the Way" and on the immovable assurances which He has given us in His eternal Gospel! If only we would "lift up our eyes unto the hills, from whence cometh our Help!" For, in truth, our Help "cometh from the Lord!"

From "Crossroads," published by Redeemer Lutheran Church and Service Center, Balboa, Canal Zone



NEW MEMBERS are welcomed into the warmth of Christian fellowship and life-changing experiences of group worship and service at Messiah Lutheran church, South Williamsport, Pa. Officiating is the Rev. Ralph R. Hartzell, pastor.

RNS Photo.

Sharing Your Experience

WAITING UPON THE LORD

By Sherman B. Richards, Chaplain, USN

DURING THE WAR I was in the South Pacific, and the weeks stretched into months, and the months blossomed into years. As the lids of night closed over me in the evening, the thought would hound me: "How long! O, Lord, How long?"

One day I met the battalion mail clerk whom I had seen many times in the Chapel. He told me how he often walked down to the beach, and found a quiet place. There he would read and meditate upon the Word of God.

I decided that I would try this. When I was finished with the duty, I walked to the limit of our area—the crest of a high hill. The hill turned sharply into a lush green valley. The tropical heat that poured over me soon changed to still coolness in the dark shadows of that tropical rain forest.

On the floor of the valley, I found an open place where a giant tree had fallen, and now lay rotting in the warm, damp atmosphere.

I found a place on the thick, soft moss where I could rest. Then I opened the Word of God. Here in the quietness of the day, I let God speak, and I listened. Here, I learned patience, and an insight into the advice: "Wait upon the Lord . . .", and it sustained me in the months and days that followed.

Chaplain Richards will be the recipient of the August $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

TWO 'WEDDING PALACES' PLANNED FOR MOSCOW

TWO "WEDDING PALACES" will be built in Moscow this year in response to "popular demands to make wedding ceremonies more solemn and a memorable event in one's life," the Moscow Radio reported.

Noting the "great success" of a palace built previously in Leningrad, the station said that ultimately similar institutions will be inaugurated in all the other large cities of the USSR.

It said the Moscow palaces will be two stories high, and stylish staircases will lead to the first floor, where offices for the registration of necessary documents will be located. On the ground floor will be the wedding banquet halls.



BIBLE NOW OFFERED ON SUPERMARKET SHELF

A NEW "PRODUCT" on the supermarket shelf is the Holy Bible.

The family Bibles—King James, Roman Catholic, and Jewish editions—are on sale in several stores, and can be acquired either in complete, bound volumes, or by weekly purchases of 15 separated sections and a durable binder.

Harold Drimmer, president of J. J. Litt & Ives Co., of New York, the publishers, said that "the use of shopping centers and supermarkets in the sale of books in this specialized field may seem like an almost radical departure from traditional publishing and book-selling practices."

"However," he said, "on closer examination, it is plain to see that we simply are using the most advanced, up-to-the-minute and proven method of bringing the oldest and most inspirational books ever published to thousands of Americans who otherwise might never face the opportunity to have a Bible in the home."

August, 1960

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran
GIRL OF THE MONTH

MISS SUSAN SHORT, our Lutheran Girl of the Month for July, is a member of the Lutheran Church of the Redeemer, Charleston, South Carolina. She is the immediate past-president of the Luther League, and serves as pianist and helper in the Kindergarten Department of the Sunday School. She is also a faithful member of the Chancel Choir.

She was chosen by her League as their delegate to the Luther League of America convention at Cornell University last August.

Susan was also one of two representatives from Charleston attending the 1959 "South Carolina Girls' State" assembly in Columbia. Here she was nominated for Governor of the assembly, and was chosen as an alternate delegate to "Girls' Nation."

As a senior honor student at St. Andrews High School, Charleston, Susan was active in many school activities and represented her school at "Miss High Miss" weekend at Winthrop College, Rock Hill, S. C., in March 1960.

According to the Rev. Everette Lineberger, her pastor, Susan is a talented young lady who has used her leadership ability to benefit both her church and her school. She plans to enter Lenoir Rhyne College, Hickory, N. C., next September.

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BUREAU OF SERVICE TO MILITARY PERSONNEL

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THE TRUST UNTO GOD

THE UNITED STATES SENATE marked the 100th anniversary of the birth of William Jennings Bryan by listening to a recitation of his short but famous essay on "Faith." Its text follows:

"Faith is the spiritual extension of the vision; it is the moral sense which reaches out toward the throne of God and takes hold upon those verities which the mind cannot grasp.

"The great things of the world have been accomplished by men and women who had faith enough to attempt the seemingly impossible and to trust to God to open the way.

"Faith is a heart virtue; doubts of the mind will not disturb it if there is faith in the heart.

"Faith in the triumph of truth, because it is truth, has ever been an unfailing source of courage and power. Faith leads us to trust the omnipotence of the Ruler of the Universe, and to put God's promises to the test.

"Faith is as necessary to the heart of the individual as it is necessary to world-wide peace. What can equal the consolation that comes from reliance upon the care of Him who gives beauty to the lily, food to the fowls of the air, and direction to all?"

Bryan was Secretary of State under president Woodrow Wilson.



Thou dost cause the grass to grow for the cattle . . .
Psalm 104:14 RSV.

RNS Photo

SCRIPTURES PUBLISHED IN 1,151 TONGUES

PORTIONS OF THE SCRIPTURES have now been published in a total of 1,151 languages and dialects, the American Bible Society announced.

Complete Bibles are available in 219 languages, entire New Testaments in 271 others, and at least one book of the Bible in an additional 661 tongues.

Recently, the society published the New Testament for the first time in Beti, a language spoken in Cameroun, Equatorial Africa, and in Totonac, a Mexican Indian dialect. It also produced the Gospel of Mark for the first time in Bilaan, a language of the Philippines, and in five Mexican Indian dialects: Guerrero Mixteco, Tenango Otomi, Sierra Otomi, Tojolabal and Bachajon Tzeltal.

In addition, the society published the Gospel of Mark in Paiwan, a language spoken in Taiwan, in cooperation with the British & Foreign Bible Society and the National Bible Society of Scotland.

It is estimated that there are still about 1,000 tongues in which no part of the Bible has yet been published. Since 1900, the Scriptures have been translated into more than 500 new languages.

Second Glance

Continuing need for material relief in countries of the Far and Middle East was stressed by Bernard A. Confer upon his return from a six-weeks trip overseas. Mr. Confer, executive secretary of Lutheran World Relief, said U. S. foreign aid has improved economic conditions in Korea, Taiwan, Hong Kong and India, but there is still urgent need for help on the part of LWR and other voluntary agencies.

Dr. Thorvald O. Burntvedt, 72, president of the Lutheran Free Church for 28 years until he retired in 1958, died in Minneapolis on May 12. He was stricken with a heart attack at the wheel of his car. The veteran churchman was held in high affection and esteem far beyond the confines of the 80,000-member LFC.

A study of what would be expected of the Church of Sweden in the event of war has been requested of the government by the Lutheran Primate, Archbishop Gunnar Hultgren of Uppsala. He asked for a church and education ministry survey which would give special attention to what responsibilities a clergyman would be expected to bear, whether there are sufficient pastors and how they might be distributed in different areas of need.

Dr. Fredrik A. Schiotz is the president-elect of The American Lutheran Church. For the past six years he has headed the Evangelical Lutheran Church, which merged with the present ALC and the United Evangelical Lutheran Church to form the new denomination of 2,248,000 members.

An 11-year old Latvian Lutheran received a royal welcome in New York and washington as the one millionth person to be resettled overseas by the Intergovernmental Committee for European Migration. He was Andrejs Suritis, who arrived on May 10 with his father under the auspices of the Lutheran Immigration Service. Awaiting to greet them was Mrs. Suritis and two other sons. The family will make its home in Kalamazoo, Michigan.

Lutheran Bishop Hanns Lilje of Germany preached the sermon at the dedication of the new Interchurch Center on Morningside Heights in New York City on May 29. The $20-million, 19-story building serves as headquarters for more than 30 Protestant and Orthodox denominations or their agencies. President Eisenhower laid the cornerstone last October.

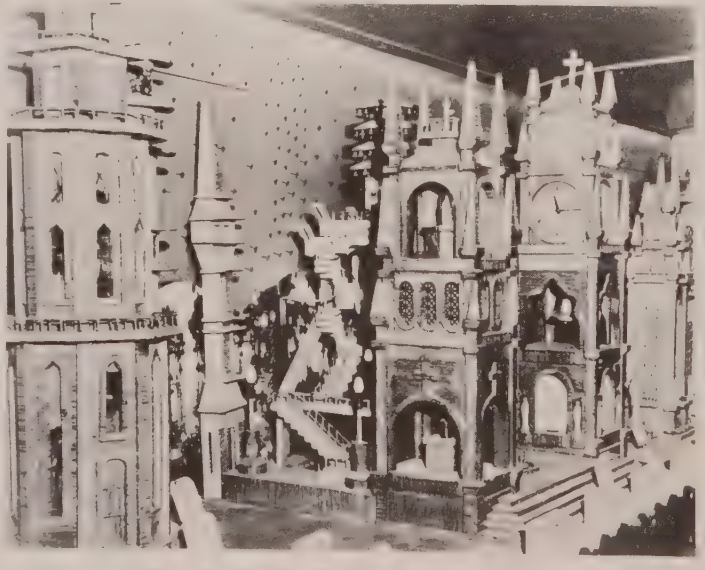
The NLC's Bureau of Service to Military Personnel and the Missouri Synod's Armed Service Commission paid tribute to the 1,065,000 buried in U. S. military cemeteries around the world by placing a wreath at the Tomb of the Unknown Soldier in Washington, D. C. Especially remembered were "the thousands of Lutherans who have given their lives for their country."



AT THE ENTRANCE of the Malta harbor where St. Paul suffered shipwreck 1,900 years ago, now called St. Paul's Bay, are two islets named St. Paul's Islands. On the larger one (left in picture below) stands the statue of the great missionary apostle, which keeps alive for visitors the story of his historic journey to trial, imprisonment, and eventually martyrdom in Rome, as narrated in the Acts of the Apostles. In ancient time Malta was known as Melita.

RNS Photo





'CITY OF RELIGION' IN MATCHSTICKS: Representing several faiths, this model "City of Religion" was created from matchsticks by Earl Walsh, 51, of St. Louis, who began the hobby when a boy of 9 in Rockland, Me. Nearly 4 feet high and 32 feet long, the 400-pound "city" required 2,080 tubes of glue. It includes more than a dozen temples, various towers, gardens, fountains, a healing well, and Jesus on the Cross. RNS Photo

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Supplement to "A Mighty Fortress," July 1960

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The telescope on Mt. Palomar

AND THE TELESCOPE OF FAITH

WINDING AROUND BREATH-TAKING CURVES, overlooking the deep gorges and ravines, one is taken by automobile to the top of Mt. Palomar in Calif., where is located the Hale Telescope, the largest in the world. The site of the dome is approximately 5,600 feet above sea level.

This telescope is actually a giant camera which takes pictures of the heavens, and records objects up to a billion light years away. One light year equals six trillion miles. This is twice the distance that any other telescope has ever been able to penetrate.

Although this great telescope weighs 530 tons, it is so carefully designed, and so mechanically correct, that it is moved with a one-twelfth horsepower motor when following and photographing a star.

The most important part of the telescope is the two-hundred-inch mirror. It is the largest piece of Pyrex glass ever cast. It required about eleven years to grind and polish this great mirror.

It seems almost unbelievable that stars so far away can be photographed, and one's brain goes into a tailspin trying to comprehend distances.

There are several thoughts we might ponder there. First, a new and awed impression of the greatness of our Creator. A God who could conceive a world such as ours would certainly command respect, but surely one who could make such a universe must be worshipped.

This great telescope through which unseen stars are photographed also reminds me of that which we as Christians possess. Can you guess what I mean?

Well, I like to think of it like this—we, too, have a telescope whose lens is even stronger than the Hale, for we are able to see that land which is fairer than day. You have guessed it; the telescope of faith.

Jesus said, "Verily, I say unto you, if ye have faith, ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done."

Be sure to keep the mirror of your faith well-polished.

FROM "The Center Shimpo". Published by Lutheran Service Center, Awase Meadows, Okinawa



CHIEF O. T. CUSTALOW of the Mattaponi Indian Reservation in King William County, Va., shown holding fish traps, has been ordained a Southern Baptist minister. His ordination was conducted at the Mattaponi Baptist Church near Norfolk by his brother, the Rev. Harvie N. Custalow, pastor. A well-known evangelistic speaker in Virginia, the new clergyman is the first eastern U. S. Indian chief to be ordained in the denomination in several decades. RNS Photo

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2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JULY

Day	Book	Chapter	Day	Book	Chapter
1	2 Kings	14:1-29	17	Proverbs	3:1-35
2	Amos	7:1-17	18	Mark	1:1-20
3	1 Peter	1:1-25	19	Mark	1:21-45
4	Deuteronomy	8:1-20	20	Hosea	1:1-11
5	Joshua	1:1-18	21	Hosea	2:1-23
6	2 Kings	5:1-19a	22	Hosea	3:1-5
7	Amos	2:1-16	23	Hosea	5:15-6:10
8	Amos	8:1-14	24	1 John	3:1-24
9	Amos	5:4-24	25	Mark	2:1-17
10	Romans	15:1-33	26	Mark	2:18-3:6
11	1 Kings	8:12-26	27	Mark	3:7-35
12	1 Kings	8:27-45	28	Hosea	8:1-14
13	1 Kings	8:46-61	29	Hosea	13:1-8; 14:1-9
14	Job	28:12-28	30	Hosea	10:1-15
15	Job	38:1-41	31	Jeremiah	10:1-25
16	Amos	6:1-14			

3 LAYMEN HELP THEIR CHAPLAIN

By Robert F. Lang, Chaplain, USN

I AM A METHODIST, who fortunately has three outstanding Lutheran laymen to assist me in my work and religious program aboard the U.S.S. TACONIC (AGC-17).

They are CDR Roger C. Metz, USN, the Executive Officer, a member of Trinity Lutheran Church, Norfolk, Virginia; LCDR J. Marvick Swanberg, USNR, Operations Officer, a member of Grace Lutheran Church, Sisseton, S.D.; and ENS. Fred Tonsing, USNR, Personnel Officer, who is a member of the First Lutheran Church, Topeka, Kansas, where his father, the Rev. Earnest F. Tonsing is pastor.

CDR Metz's enthusiastic interest and cooperation with the religious program, and assistance with my duties as chaplain has contributed largely to the success of our program.

LCDR Swanberg, who is my Protestant Lay-Leader, has been a Lay-Leader long before coming to the TACONIC. My duties often take me, by helicopter or boat, to other ships. He is always prepared to "stand in" for the service, should weather or other circumstance prevent my return to the ship. He coordinates and sparks an effective shipwide program of Character Education and Moral Leadership.

Ens. Fred Tonsing, is Organist and Choir Director. During our six-month deployment, he organized our choir; whose service greatly enhanced our worship; and provided music for every service. At Christmas time he directed a Ship's Chorus in an excellent program of Christmas music. The scope of his activities includes repair of the pump organ as well as playing it.

Often a chaplain can point to an individual and take pride in his work for the religious program. I can point to three among others whose devotion, capable assistance, and enthusiastic support make possible a more effective ministry. Each makes his vocation a seven-day-a-week effort.



CDR Metz



LCDR Swanberg



ENS. Tonsing

Sharing Your Experience

WEEKEND IN WORMS, GERMANY

By Doloris V. Robatcek

HAVING BEEN MARRIED to a serviceman for almost nine years, I feel I qualify as a "servicewoman." This has proven quite an experience, having been to Germany for two tours of duty. We were always fortunate in having a Lutheran Chaplain nearby — especially when our two children were both born in Stuttgart, Germany.

To me, the most outstanding experience was a Lutheran Rally which my husband and I attended in Worms, Germany. This rally was hosted by the Lutheran people of that city to dedicate a "Luther Tree." These wonderful people opened their hearts and homes to all Americans attending. We were placed in the humble home of a displaced person who must have truly been a Christian. She shared with us her food and home during a two-day stay. Having very little in wordly goods, she gave freely the best she had. We felt uneasy, thinking we were depriving her and her family of daily food. However, knowing it would offend her if we did not, we accepted her gracious hospitality.

Remembering the proud way she clasped our arms as we walked down the aisle to the front pew that Sunday morning when we worshipped with her is only one of the happy memories we share of that memorable weekend.

On our final service, in Martin Luther Square, my husband and I, with all the other Americans, joined our German hosts in singing "A Mighty Fortress is our God" — each in his own tongue. Every time I hear this favorite hymn, I can happily recall those proud voices singing *"Ein' Feste Burg"* — deep from their hearts.

Although there are many more happy and warm memories from this weekend, these are the highlights I remember most.

Mrs. Robatcek will be the recipient of the July $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

THE LUTHER ELM OF WORMS

THE "LUTHER ELM" of Worms, Germany, which is mentioned in Mrs. Robatcek's account above, is one of the tourist attractions of that city — at least for Lutherans.

According to one tradition, the elm gave shade to Martin Luther on his way to the Diet of Worms in 1521. According to another legend, there were two burghers of Worms who got into an argument about the religious views of Martin Luther and, while one of them poohpoohed Protestantism, the other jammed his stick in the ground shouting: "As certainly as this stick shall take root and grow into a tree, so will Luther's faith remain."

The stick took root and a tree grew. Known as the Luther Tree it outlasted weather, centuries and World War II, which destroyed the nearby Magnus Church where Martin Luther defended his faith.

However, by 1947, the old elm had rotted so badly that most of its trunk was cut up and used to carve Luther roses which were sold to raise funds for the re-building of the Magnus Church.

To preserve the remnnant of the trunk, as shown in our picture, the stub of the old elm was girdled by concrete molded to look like wood. A plaque depicting Martin Luther at the historical Diet of Worms, as well as some of the legends connected with the old tree itself, was placed on the stub.



July, 1960

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

Vol. II complete

(1961-62)



NDRA HENNIGAR, our Lutheran Girl of the nth for April, is a very active member of ur Saviour's Lutheran Church in Long Beach, California.

She has been most active in the Luther League for the past four years and attended eague Leadership School. At present she is president of the Senior League in her church as well as publicity chairman for the South Pacific District of the Luther League.

According to her pastor, the Rev. Virgil F. Bjerke, Sandra is an "outstanding girl in capability, personality and spiritual concern." She has been a member of both the youth choir and chancel choir and served last summer as superintendent of the Sunday School.

She is a senior at Wilson High School in Long Beach and plans to attend Long Beach State College next year to major in Spanish because she contemplates foreign missionary work.

A MIGHTY FORTRESS

VOL. XI New York, N. Y., April, 1962 NO. 12

ARE YOU PREPARED?

An Easter meditation by Chaplain Bernt C. Opsal, USNR

AS I PEN THESE WORDS, I have received word that a dear friend and colleague of mine is dying of cancer and has asked me to preach his funeral sermon when the time comes as his body is laid to rest in his home community.

The words that immediately come to mind are the words of Christ in John 11:25-26: " 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?' "

It was indeed an honor to be asked to do something like this. It was not a surprise that he would face death realistically in this way. What a privilege it is for a Christian to have such confidence—to have such a belief, "He who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

I have never been able to stomach the sentimental gush that one occasionally hears where people speak jubilantly and almost flippantly of death. Death is an enemy. Death is separation from loved ones—not easy for the ones who are left behind. That empty chair at the end of the table; "Daddy" who no longer responds with fatherly care; the sorrow that comes at the loss of a loved one are realistic experiences.

The Christian has hope

But the difference is that a Christian does not sorrow as those without hope. There can still be that calm, undergirding of peace that passes all knowledge which carries a person through the troubled seas of sickness, death, the funeral, and for the closest loved ones those hours, weeks, months of initial separation which lie ahead.

This month we celebrate Easter. I am sure that for many Christians who have lost loved ones through death since last Easter the words of Christ to Mary will take on a greater significance and have a deeper meaning than ever before.

(Continued on page 2)



Amid the traditional Easter lillies, Christians everywhere lift their voices to proclaim "Christ the Lord is risen today." RNS Photo—

Why Some P.O.W.'s Died in Korea

CLERGYMEN MUST HELP their congregations to find moral and spiritual values that will withstand the tests of the ideological battle with Communism, an Air Force colonel told religious leaders in Milwaukee, Wis.

Speaking to some 150 ministers, priests, and rabbis, Col. Robert S. Puckett warned that the U.S. soldiers who succumbed to brainwashing in Korea were products of a culture at failed to transmit a set of values.

He said that 38 per cent of the 7,000 American prisoners died, although only about one per cent were subjected to torture or mistreatment. In contrast, there were no deaths among the 250 Turkish prisoners of war.

"Many of our boys laid down, turned their faces to the wall, and died, emotionally, morally and physically," Col. Puckett said.

Col. Puckett was one of the speakers at the first national security seminar planned exclusively for clergymen.

Sponsored by the Milwaukee area chapter of the Military Chaplains' Association, the seminar covered such topics as the theory and development of Communism, the world political and economic situation, civil defense, and freedom of the press.

The seminar was conducted by faculty members of the Industrial College of the Armed Forces in Washington, D.C. Other speakers were Maj. Gen. Albert T. Wilson Jr., deputy commandant of the College, and Paul Ringler, editorial page editor of the Milwaukee Journal.

Second Glance

"Question Seven," the Lutheran movie depicting Communist pressures in East Germany, received the Thomas Alva Edison Foundation's National Mass Media Award as the best film serving the national interest. It also received the Vigilant Patriot Award from the All-American Conference to Combat Communism. Now being shown in various parts of the U.S., the picture has received many honors including the best film of 1961 award from the National Board of Review's Exceptional Films Committee. It also won the 1961 Grand Prix of the International Catholic Film Office, the Catholic Film Office Prize at the Berlin Film Festival and the first prize at the Catholic-sponsored International Religious Film Festival in Austria.

A team of American Lutheran youths will go to England this summer at their own expense to hold a work camp at Hothorpe Hall, that country's internationally known Lutheran conference center in Theddingworth. The Hothorpe Hall work camp is one of ten that will be sponsored this summer by the Luther League of America. The nine other 1962 work camps will be in continental United States and the Caribbean area.

A new East German conscription law passed by its rubber-stamp parliament is expected to bring Church authorities into new conflict with the Communist regime because the law makes no provisions for conscientious objectors. Prior to its passage, the management of the Evangelical Church of Berlin-Brandenburg had urged all its pastors to stand up for conscientious objectors in the Soviet Zone and thus demonstrate that the Church's frequently expressed "protection of C.O.'s is not a hollow phrase." Communist propagandists have declared that refusal to serve in the Soviet Zone army would be a refusal to protect peace and thus "tantamount to supporting the enemies of peace."

Two Lutheran service pastors stationed 7,000 miles apart recently exchanged positions. They are the Rev. Carl M. Sitler, who had been in charge of the Lutheran Service Center at Kaiserslautern, Germany, since 1954, and the Rev. Fred T. Eggert, who had held a similar position at San Diego, Calif., since 1951.

An urgent appeal to young Germans to volunteer for service in underdeveloped countries was issued as the Protestant-sponsored "Bread for the World" campaign launched its third year at a special ceremony in Berlin. What the drive needs more than funds, the appeal emphasized, "is men who help their African and Asian fellowmen to learn how to overcome ignorance and distress themselves. Whoever volunteers for such service does more to combat hunger and sickness in the world than tons of rice and medicines can do."

Clergy Draft Exemption Questioned in Seminaries

THE REV. E. O. MIDBOE, executive secretary of the NLC's Bureau of Service to Military Personnel, observed after recent personal visits to 13 Lutheran theological schools that there is a "real awakening" to the needs of clergymen in trans-parochial and even non-parochial situations such as the military chaplaincy.

In commenting on the seminary visits during which he met with prospective chaplain candidates, Mr. Midboe noted that "there also seems to be a growing feeling among seminarians and some seminary presidents that our acceptance of the exemption from the draft for seminary students and pastors is an anomaly."

The assertion is heard, he related, that seminarians have not laid aside their citizen rights or their obligations just because they are attending a theological school in preparation for the ministry or are in the pastorate.

The present world situation seems to have encouraged a great amount of interest in the military chaplaincy, he noted.

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APRIL

1 John	2:1-25	16 John	12:20-50
2 John	4:43-54	17 John	13:1-38
3 John	5:1-17	18 John	14:1-31
4 John	5:26-47	19 John	16:1-33
5 John	6:1-34	20 John	18:1-40
6 John	6:35-71	21 John	19:1-42
7 John	7:1-31	22 John	20:1-18
8 John	7:32-53	23 John	20:19-31
9 John	8:1-32	24 John	21:1-25
10 John	8:33-59	25 Hebrews	2:1-18
11 John	9:1-41	26 Hebrews	3:1-19
12 John	10:1-42	27 Hebrews	4:1-16
13 John	11:1-29	28 Hebrews	6:1-20
14 John	11:30-57	29 Hebrews	12:1-29
15 John	12:1-19	30 Hebrews	13:1-25

Are You Prepared...

(Continued from page 1)

Sometimes the question is asked, "Are you prepared to die?" Here, however, we would like to ask the question, "Are you prepared to live?"—that is live eternally with God forever, to see Christ face to face, and to experience eternal life where there is no sickness, no death, no sorrow, no pain. (Rev. 21:3-4; I John 3:2)

The Christian experience is actually a day-by-day fellowship with this Christ who could say "I am the resurrection and the life." There was sorrow in the home of Mary, Martha, and Lazarus; their brother had died. "Lord, if you had been here, my brother would not have died," is what the women said. Christ had something even greater to say; He could not only heal the sick but He could also raise the dead. After telling the women that He was the resurrection and the life, that those who believe in Him will live forever, He asked them the very pertinent question, "Do you believe this?"

Pray God for faith

To you who read this article, I would like to direct this question: "Do you believe this—that Christ is the resurrection and the life?" Pray God for such a faith. Commit yourself unto Him, your life, your whole being; surrender yourself completely. Claim Him as your own. Claim such promises as "God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life." (John 3:16)

It may well be that you and I will not have the *opportunity* to prepare for our death and funeral service. To most people death comes very suddenly without notice and without time for preparation. How thankful you and I can be that through faith in Jesus Christ we can not only be prepared to die, but also be prepared to live eternally. Let's make this day one lived to the full for our Lord and Saviour, Jesus Christ, so that whether we live or whether we die we are prepared to live with Him forever.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" April, 1962

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Denver; Lowry AFB; Fitzsimmons Hospital; Rev. LeRoy Miller, ALC, Montclair, 1420 Pontiac.

Pueblo; Ordnance Depot; AUG, Tabor, 102 E. Orman.

CONNECTICUT: Norwich, New London; Submarine Base & Coast Guard Academy; Rev. Frederick W. Frick, ULCA, St. Mark, 248 Broadway.

DELAWARE: Dover; AFB; Rev. Raymond C. Best, ULCA, St. Andrews, 148 Orchard Ave.

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Jacksonville; Naval Air Station; Rev. William Jensen, ULCA, Faith, 5927 Timuquana Rd.

Jacksonville Beach, Mayport Naval Station; Rev. Lyman H. Grimes, ULCA, St. Andrew's, 1705 3rd Ave. N.

Key West; Naval Base; Rev. Perry B. Griffith, ULCA, Holy Trinity, 2401 Linda Ave..

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St. Petersburg; AF Station, Dr. Henry V. Kahlenberg, ULCA, Trinity, 401 Fifth St., North.

Sanford; Sanford Naval Air Station; Rev. Ernest Bolick, Jr., ULCA, Good Shepherd, Sanford Shrine Club.

Tampa; MacDill AFB; Rev. Carl A. Driscoll, ULCA, Good Shepherd, 501 S. Dale Mabry.

West Palm Beach; AFB & Navy Mine Defense Lab; Rev. Paul E. Arnold, ULCA, First, 2740 Parker Ave.

GEORGIA: Albany; Turner AFB; Rev. C. K. Derrick, ULCA, Our Saviour, 1105 Second Ave.

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Lihue, Kauai; Rev. Robert S. Beharry, ULCA, P.O. Box 227.

Waikiki; Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave. Room 207.

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Rock Island; Arsenal Depot; Rev. Edward P. Nelson, AUG, First, 1600 20th St.

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Walton; Bunker Hill AFB; Rev. Harold Murkve, ULCA, Shiloh, N. Davis & Bishop Sts.

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Shreveport; Barksdale AFB; ALC, First, 2115 Line Ave.

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Suitland; Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd.

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Pontiac; Naval Surface Div. & Commerce Lake Nike Site; Rev. Clark B. McPhail, ALC; Sylvan Lake, 2399 Figa.
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Willow Run; AF Bat.; Airport, Rev. Clifford C. Taylor, ALC, Christ, 1450 Midway Blvd.
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Reno; Stead AFB; Rev. Vernon E. Kotter, ULCA, The Good Shepherd, 501 California Ave.

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Portsmouth; Naval Command, Pease AFB; Rev. Arnold G. Levin, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

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Dunnellen; Raritan Arsenal; ULCA, St. Luke, 364 Mt. View Ter.
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Brooklyn; Manhattan Beach; AFS; Rev. Klaus Wehrmeister, ULCA, St. Paul, 2784 W. 5th St.
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Wilmington; Clinton County AFB; Rev. Paul H. G. Moessner, ULCA, Faith, 505 Kathryn Drive.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's Fifth & Caroline.

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Harrisburg; New Cumberland General Depot; Rev. Harrison Ziegler, III, ULCA, 2216 N. 3rd St.
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North Charleston; Naval Ammunition Depot, Rev. Clyde E. Bedenbaugh, ULCA, Messiah, 1112 Yeamans Hall Rd.
Summerville; Naval Ammunition Depot, Rev. Dermon A. Sox, Sr., ULCA, St. Luke, 206 Central Avenue.
Sumter; Shaw AFB; Rev. J. Emmett Roof, ULCA, St. James, 13 N. Washington St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St.

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Houston; Ellington AFB; ULCA, Prince of Peace, 2405 Minnesota.
*Killeen; Lutheran Service Center, 105 E. Avenue D.
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San Antonio; Lackland AFB; Kelly AFB; Brooks AFB; Rev. Eric N. Schulze, ALC Atonement, 139 Gaye Dr.
*San Antonio; Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, Secretary-Hostess.
San Antonio Ft. Sam Houston, Brooke Army Hosp.; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway.
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Waco; James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave.
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Arlington; Fort Myer; Arlington Hall; Henderson Hall, Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St.
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Fredericksburg; Dahlgren Weapons Plant and Camp A. P. Hill; Rev. Preston H. Dusman, ULCA, Christ, Brent Street and Augustine Ave.
Hampton; Langley AFB, Fort Monroe; Rev. Robert B. Linberger, ULCA, St. Paul's, Mecury Blvd. & Sinclair Circle
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Newport News; Navy Yard; Rev. Elmer E. Bosserman, ULCA, Trinity, 6807 Huntington Ave.
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APO 334, 3960 Cmbt Supp Gp, (SAC), Ch, Capt, Jan C. Walker (ULCA).
APO 953, 6486 ABWg, Ch, Capt, Earl W. Milbrath (ALC).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, 6102nd ABSq, Chapel Off, Ch, Capt, Willard L. Conradson (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (ALC).
USS KITTY HAWK (CVA-63) CDR Ross H. Trower, CHC (ULCA).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy #3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
1st MAW, AirFMF, LT Gordon O. Lindemann, CHC (ULCA).
Hq. Btry, 12th Marines, 3rd Mar Div, (Rein) FMF, LT Stephen L. Brandt, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC); 1st BG, 9th Inf. (Capt) Lyle H. Shaw (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
APO 942, Elmendorf AFB, 5040th ABWg, Ch, Capt. Arthur L. Eves (ULCA).
Attending School: LTJG Jesse W. Essinger, CHC (ALC); LT Arthur L. Smeland, CHC (AUG).
In Transit: Ch (Capt) Richard L. Combs (ALC).

ASTRONAUT AND FAMILY 'MOST ACTIVE' IN CHURCH, THEIR MINISTER REPORTS

ASTRONAUT LT. COL. JOHN H. GLENN, JR., and members of his family are described by the pastor of Little Falls Presbyterian Church in Arlington, Va., as "just about the most active family we have in the church."

Active church membership has been so much a part of their lives, however, that they never thought there was anything special about it, the minister said.

"Col. Glenn's faith is real proof to me that science is the best friend that religion has. The advances of science bring us ever closer to God, and I derive great inspiration from the quiet dedicated faith of a man like John Glenn," said the Rev. Frank A. Erwin.

Mr. Erwin is more than a pastor to John and Annie Glenn, their son David, 16, and daughter, Lyn, 14. He is also an old hometown friend.

Col. Glenn and his wife, the former Annie Castor, grew up together in the little community of New Concord, Ohio. They belonged to the same Presbyterian church and after high school attended Muskingum College there, which is affiliated with the United Presbyterian Church. Their families were pleased when they fell in love, became engaged, and were married after Col. Glenn entered service in World War II.

Mr. Erwin came there as a student from his native Steubenville, Ohio, a couple of years after the Glenns graduated, became a close friend of Mrs. Glenn's parents, Dr. and Mrs. H. W. Castor, and was a classmate of her younger sister in the class of 1948.

It was natural, therefore, when the Glenns moved to Arlington, a suburb of Washington, D.C., in 1958 and learned from their next door neighbor, Col. and Mrs. Thomas Miller, that Mr. Erwin was pastor of the young and growing congregation of the Little Falls Church that they began attending every Sunday.

This was before he had entered the astronaut program and they were just another couple "down the street" whom everyone liked and who soon had made many friends in both the men's and women's organizations of the Church.

"They're still just John and Annie Glenn to everyone," Mr. Erwin says. "The publicity hasn't affected them—and it hasn't affected us."

Col. Glenn went into the astronaut program, his pastor says, out of a simple sense of duty. There was a job to be done and as a veteran test pilot of the Marine Corps Air Wing, he was qualified to do it.

Neither he nor his family regarded it as any more dangerous—perhaps less so—than flying untried supersonic aircraft.

Col. Glenn's parents, Mr. and Mrs. John H. Glenn, Sr. (he is retired from the plumbing business he owned) and Mrs. Glenn's parents, Dr. and Mrs. Castor (he still practices dentistry) are close friends in New Concord and both share the faith that the space program will turn out well, regardless of the fortunes of individual astronauts who participate.

New Concord is a conservative town and Muskingum is a conservative college, having been affiliated with the former United Presbyterian Church of North America, now merged into the larger United Presbyterian Church in the U.S.A.

Church-going is part of life there and has been part of the Glenns' lives since earliest childhood. The faith in eternal human values thus nurtured now stands these families in good stead in an hour of trial.

When Col. Glenn found photographers waiting for him outside church, he chided them by telling them they should have been waiting inside, listening to the sermon.

Mr. Erwin had mentioned space exploration in his sermon, saying, "As we stand on tiptoes in expectancy concerning man's conquest of space, the amazing feats of science are apt to leave us enamored of human capabilities.

"But as exciting as inter-planetary travel may be, it is barely scratching the surface," he said, emphasizing "the majesty and power of God, the Creator."

Mr. Erwin, who has been pastor of Little Falls Church since his graduation from Pittsburgh Theological Seminary in 1951 and has watched it grow in a decade from a nucleus of a dozen families to a present membership of 1,083, thinks of the Glenns as one of the "earnest and dedicated families" who have helped make this growth possible.



AT CAPE CANAVERAL, Lt. Col. John H. Glenn Jr. gets a "Good luck, and God bless you" as he shakes hands with the Rev. C. W. Pfeiffer after services at the Riverside Presbyterian Church. A regular church-goer, Col. Glenn once went to a minister with some questions about the possible ethical implications of space flights. After his doubts were resolved, he went on to join Project Mercury.

They attend every Sunday; Mrs. Glenn is active in the women's organization, David in the Boy Scouts and youth fellowship, and Lyn in the Girl Scouts and youth choir.

Usually this sort of family activity doesn't make headlines, but Mr. Erwin is glad that it has in this case because it helps to point out that "ours is a church-going community in the nation's capital."

"Here no one seems to feel he is too important to need God," he said. "From our Presidents on down, men who have great responsibility find need of faith and are humble before God."



LYN GLENN, 14-year-old daughter of the astronaut participates in a program at the Little Falls United Presbyterian Church in Arlington, Va. Lyn, another teenager and the church's associate minister discussed the problems and confusions of teenagers in today's world.



IN ARLINGTON, VA., a suburb of Washington, D. C., John Glenn, his wife and their two children gather outside Little Falls United Presbyterian church which they attend regularly. The family (from left): David, 16; Lyn, 14; Col. and Mrs. Glenn. **RNS Photos**

Sharing Your Experience:

EVERY SUNDAY IS EASTER

By Lt. Richard Bossert

ONE OF THE HIGH POINTS of the week for my wife and myself is the sharing of the worship experience together every Sunday at the Lutheran Service on Hamilton AFB, California. It may be a habit with us but a habit that is filled with deep spiritual and personal significance.

The Lutheran Service many not be held at an hour that is considered "convenient" by some people, but it is much more than a question of convenience, taste or plain enjoyment that compels this preference. It is that here, the Living Body of Christ, His Church, is functioning fully on Sunday morning. Any other worship service is vacuous in comparison.



ABOARD THE USS PROTEUS, an AS-19 submarine tender servicing the Fleet Ballistic Nuclear submarines in Holy Loch, Scotland, Chaplain W. B. Clayton, Jr., looks on approvingly as Pm3 T. E. Stamm puts the finishing touches on a "Christ the King" cross he carved for his home church, the St. James Lutheran church of Peoria, Ill. Stamm got the idea for making this gift after reading the chaplain's church equipment catalog.

We kneel in prayer before Almighty God and with true repentance and death of ourselves, we receive life from Him. This "Confession and Absolution" is an early climax of a living liturgy, yet is only a preparation for a greater commingling which is to follow.

We frequently witness the true Birth and Identification by the Holy Spirit when the Sacrament of Holy Baptism is administered.

We confess our faith in the words of a Holy Creed because we know what we believe in.

We sing to Him. We pray to Him. At every corner of the liturgy we open our hearts to Him in wonderful enduring words of surrender, acceptance and praise. "Lord, Have Mercy Upon Us"; "Glory Be to God on High"; "Holy, Holy, Holy, Lord God of Sabaoth"; "O Christ Thou Lamb of God that Taketh Away the Sin of the World"; "Lord Now Lettest Thou Thy Servant Depart in Peace."

We receive His Holy Word. We receive it in the lessons from the Old Testament, from the Letters and from the Gospel of Christ. We receive it from God using His Minister to instruct and admonish us while unashamed of the fullness of His Truth. There is no need to wonder what church the chaplain represents. We know! He believes the same as we do.

Lt. Bossert will be the recipient of the April $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

We give what we have in the "offering." We offer common things, which are money and the bread and wine. We know Christ will transform what we bring to Him for His Kingdom.

Then arrives the greatest climax in our worship. We penitentially come to the altar and there receive the true Body and Blood of our Saviour, who dwells in us.

In this Service, every Sunday is Christmas, where Christ is born into our lives; every Sunday is Easter, where Christ raises us from sin and death. While every Sunday relives the Life of Christ, it is also marvelously relived through the Church Year by seasonal preparations and climaxes. It is all too beautiful, too wonderful to describe in words or music. It is the Living Church, and I thank God that in our liturgy we have been blessed with the opportunity to worship Him in this way. I am thankful to my "pastor in uniform" who makes it possible for my wife and myself, in the company of others of like conviction, to regularly receive the worship experience.

April, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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LISSY JENSEN, our Lutheran Girl of the Month for March, came with her parents to the United States a number of years ago from Denmark. She has since become truly an "All-American Girl," and a very active member of the United Lutheran Church (ALC) of Douglas and Waterville, Washington.

Lissy is active in youth work, sings in the choir and substitutes as a Sunday School teacher. Her winning smile and personality make her one of the most popular young people in the Douglas High School and keep her involved in almost every activity.

Besides her church and school activities she still finds time to be an active 4-H county officer. Next fall, after graduation she plans to go into nursing, perhaps at one of our Lutheran nurses training hospitals.

She was nominated by her pastor, the Rev. James C. Jaeger, who is a chaplain (1st Lt.) of the U.S. Army Reserve.

A MIGHTY FORTRESS

VOL. XI | New York, N. Y., March, 1962 | NO. 11

DEFENSE IS NOW EVERYBODY'S BUSINESS

THIS IS a "decade of survival" when "national security has become everybody's business," the 44th annual meeting of the National Lutheran Council was warned.

The Rev. Engebret O. Midboe, executive of the NLC's Bureau of Service to Military Personnel, stressed that the present international conflict—which includes economic, ideological, psychological, cultural and military aspects—is no longer the sole task of the military establishment, because:

- we are in an age of peril in which we face a ruthless enemy bent on world domination,
- we must maintain a position of strength, for the enemy is a master of exploitation of weakness,
- we are confronted with a diversity of possible war conditions,
- the shift to war economy must be instantaneous, for the shields of time and space which we have previously enjoyed are gone, and
- the goal is plain survival in the case of potential and devastating attacks.

The national strategy for meeting the threat to freedom and survival, he told the councillors, continues to be "the ultimate defeat of Communism, a strong deterrent force to guarantee against outbreak of a shooting war, a strong economy, free world alliances for mutual support, and the maintenance of world peace."

Mr. Midboe, a Reserve Army chaplain, pointed out that a realistic appraisal of the nation's role in this international conflict is necessary in order to develop programs of

(Continued on page 2)

ATTENDANCE GROWS AT SERVICE CENTERS

LUTHERAN SERVICE CENTERS recorded an all-time attendance high in 1961, the NLC's 44th annual meeting was told by Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission.

The commission, a joint agency of the NLC and the Missouri Synod, maintains service centers throughout the world for men in uniform.

Dr. Yaeger, a former Navy chaplain, reported that 354,771 servicemen used LSC facilities from November 1960 through October 1961. This new record exceeds by 16,453 the previous top mark established in 1959.

He pointed out that this was not the result of the defense force buildup which gained momentum only toward the end of the year.

"Rather," he stated, "it attests to the growing effectiveness of the Church's community ministry to men and women in uniform."

As of November 1, 1961, his report listed a total of 45 LSC facilities in operation—19 service centers and 26 parish support programs. These are located in the U.S. and overseas at Tachikawa, Japan; Okinawa; Alongapo, Philippine Islands, and Kaiserslautern, Germany. LSC service pastors are also on duty in Seoul, Korea, where a center is under construction, and at Hong Kong.

"While rejoicing over attendance statistics," Dr. Yaeger commented, "the Church's satisfaction is to be found in the significant strengthening of overseas centers' spiritual ministry. The ingathering of souls comparable to and even surpassing those of the average congregation in this country is witness to the zeal and consecration of service pastors."

He pointed out that the overseas center is unique in that it projects an image of the congregation back home.

Dr. Yaeger said that in 1962 the LSC would

(Continued on page 2)



CHRISTMAS TREE BECOMES LENTEN CROSS: The Rev. E. W. Koberg, pastor of Trinity Lutheran Church in Cedar Rapids, Iowa, surveys an "Old Rugged Cross" made from the church's Christmas tree. During the Advent season the evergreen tree stood in the church as a "tree of life." For the Lenten season, the branches were trimmed, the top cut off and lashed to the base to form a "tree of death." Pastor Koberg, who originated the idea and plans to use it each year, said the tree thus becomes a dual symbol of the hope of eternal life for Christians. RNS Photo

Second Glance

Cornerstone laying ceremonies for a new $200,000 Lutheran Center were held in the business district of Dar es Salaam, capital of newly independent Tanganyika. The center is being built with aid from Lutherans in the U.S., Germany, Sweden, Norway and the Netherlands. It will house offices of the Christian Council of Tanganyika, the Federation of Lutheran Churches in Tanganyika, and the Lutheran Church of Uzaramo-Uluguru.

The Lutheran film "Question Seven" has been named the best picture of 1961 by the Exceptional Films Committee of the National Board of Review, an independent film reviewing agency. Henry Hart, chairman of the committee, said "Question Seven" received the honor because it presented, "with considerable cinematic competence, the most important theme of the twentieth century, to wit, the encroachment of the state into the realm of the individual's conscience and belief." The movie deals with the pressures exerted on a Lutheran pastor and his son in Communist East Germany.

American Lutherans in Berlin, Germany, have organized their own congregation. They hold Sunday morning services in historic St. Anne's Church in the Dahlem district. One of the two pastors regularly serving the new congregation on a voluntary basis is Dr. Frederick M. Otto, a clergyman of the United Lutheran Church in America who is the Lutheran World Federation's representative in Berlin. The other is also a ULCA minister, Chaplain (Major) Frank O. Vavrin, a U.S. Army chaplain stationed in Berlin.

A new seven-passenger plane costing 16,000 Australian pounds ($36,000) was dedicated to the use of Lutheran Mission New Guinea, the world's largest Protestant mission. The plane, a German-made Dornier DO-27, can carry a 1,000-pound load and is able to make short takeoffs and landings on jungle strips ordinarily accessible only to tiny one-passenger aircraft. Two smaller mission planes are being sold to help pay for the new craft. The rest of the cost is covered through the mission's building budget, which is underwritten by Lutheran mission agencies of the United States, Australia and Germany, together with the Department of World Mission of the Lutheran World Federation.

Every one of the 173 Veterans Administration hospitals in the United States now has the services of a Lutheran clergyman, according to the Rev. Carl R. Plack, head of the National Lutheran Council's office of chaplaincy services.



THIS CRUCIFIXION SCENE for the Dino de Laurentiis film, "Barabbas," was filmed during an actual total eclipse of the sun in Italy. The film, which will be released in the U.S. during 1962, was adapted for the screen by the poet-playwright Christopher Fry from the novel "Barabbas" by the Nobel-prize winning Swedish author Per Lagerkvist. **RNS Photo**

Defense . . .

(Continued from page 1)

ministry to those in uniform and to consider financial needs in future years.

He said that his office examined various possible activities of the U.S. ranging from "continued cold war with even a possible cutback in forces" to "broken-back war . . . . a situation when a devastating nuclear exchange has taken place and the survivors are digging out to continue the struggle."

"The Church," the Service Bureau chief stated, "is geared for the task whatever it may prove to be, and it is not anticipated that there would be an all-out frantic effort to meet the emergency."

The Service Bureau coordinates the Lutheran spiritual ministry through chaplains, contact pastors, service centers and congregations.

Pointing to an expanding area of concern, Mr. Midboe reported that there are presently 310 active contact pastors—civilian ministers whose congregations are located near military installations. They provide special services and a spiritual ministry for service personnel when Lutheran chaplains are not available.

The pastoral offices of this important group are always available, Mr. Midboe continued, and in time of emergency may provide a fast, personal service for the individual, his relatives or home pastor.

Other areas in which the Bureau has been involved during the past year include the Community Lutheran Armed Services Program, studies on evangelism in the armed forces, utilization of personnel retiring from the service, ministry at the service academies, convocations, seminary visitations, congregational follow-up of military personnel, and work on a "manual for chaplains" with the Armed Services Commission of the Lutheran Church-Missouri Synod which is a counterpart of the NLC's Service Bureau.

326 Lutheran Chaplains On Active Duty

THE TOTAL STRENGTH of Lutheran military chaplains at the end of 1961 was 783, including 563 from NLC bodies and 220 from the Missouri Synod. Of these, according to a report by the Rev. E. O. Midboe, executive of the NLC's Bureau of Service to Military Personnel, 326 were on active duty.

The Army has 350 Lutheran chaplains of whom 126 were on active duty; the Navy has 194 of whom 67 were on active duty; and the Air Force has 239 of whom 113 were on active duty.

Attendance Grows . . .

(Continued from page 1)

expand existing center facilities in places where needed and survey areas not presently served by the Commission in Western Germany, Naples, Italy, and in the U.S., with special concern for the major training centers.

He said parish program support will be considered for congregations in communities feeling the impact of the defense force buildup until the extent and duration of this is ascertained. Definitely projected, he revealed, is a facility at Santurce, Puerto Rico, and a service pastor will provide a circuit ministry in Japan.

Dr. Yaeger said completion of the Seoul, Korea, service center is expected in 1963 and an estimated $75,000 project will be started on Guam.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" March, 1962

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

*Service Center

†Parish Program Support

ALABAMA: Anniston, Fort McClellan; Rev. Charles W. Koons, ULCA, Trinity, E. 10th & Isabel Ave., P.O. Box 45.

Birmingham; Navy Air Reserve Facility; Rev. William H. Faddis, ULCA, Christ, 1401 N. 20th St.

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Jacksonville; Naval Air Station; Rev. William Jensen, ULCA, Faith, 5927 Timuquana Rd.

*Jacksonville Beach, Mayport Naval Station; Rev. Lyman H. Grimes, ULCA, St. Andrew's, 1705 3rd Ave. N.

Key West; Naval Base; Rev. Perry B. Griffith, ULCA, Holy Trinity, 2401 Linda Ave..

Miami; International USAF & MAF; ULCA, St. Peter, 3360 W. Flagler St.

Orlando; Orlando AFB & McCoy AFB; Rev. Luther D. Kistler, ULCA, St. John, 1600 S. Orlando Ave.

†Panama City; Tyndall AFB; Rev. H. J. Storm, Mo., Trinity, W. 11th & Balboa Sts.

Pensacola; Naval Air Station; Rev. F. Adolf Kleindt, Jr., ULCA, St. Paul, 2015 N. "E" St.

St. Petersburg; AF Station, Dr. Henry V. Kahlenberg, ULCA, Trinity, 401 Fifth St., North.

Sanford; Sanford Naval Air Station; Rev. Ernest Bolick, Jr., ULCA, Good Shepherd, Sanford Shrine Club.

Tampa; MacDill AFB; Rev. Carl A. Driscoll, ULCA, Good Shepherd, 501 S. Dale Mabry.

West Palm Beach; AFB & Navy Mine Defense Lab; Rev. Paul E. Arnold, ULCA, First, 2740 Parker Ave.

GEORGIA: Albany; Turner AFB; Rev. C. K. Derrick, ULCA, Our Saviour, 1105 Second Ave.

Athens; Navy Supply Corps School; Rev. Edward Breuer, ULCA, Holy Cross, 155 Alps Road.

Atlanta; Fort McPherson; Rev. William H. Stender, ULCA, Emmanuel, 1661 Altadena Pl., S.W.

Augusta; Fort Gordon; Rev. H. L. Huntley, ULCA, Resurrection, 825 Greene St.

Brunswick; Glynco Naval Air Station; Rev. Eugene L. Epting, ULCA, St. James, Starling St. & Kelwin Ave.

†Columbus; Fort Benning; Rev. R. M. Hollinger, ULCA, St. Matthew's, 4026 Macon Road.

Marietta; Dobbins AFB; Rev. George A. West, ULCA, Holy Trinity, 2100 Roswell Rd.

Savannah; Fort Stewart, Hunter AFB; Rev. Curtis E. Derrick, Jr., ULCA, Ascension, 21 E. State St.

Warner Robins AFB; Rev. Raymond A. Petrea, ULCA, Faith, N. Pleasant Hill Road.

HAWAII: Lanikai; Rev. E. G. Vosseler, ULCA, St. John, Box 6166, 110 Kuuala St.

Honolulu; U.S. Naval Base; Hickam AFB; Rev. Thomas A. Allport, ULCA, Pearl Harbor, Kam Hwy. at Moanalua Center.

Lihue, Kauai; Rev. Robert S. Beharry, ULCA, P.O. Box 227.

Waikiki; Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave. Room 207.

IDAHO: Boise; Mountain Home AFB; Rev. H. K. Ladwig, AUG, Immanuel, 707 Fort St.

Idaho Falls; Testing Station; Rev. Clifford G. Berggren, AUG, First, Birch & N. Water St.

ILLINOIS: Belleville; Scott AFB; Rev. Roger C. Dierks, ULCA, Calvary, 6606 W. Main St.

Decatur; Signal Depot; Rev. Paul E. Erickson, ULCA, First Ev., 450 North Main St.

Forest Park; Naval Ordnance Plant; Rev. R. W. Roth, ULCA, St. Peter's, 500 Hannah Ave.

Glenview; Glenview Naval Air Station; Rev. Harry V. Victorson, AUG, Holy Trinity, Central & Sherman Rds.

Granite City; Engineer Depot; Rev. Bodo H. Mehling, ULCA, Peace, 3201 Erin Dr.

Joliet; Arsenal; ULCA, St. John's English, Herkimer at Van Buren St.

Park Ridge; O'Hare International Airport; Rev. Warren C. Weeg, ALC, Messiah, 1605 Vernon Ave.

Peoria; Hanna City Radar Station; Rev. Waldemar E. Bartell, ALC, St. John, 6614 W. Smithville Rd.

Rantoul; Chanute Field; Rev. William M. Wittig, ALC, American, 500 Church Drive.

Rock Island; Arsenal Depot; Rev. Edward P. Nelson, AUG, First, 1600 20th St.

Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, ULCA, St. Paul's, 900 N. Lewis St.

Waukegan; Fort Sheridan; Rev. Kenneth H. Granquist, AUG, Trinity, 658 Grand Ave.

INDIANA: Columbus; Bakalar AFB; Rev. Ivan H. Miller, ULCA, First, 1031 Chestnut.

Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, ULCA, First United, 110 E. Walnut St.

Terre Haute; Rockville AF Station; ULCA, Trinity, 2620 Ohio Blvd.

Walton; Bunker Hill AFB; Rev. Harold Murkve, ULCA, Shiloh, N. Davis & Bishop Sts.

IOWA: Burlington; Ordnance Plant, Rev. John L. Kindschuh, AUG, Messiah, Smith & Adams.

Sioux City; AF at Municipal Airport; Rev. Stanley G. Ecklund, ULCA, St. Luke, 2039 So. St. Aubin St.

KANSAS: Kansas City; Fort Leavenworth; Rev. Donald C. Gates, ULCA, Prince of Peace, 8170 Parallel.

Manhattan; Fort Riley; Rev. Paul D. Olson, AUG, First, 10th & Poyntz.

Olathe; Naval Air Station; Rev. Walter H. Rath, ALC, St. Mark's, Ridgeview at Wabash.

Salina; Schilling AFB; Rev. Vernon W. Johnson, AUG, Immanuel, 255 S. 7th St.

Topeka; Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf. Rev. Ernest F. Tonsing, ULCA, First, 434 Harrison St.

Wichita; McConnell AFB; Rev. Ivan G. Mattern, ULCA, St. Paul's, 925 N. Waco.

KENTUCKY: Lexington; Lexington Signal Depot and Medical Depot; ULCA, Faith, 1000 E. High St.

Louisville; Navy Ordnance Plant; Rev. John H. Evans, ULCA, First, 417 E. Broadway.

Shively; Fort Knox; ULCA, St. Paul, 2304 Crums Lane.

LOUISIANA: Lake Charles; Chennault AFB; Rev. Clarence J. Hagens, ULCA, St. Paul's, 1600 Prien Lake Rd.

New Iberia; U.S. Auxiliary Air Station; Rev. Norman H. Suhr, ULCA, Trinity, 218 N. Lewis St.

New Orleans; Navy Station & Army Terminal; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St.

Shreveport: Barksdale AFB; Rev. A. Bliese, ALC, First, 2115 Line Ave.

MAINE: Bangor; Dow AFB, Bucks Harbor, Bar Harbor; Rev. Carl A. Bergquist, AUG, Redeemer, 153 15th St.

Caribou; Limestone AFB; Presque Isle; Rev. Richard L. Erickson, AUG, Faith, 3 Clover St.

Portland: Fort Williams; Rev. Alfred A. Fant, AUG, St. Ansgar, 14 Sherman St.

MARYLAND: †Aberdeen; Bainbridge Naval Training Center, Dr. W. E. Austin, ALC, St. Paul, 302 W. Bel Air Ave.

Annapolis; Naval Academy, Rev. Clyde F. Straub, ULCA; St. Martin's, 18 Francis St.
Bethesda; National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd.
Frederick; Fort Detrick; Rev. Carroll L. Boyer, ULCA, Good Shepherd, 1415 W. 7th St.
Joppa; Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route #7.
Laurel; Fort Meade; Rev. John C. Moebius, ALC, Holy Trinity, 1514 Sandy Spring Rd.
Lexington Park; Patuxent River Naval Air Station; ULCA, Christ, 508 Enterprise Rd.
Suitland; Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd.

MASSACHUSETTS: Cambridge; Lutheran Student Center, Rev. H. E. Horn, ULCA, Winthrop & Dunster.
Lowell, Fort Devens; Rev. Richard Thulin, AUG, Trinity, 20 Meadowcroft St.
Natick; QM-R&E Laboratory; AUG, Christ Ev., 10 Wilson St.
New Bedford; Fort Rodman; Rev. William H. Balkan, ULCA, St. John's 296 Kempton St.
Quincy; South Weymouth; Naval Air Station; Rev. Bertil E. Hult, AUG, Salem, 201 Granite St.
Springfield; Westover AFB; Rev. Charles V. Bergstrom, AUG, Bethesda, Island Pond Rd. & Roosevelt Ave.
Waltham; Murphy Army Hospital; Rev. Richard B. Pearson, AUG, First, Weston & Eddy Sts.
W. Barnstable; Otis AFB; Rev. Douglas J. Ollila, Jr., SUO, First, Hwy. 6A.

MICHIGAN: Battle Creek; Fort Custer; ULCA, Trinity, 59 Illinois St.
Calumet; AF Station; Rev. Onni A. Koski, SUO, Bethlehem, Depot & Laurium St.
Escanaba; Ludington Park Dock; Rev. Erland E. Carlson, AUG, Christ The King, 13th Ave. N. & 18th St.
Frankfort; Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St.
Gwinn; K. I. Sawyer Airport; Rev. Edward A. Leppaluoto, SUO, Evangelical, Pine St.
Mt. Clemens; Selfridge AFB; Rev. Raymond E. Wolf, ALC, American, 38795 Mulberry.
Muskegon; Ordnance Plant; Rev. Edwin E. Hansen, AELC, Central, 25 Merrill.
Oscoda; Wurtsmith AFB; Rev. William C. Lindholm, AUG, Hope Lutheran.
Pigeon; Port Austin AF Station; Rev. Ernst Henkelmann, ALC, Cross, S. Main & Hartley.
Pontiac; Naval Surface Div. & Commerce Lake Nike Site; Rev. Clark B. McPhail, ALC; Sylvan Lake, 2399 Figa.
Rudyard; Kincheloe AFB; Rev. Thomas A. Byers, SUO, St. James Evangelical.
Willow Run; AF Bat.; Airport, Rev. Clifford C. Taylor, ALC, Christ, 1450 Midway Blvd.
Wyandotte; Army Nike, Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 5th & Sycamore.

MINNESOTA: Chandler; Chandler Air Force Station; Rev. Raymond H. Engh, ALC, Trinity.
Duluth; Municipal Airport; AUG, Holy Cross, 206 E. Locust St.
Finland; Finland AFB; Rev. Teber O. Hill, ALC, Zion.
Grand Rapids; AFB; Rev. Reuben J. C. Johnson, AUG, Zion, 215 W. 5th St.
Minneapolis; Fort Snelling Airport & Naval Air Station; ALC, Central, 333 E. Grant St.
Montevideo; Chandler AFS; Rev. C. Gerald Lygre, ALC, Our Saviour's, Lincoln Ave. & 5th St.
Wadena; AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E.

MISSISSIPPI: † Biloxi; Keesler Field; Rev. Fred H. Zucker, Mo., Good Sheperd, 3610 Pass Rd.
† Gulfport; Keesler Field; Rev. E. P. Knobloch, Mo., St. Matthew, 1224 32nd Ave.

MISSOURI: Kansas City; Richards-Gebaur AFB, Lake City Arsenal & Record Center; Rev. H. R. Allen, ULCA, St. Mark's, 3800 Troost Ave.
St. Louis; Naval Air Station; Fort Leonard Wood; Rev. Ralph A. McClintock, ULCA, Faith, 1610 S. Florissant Rd.
Sedalia; Whiteman AFB; Rev. E. F. Rohlfing, ULCA, Trinity, 10th St. & S. Osage Ave.

MONTANA: Cut Bank; Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main.
Glasgow; Air Force Base; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave.
Great Falls; Malmstrom AFB; ALC, Our Saviour's, 1326 1st Ave. N.
Havre; Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th and 3rd St.
Lewistown; Air Force Station: Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St.
Miles City; Air Defense Command; Rev C. H. Jacobson, ALC, First, 1805 Main St.
Missoula; Fort Missoula; Rev. Glenn G. Husby, ALC, St. Paul's 202 Brooks.
Opheim AF Station; Rev. Glen Nelson, ALC, First Lutheran.

NEBRASKA: Belleville Offutt AFB; Rev. Paul Konig, ULCA, Immanuel, 2402 Franklin St.
Hastings; Ammo Depot; ULCA, First St. Paul, 501 North Burlington Ave.
Lincoln; AFB; Rev. L. H. Lesher, ULCA, Grace, 2225 Washington St.
Sidney; Ordnance Depot; Rev. Henry Monnich, ULCA, Holy Trinity, San Marino at Lodge Pole Road.

NEVADA: Las Vegas; Nellis AFB; Indian Spring AFB; Lake Mead Navy Base; Camp Desert Rock; Rev. Richard L. Sowers, ULCA, Reformation, 500 East St. & Louis Ave.
Reno; Stead AFB; Rev. Vernon E. Kotter, ULCA, The Good Shepherd, 501 California Ave.

NEW HAMPSHIRE: Manchester, Grenier AFB; Rev. LeRoy J. Broberg, AUG, Gethsemane, 69 Sagamore St.
Portsmouth; Naval Command, Pease AFB; Rev. Arnold G. Levin, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

NEW JERSEY: Asbury Park; Evans Signal Lab.; Rev. Walter F. Forker, ULCA, The Atonement, First Ave. and Heck St.
Bayonne; Bayonne Naval Supply Depot; Rev. Albert A. Schrum, ULCA, Grace, 43 West 37th St.
Dover; Navy Air Rocket Test Station; Rev. Peter S. Brown, AUG, Trinity, Blackwell and Mercer Sts.
Dunnellen; Raritan Arsenal; ULCA, St. Luke, 364 Mt. View Ter.
Lakewood; Naval Air Station; Rev. Paul M. L. Rowoldt, ULCA, Immanuel, 301 Central Ave.
†Long Branch; Fort Monmouth; Rev. W. R. Oswald, ULCA, Reformation, 944 Broadway.
Mt. Holly; Fort Dix; McGuire AFB; Rev. J. Donald Schupp, ULCA, St. Paul's, Marne Hwy., Rt. 537.
Pleasantville; National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves.
Trenton; Air Turbine Test Station; Rev. Christian M. Hansen, ULCA, Trinity, 189-193 South Broad St.
Villas; Cape May Receiving Center; Rev. Richard B. Holzer, ULCA, Holy Spirit, Bayshore Road.

NEW MEXICO: Alamogordo; Holloman AFB; Rev. Walter F. Frey, ULCA, Our Savior, 1801 Corte del Ranchero
Albuquerque; Kirkland Field, Sandia AFB; Rev. T. R. Scholl, ULCA, St. Timothy; 211 N. Jefferson St.
Las Cruces; White Sands Missile Range; Rev. Melvin E. Snodgrass, ULCA, Holy Trinity, 2130 Hixon Dr.
†Roswell; Walker AFB; Rev. William R. Hartman, ULCA, St. Mark's, 708 Adams Dr.

NEW YORK: Bayside; Fort Totten; Rev. John H. Stadtlander, ULCA, Good Shepherd, 201-03 29th Ave.
Bridgehampton, L. I.; Montauk AF Station; Rev. Calder A. Gibson II, ULCA, Incarnation, Montauk Highway.
Brooklyn; Army Terminal; Rev. Harold S. Miller, ULCA, Incarnation, 4th Ave. & 54th St.
Brooklyn; Manhattan Beach; AFS; Rev. Klaus Wehrmeister, ULCA, St. Paul, 2784 W. 5th St.
Lewiston; Fort Niagara; Lockport AF Station; Rev. Milan Slahor, ULCA, Messiah, Plain & Niagara Sts.
Newburgh; Stewart AFB; Rev. John W. Klahn; ULCA, Christ, 186 Fullerton Ave.
New Rochelle; Fort Slocum; Rev. Charles W. Strohbeck, Jr., ULCA, Holy Trinity, 30 Lockwood Ave.
North Syracuse; Hancock Field; Rev. John B. Sanborn, ULCA, Luther Memorial; 435 S. Main St.
Rochester; Sampson AFB; Rev. P. R. Hoover, ULCA, Grace, 1410 Clifford Ave.
Rome; Griffis AFB; Rev. Erich W. Waldek, ULCA, Ascension, Turin & Potter Rds.
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West Point; US Military Academy, Rev. James D. Ford, AUG, No. 5 Thayer Rd.

NORTH CAROLINA: Charlotte; Charlotte Ordnance, Missile Plant; Rev. Olin W. Sink, ULCA, Holy Trinity, 1900 The Plaza.
†Fayetteville; Fort Bragg; Rev. J. D. Mauney, ULCA, St. James, 108 Dobbin Ave.
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Havelock; Cherry Point; Rev. David P. Nelson ULCA, St. Timothy, Highway U.S. 70.
*Jacksonville; Camp Lejeune; Rev. T. C. Plexico, ULCA, Lutheran Service Center, 821 Court St.
Wilmington; Sunny Point Army Terminal; Rev. J. Frank Davis, ULCA, St. Paul's, 12 N. 6th St.

NORTH DAKOTA; Dickinson; Air Force Station; Radar Base; Rev. Peter C. Hinrichs, ALC, St. John's 6th Ave. W. & 2nd St. W.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First
Grand Forks; AFB; Rev. John P. Guardsmoe, ALC, United, 324 Chestnut.
Minot; AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave.. 2nd St., N.W.

OHIO: Bellfontaine; AF Station; Rev. Jerry L. Schalenberger, ULCA, First, Detroit St. & Sandusky Ave.
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Dayton; Wright Patterson AFB & Gentile AF Station; Rev. John G. Mittermaier, ALC, St. Paul's, 235 Wayne Ave.
Groveport; Lockbourne AFB; Rev. George L. Troutman, ALC, Zion, Center & Main Sts.
Marion; Engineer Depot; Rev. M. E. Hollensen, ALC, Emmanuel, 243 South Prospect St.
Port Clinton; Camp Perry, Ordnance Depot; Rev. John E. Braun, ALC, St. John, 207 Adams St.
Ravenna; Arsenal Personnel; Rev. Warren C. Wilke, ALC, St. Paul's Ev., Freedom St. & Highland Ave.
Wilmington; Clinton County AFB; Rev. Paul H. G. Moessner, ULCA, Faith, 505 Kathryn Drive.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's Fifth & Caroline.

OKLAHOMA: Clinton; Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave.
Enid; Vance AFB; Rev. Luther G. Wachholz, ALC, American, 602 W. Wabash.
Lawton; Fort Sill; Rev. Robert Hulse, ULCA, Emmanuel, 2010 N. 40th St.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, ULCA, First, 1300 N. Robinson.

OREGON: Coos Bay. North Bend; AFB; U.S. Naval Facility; Rev. Darrell W. Carlson, AUG, Gloria Dei, 1350 Vine Avenue.
Klamath Falls; Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent.
Portland; Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave.

PENNSYLVANIA: Annville; Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, ULCA, First Ev., 204 E. Main St.
Carlisle; Carlisle Barrack; Rev. Elmer P. Truchses, ULCA, St. Paul's, West & Louther Sts.
Chambersburg; Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, ULCA, Trinity, 431 Philadelphia Ave.
Coraopolis; Greater Pittsburgh Airport; ALC, Zion, 1305 State Ave.
Harrisburg; New Cumberland General Depot; Rev. Harrison Ziegler, III, ULCA, 2216 N. 3rd St.
Hatboro; Willow Grove Naval Air Station; Rev. John H. Kaelberer, ULCA, St. John; N. York Rd. at Crescent Rd.
Marietta; AF Station; Rev. Rodger R. Rohrbaugh, ULCA, Zion, 62 West Walnut St.
Mechanicsburg; Navy Supply Depot; Rev. Donald B. Warner, ULCA, St. Mark's, W. Keller & S. High St.
Middletown; Olmstead AFB; Rev. Paul R. Clouser, D.D., ULCA, St. Peter's Ev., Spring & Union Sts.
Philadelphia; Naval Base; Rev. W. O. Moyer, ULCA, Holy Communion, Chestnut St. abv. 21st St.
Phoenixville; Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, ULCA, Central, 110 S. Main St.
Scranton; Ordnance Works; ULCA, St. John's, Jefferson Ave. & Vine St.
Waynesboro; Ft. Ritchie; Rev. Glenn L. Stahl, ULCA, Evangelical, 43 S. Church St.

RHODE ISLAND: East Greenwich; Quonset Point Naval Air Station; Rev. Norman E. Henry, AUG, First, Division & Brayton St.
*Newport; U.S.N.T.S.; Rev. Roger A. Rotvig, AUG, St. Peter's Broadway at One Mile Corner, Lutheran Service Center (weekends)

SOUTH CAROLINA: Beaufort; Marine Corps, Air Station; Naval Hosp., Parris Island; Rev. Robert L. Fraser, ULCA, St. John, 108 Jean Ribaut Rd.
Charleston Heights; Air Force Base; Rev. Walter W. Shealy, ULCA, Holy Cross, 5300 Dorchester Rd.
*Charleston; Navy Yard; Lutheran Service Center, 302 King St.
Columbia; Fort Jackson; Rev. R. F. Shelby, Jr., ULCA, St. Paul, Blanding & Bull Sts.
Greenville; Donaldson AFB; Rev. Bernard Trexler, ULCA, Trinity, 421 N. Main St.
Myrtle Beach; AFB; Rev. William F. Wingard, ULCA, St. Philip's, 6200 N. Kings Hwy.
North Charleston; Naval Ammunition Depot, Rev. Clyde E. Bedenbaugh, ULCA, Messiah, 1112 Yeamans Hall Rd.
Summerville; Naval Ammunition Depot, Rev. Dermon A. Sox, Sr., ULCA, St. Luke, 206 Central Avenue.
Sumter; Shaw AFB; Rev. J. Emmett Roof, ULCA, St. James, 13 N. Washington St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St.

TENNESSEE: Chattanooga; Tyner Ordnance Works; Rev. Donald R. Fauble, ULCA, Ascension, 720 S. Germantown Rd.
Kingsport; Holston Ordnance Works; Rev. Leland M. Caulder, ULCA, Holy Trinity, Broad St. at Sevier Ave.
Memphis; Mallory AF Station, Naval Air Station, Army General Depot; Rev. James Graeser, ALC, Faith, 3585 N. Watkins.
Nashville; Sewart AFB; Rev. Carl H. Fisher, ULCA St. John's 124 Donelson Pike.
Tullahoma; Arnold Eng. & Dev. Center; Rev. A. Richard Smith, ULCA, Trinity, Wilson Ave. at Cedar Lane.

TEXAS: Abilene; Dyess AFB; Rev. C. H. Boaz, ALC, Grace, 1234 Pioneer Dr.
Amarillo; Amarillo AFB; Rev. D. F. Schorlemer, ALC, Beautiful Saviour, 3500 Bowie St.
Austin; Bergstrom AFB; Rev. Edward V. Long, ALC. St. Martin's, Congress & 14th Streets.
Beeville; Chase Field, Navy Air Aux.; Rev. M. H. Obst, ALC Peace, E. Clare & N. Jefferson St.
Corpus Christi; Naval Air Station, Rev. W. Dexter Moser, ULCA, St Mark's, 3102 S. Alameda St.
*El Paso; Fort Bliss; Biggs AFB; Rev. John F. Futchs, ULCA, St. Paul, 1000 Montana St., Lutheran Service Center, 119 San Francisco St.
Fort Worth; Carswell AFB; Forth Worth General Depot; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way.
Grand Prairie; Navy Air Station; Hensley AFB; Rev. Paul O. Doering, ULCA, St. John's 509 NE 4th St.
Harlingen; Harlingen AFB; Rev. Vance Daniel, ULCA, Grace, 10th & E. Jackson.
Houston; Ellington AFB; ULCA, Prince of Peace, 2405 Minnesota.
*Killeen; Lutheran Service Center, 105 E. Avenue D.
Killeen; Ft. Hood, Gray AFB; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison.
Kingsville; Naval Air Station; Rev. W. C. Poehlmann, ALC, Trinity, Third & King Ave.
Lubbock; Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St.
Orange; Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 12th and Cypress.
San Angela; Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd.
*San Antonio; Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, Secretary-Hostess.
San Antonio Ft. Sam Houston, Brooke Army Hosp.; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway.
Sherman; Perrin AFB; Rev. R. J. Adix, ALC, Trinity, 2505 N. Hickory St.
Waco; James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave.
Wichita Falls; Sheppard AFB; ALC, Trinity, 3505 Kemp Blvd.

UTAH: Ogden; Ogden Hill AFB; Rev. Lowell Erickson, AUG, Elim, 2305 Jefferson Ave.
Salt Lake City; Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E St.

VIRGINIA: Alexandria; Quantico Marine Base; Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd.
Alexandria, Cameron Station, Rev. Paul L. Himmelman, ULCA, Peace, 6927 Lincolnia Road.
Arlington; Fort Myer; Arlington Hall; Henderson Hall, Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St.
Bayside; Little Creek Amphibious B; Rev. Kenneth R. Carbaugh, ULCA, Our Saviour, Corner Shore Drive and Indian Hill Road, Bay Lake Pines.
Fredericksburg; Dahlgren Weapons Plant and Camp A. P. Hill; Rev. Preston H. Dusman, ULCA, Christ, Brent Street and Augustine Ave.
Hampton; Langley AFB, Fort Monroe; ULCA, St. Paul's, 1820 Gildner Road.
Manassas; Manassas Air Force Base; Rev. Joseph B. Cassell, ULCA, Bethel, 319 Lee Ave.
Newport News; Navy Yard; Rev. Elmer E. Bosserman, ULCA, Trinity, 6807 Huntington Ave.
*Norfolk; Lutheran Service Center, 125 Brooke Ave.
Norfolk; Navy Base; Rev. Dr. Luther W. Strickler, ULCA, First, 1301 Colley Ave.
Norfolk; Naval Air Station; Rev. Malcolm L. Minnich, Jr., ULCA, St. John's, 8918 Tidewater Dr.
Petersburg; Fort Lee; Rev. L. Allan Wertz, ULCA, Our Redeemer, 1828 Buckner St.
Portsmouth; Navy Base; Rev. Neil R. Cline, ULCA, First, Washington & King St.
Richmond; Army Quartermaster Depot, Rev. F. J. Eckert, ULCA, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, ULCA, St. Mark's, Franklin Rd. & Highland Ave., S.W.
*Virginia Beach; Naval Air Station, Oceana Naval Air Station; Fort Story; Rev. John D. Keister, ULCA, Good Shepherd, 18th & Atlantic Ave., Lutheran Service Center, open June thru August.
Warrenton; Vint Hills Farms; Rev. Kenneth A. Price, ULCA, Our Saviour, Highway 17 at Fauquier Rd.
Williamsburg; Yorktown Weapon Station; Fort Eustis; Rev. John F. Byerly, Jr., ULCA, St. Stephen Wren Chapel.

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Everett; Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr.
Moses Lake; Larson Field; Rev. Gordon L. Braun, ALC, Immanuel 505 "A" Street.
Naselle; AF Station; Rev. Martti Wilkman, SUO, Naselle.
Oak Harbor; Whidbey Naval Air Station; Rev. Arne O. Aarke, ALC, Oak Harbor, 2108-300 Ave. E.
Othello; Air Force Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm Street.
Port Angeles; Makah AF Station; U.S.C.G. Air Station; ALC, Holy Trinity, Chase and Lopez Sts.
Seattle; Fort Lawton; Sand Point; Rev. E. J. Jensen, AUG, Gethsemane, 911 Stewart St. (Bow Lake Area), ULCA, Good Shepherd, 4080 S. 188th St.
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APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).

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A thought for Lent:

GIVE UP MAKING EXCUSES TO GOD

By M. E. SCHULZ

HISTORY RECALLS the rallying call of a band of brave Texans who held out against overwhelming odds in a building known simply as the Alamo. The battle cry was: Remember the Alamo!

Striking words, these! Who hasn't heard of the Alamo and been sincerely moved by the touching, yet brave, stand of this group of nationally proud citizens? Today, that adobe hut is a historic landmark, a scenic tourists' attraction, a symbol of pride, and a reminder of the price of freedom.

History recalls another rallying call—this time far removed from our "sweet land of liberty"—a call of a mob: Crucify Him! Crucify Him! Striking words, these, for they did crucify Him, the Prince of Life. And who of us who have heard again and again the details of this sacrificial death haven't been moved—to what? to pity? to anger? That's not enough!

I give you yet another rallying slogan: Remember the Lenten Season!

This cry ought to be resounding in your hearts and moving you as the holy season approaches—moving you not to give up movies, or cigarettes, or some special pleasure in your life: not to pity or anger; not to saying: "It's Lent again. More services conducted by the Church; Wednesday nights will be taken for the next six weeks; we sing some fine hymns and hear some moving sermons."

Remember the Lenten Season by your prayers and by your penitence and by your rededication to Christ and by your love for a Savior who humbled Himself and became obedient unto death, even the death of the Cross!

For Lent isn't simply a "national holiday" of the Church—it is a season of redeemed and forgiven children of God. It is a time for a re-evaluation in the individual's heart of what Jesus means to him.

Remembering Lent means remembering sin — my sin — and it means remembering the Savior — my Savior — who with His life and death gave me new life and no death.

Remember the Lenten Season not as a matter of formality or habit, but with the conviction that through this worship each of our lives is drawn closer to Christ and all of our life is re-committed to Christ as our Savior and Lord.

Remember the Lenten Season—by remembering to come and praise the Redeemer in His hallowed sanctuary. If you must give up something give up making excuses to God.

Better than giving up something is taking up something to yourself, a Savior who loved you and died for you, and atoned for all your sin. If you do that, you are remembering the Lenten Season!

From "Crossroads," published by Balboa, Canal Zone, Service Center.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

MARCH—1962

1	Jonah 2:1-10	17	James 1:1-27
2	Jonah 3:1-10	18	James 2:1-26
3	Jonah 4:1-11	19	James 3:1-18
4	Genesis 1:1-31	20	James 4:1-17
5	Genesis 2:1-25	21	James 5:1-20
6	Genesis 3:1-24	22	Exodus 20:1-17
7	Joel 2:1-14	23	Psalms 51:1-19
8	Genesis 4:1-16	24	Psalms 96:1-13
9	Genesis 6:1-22	25	Psalms 97:1-12
10	Joshua 1:1-18	26	Psalms 125:1-5, 126:1-6
11	Isaiah 53:1-12	27	Romans 14:1-23
12	Isaiah 58:1-14	28	Romans 15:1-33
13	Isaiah 60:1-22	29	2 Peter 1:1-21
14	Isaiah 65:11-25	30	2 Peter 2:1-22
15	1 Thessalonians 5:1-28	31	2 Peter 3:1-18
16	2 Thessalonians 3:1-18		



Japanese Crown Princess Gets Lutheran Tutor

MARJORIE MILLER, a Lutheran missionary in Japan since 1951, has been named special tutor to Japan's Crown Princess Michiko. She spends an hour every week at Togu Palace teaching the princess English poetry.

A member of the English Department of Tokyo's Christian College, Miss Miller was recommended as tutor by Dr. S. Takagi, president of the college.

A native of Pennsylvania, Miss Miller is a graduate of Lenoir Rhyne College, Hickory, N.C. She also studied at New York's Biblical Seminary before going to Japan. A member of St. John's Lutheran Church, Tremont, she is supported in the mission field by the United Lutheran Church Women and the ULCA's Synod of North Carolina and Ministerium of Pennsylvania.

Service Pastor's Dog Breaks Crime Ring

THIS IS A CRIME STORY. A true crime story which took place at the Lutheran Service Center in Olongapo, Philippines. We will let the Rev. Louis T. Buchheimer, the service pastor, tell it:

"Saturday night at 10 minutes to midnight our good dog, Amos, began to bark. I looked out of the upstairs window, but saw nothing unusual. He continued to bark, so I went downstairs to let him out. He immediately ran to the carport, and then came back to tell me: There's someone in there.

"When I came out of the house I found the two big driveway gates wide open. This could mean only one thing. Approaching the car I found the right front window smashed. I opened the front door, and there on the floor, lying face upward, we found our culprit. He was hooking up a hot wire under the dash. In two more minutes our car would have been gone.

"We got the young man out of the car, and soon the police arrived to take over. At first the fellow would not talk, but eventually he began to "sing." He named names. It developed he was mixed up with a national ring of car thieves and had been promised one thousand pesos to steal our car. Amos put a stop to that. The police now have some big names to work on in Manila and here in Olongapo.

"Amos has caught fellows on our property before, stealing our wash, digging up our sewer pipes, or dismantling our car. He has killed a three-foot snake in our house, battled it out victoriously with a four-foot lizard in the yard, chased prowlers over the fence at 3:00 a.m. But breaking up this ring of car thieves is his crowning achievement—so far.

"Meat is hard to come by over here, but on each occasion Amos has earned himself a pork chop. This time he was rewarded with two of them."

Sharing your Experience:

SERVING WITH TESTAMENT IN SHIRT POCKET

By CLARENCE W. JOHNSON

HAVING BEEN BROUGHT UP in a Lutheran home, as a teen-ager I became affiliated through our Luther League with the "Pocket-Testament Movement." In the service, this got me acquainted with one of the finest buddies I have ever had.

While I wore my uniform, I was also faithfully carrying the Testament in my shirt pocket, and one day when I pulled it out and began to read during a break, this new friend held out his hand and wanted to get acquainted: "Apparently you too are a Christian."

Together, we organized a Bible class for Christian servicemen and carried out deputation assignments to churches in the area. This was done under the name of The Fishermen group.

In England, especially, we were thrilled with the Christian associations we made. Wherever we were, we made the best of our time and made our service experience a real joy to look back on.

After four and a half years of service in Africa, Sicily, England, France, Belgium, Holland, and Germany, I returned to the home-farm I had dreamed of carrying on for my folks in North Dakota, but soon found myself unhappy in secular work and accepted a position in Alexandria, Minn., as lay-assistant to a pastor.

My service time was a happy experience because there I developed the desire to serve God through wholesome Christian buddies who were of like mind. I still correspond with many Lutheran buddies whom I met at the Lutheran Service Centers on posts where we were stationed.

Clarence Johnson will be the recipient of the March $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



PVT. GARY JORGENSEN, a Lutheran, was the 5,000th basic training graduate from the new Army Training Center at Fort Carson, Colo. He received his certificate for completing basic training from Brig. Gen. A. H. Manhart, Carson's commander. Jorgensen, who came with his parents from Norway three years ago, went to high school in Minneapolis, Minn., and attended Norwegian Lutheran church there. Although he had never before handled a M1 rifle, in training Jorgensen fired expertly.
U.S. Army Photo

Nearly 72,000 students In Lutheran Schools

A TOTAL of 71,915 students attended Lutheran theological seminaries, colleges and high schools last year in this country and Canada, it was reported at the annual meeting here of the National Lutheran Educational Conference.

They were enrolled at 19 seminaries, 32 colleges, 19 junior colleges and 38 high schools.

Of the total, there were 4,248 students at seminaries (including 70 women), 50,592 at four-year colleges, 3,787 at junior colleges, 13,044 in high schools or high school departments, and 244 "unclassified" students taking one or more college courses.

March, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!

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SHARON NELSON, our Lutheran Girl of the Month for February, is a member of Lake Park Lutheran Church, Lake Park, Minn.

In high school, from which Sharon graduated last spring, she was very active as a cheerleader, class officer, homecoming queen, majorette of the school band.

She is faithful and active in her church. She has belonged to the choir, taught Sunday School and actively participated in the Luther League, attending both the Milwaukee and Miami Conventions of the youth of the Church.

At present, Sharon is preparing to be a nurse at Anchor Hospital in St. Paul.

She was nominated by the Rev. John McDermid, her pastor.

GERMAN REDS JAIL PROTESTANT YOUTH LEADERS

THREE MEMBERS of the Protestant youth movement in Potsdam, East Germany, were sentenced by a district court to long jail terms on charges of anti-state activities, according to reports reaching West Berlin.

Church sources stressed that the charges against the three were entirely unfounded and that their trial obviously was another example of Communist persecution of young Christians because of their religious loyalties.

They were convicted of allegedly misusing their connections with West German Christian groups in Mainz and Aachen to instigate slanderous actions against the Soviet Zone.

Those sentenced included Erhard Grauer, 49, a member of the Berlin-Brandenburg Evangelical Synod and leader of the Potsdam church movement. The others were Ulrich Krueger and Christian Wendland, both 23 and members of the movement.

Mr. Grauer received a four-year term; Mr. Krueger, two years and nine months; and Mr. Wendland, two years.

A MIGHTY FORTRESS

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SPACE AGE DEMANDS LAY MINISTRY

THE CHURCH MUST REDISCOVER the ministry of laymen in every day life if Christianity is to make a greater impact on the new space age, a United Lutheran evangelism workshop warned recently.

Because Christians have largely failed to relate their faith to their daily lives "no clear and stable Christian image" has emerged in the 20th century, declared Dr. Frederick R. Wentz, professor of theology and ethics at Gettysburg (Pa.) Lutheran Theological Seminary.

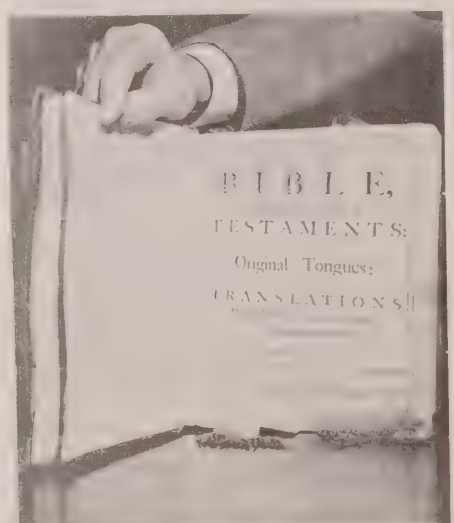
To rectify this, he said, laymen must recognize their role in today's world and manifest a "Christian style of life that will provide God's signs for this secular age."

"We live in a day when great religions do battle for the total allegiance of men—Communism, Islam, Buddhism, Christianity," he said. "But the field of battle is not religion per se, it is the common life of secular men—politics, economics, daily-life decisions."

Another speaker urging the Church to reestablish contact with the outside world was the Rev. J. Bruce Weaver, United Lutheran director of evangelism, who proposed that this be done by small cell groups of laymen.

In this connection he noted that the United Lutheran Church was launching a program called "Witnessing in Daily Life", to train laymen to bring Christianity to those outside the Church.

"We are just beginning to realize that the first business of the official church and its clergymen is that of equipping Christians, not to be house-broken church mice but real red-blooded men and women in every context of life."



GEORGE WASHINGTON rested his hand upon this Bible when he took the oath as first President of the United States in New York on April 30, 1789. Printed in England in 1767, the Bible is now owned by St. John's Lodge No. 1 of the New York Masons. February 22 is George Washington's birthday. RNS Photo



TWO YOUNG AMERICANS, Negro and white, visit a restoration of the old church-school at New Salem, Ill., where Abraham Lincoln attended services. The log building is one of many historic places to be found in the community where Lincoln lived for six years (1831-1837). February 12, is Lincoln's birthday. RNS Photo

Second Glance

Early in February the Rev. Oscar Mikkelson will take over responsibility for the Tachikawa, Japan, Lutheran Service Center. He will replace the Rev. Glenn W. Kranzow, who is completing an overseas duty tour for the Lutheran Service Commission. Mr. Mikkelson has for the past ten years been pastor of First Lutheran Church, Northwood, Iowa.

At least 2,000 radio broadcasts and 600 telecasts produced by U.S. Lutheran groups are being presented in the U.S. and overseas each week, it was reported at a recent gathering of spokesmen for the National Lutheran Council, the Lutheran Church-Missouri Synod, the United Lutheran Church in America, the American Lutheran Church and the Augustana Lutheran Church. Major radio programs represented were "The Lutheran Hour" and "The Family Worship Hour," both produced by the Laymen's League of the Missouri Synod; "The Protestant Hour" and "Church World News," produced by the ULCA, and "Children's Chapel," a production of the NLC. Widely distributed television programs included the Missouri Synod's "This is the Life," the ULCA's "Davey and Goliath" and the NLC's "Light Time." The ULCA and NLC productions both are for young children.

The United Lutheran Church in America spent $20,000,000 on church construction in 1961. The money was used to purchase 85 sites and to construct 116 new churches and 62 parsonages.

Plans for the immediate construction of a ten-story retirement center at Waikiki Beach, Honolulu, were announced by the American Lutheran Church. An unusual feature of the Hawaiian center will be a rooftop church housing the Prince of Peace Lutheran mission congregation.

Sacred Design Associates of Minneapolis, Minn., headed by a Lutheran minister, has been commissioned to design the audio-visual exhibit of the $175,000 Protestant pavilion to be sponsored by Christian Witness in Century 21 at the 1962 World's Fair in Seattle, Wash. Sponsored by 19 denominations and 15 Christian-centered agencies, the pavilion will be dedicated to children in the space age and its central theme will be "Jesus Christ the Same, Yesterday, Today and Forever". According to the Rev. Paul F. Keller, Sacred Design President, the pavilion will use "every modern device of sound and light to impress fair visitors with the eternal character of the Church and its divine Head. The visitor, after walking on concrete floors elsewhere, will enter the exhibit by walking across an orange carpet with an inch of rubber under it. He will then move through a tunnel illuminated by a black light. Finally, he will find himself seated in a small auditorium where a dramatic sequence of sound and film will deliver the religious message.



PASTOR CALLS ON HIS MEMBERS: St. Mark's Lutheran Church in Fairfield, Calif., is located about six miles from Travis Air Force Base. About half the church's members are directly or indirectly connected with the base. Here Pastor Joel Olberg, left, of St. Mark's is shown with some of his most active members; T/Sgt. Arthur Schuck; Lt. Russel Sharples; Major John Klefstad, who is chairman of the congregation's planning committee; and Capt. Troy Hanson, treasurer of the church. Their wives, too, are active, Mrs. Klefstad as editor of the church paper, Mrs. Hanson in charge of the nursery, and Mrs. Sharples as financial secretary.





TWO AMERICAN COLONIAL CHURCHES—Holy Trinity (Old Swedes) church, left, in Wilmington, Del., and the Dutch Reformed (Sleepy Hollow) church, right, in North Tarrytown, N.Y.,—were added to the Registry of National Landmarks by the Department of the Interior. Built in 1698, the Old Swedes church is the oldest surviving Delaware Valley Swedish church. Originally Lutheran, it is now affiliated with the Protestant Episcopal Church. The exact construction date of the Sleepy Hollow church is not known, but architects believe it was erected about 1690. Washington Irving, who wrote "The Legend of Sleepy Hollow," and many other early settlers are buried in the church cemetery.

RNS Photo

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" February, 1962

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Granite City; Engineer Depot; Rev. Bodo H. Mehling, ULCA, Peace, 3201 Erin Dr.
Joliet; Arsenal; ULCA, St. John's English, Herkimer at Van Buren St.
Park Ridge; O'Hare International Airport; Rev. Warren C. Weeg, ALC, Messiah, 1605 Vernon Ave.
Peoria; Hanna City Radar Station; Rev. Waldemar E. Bartell, ALC, St. John, 6614 W. Smithville Rd.
Rantoul; Chanute Field; Rev. William M. Wittig, ALC, American, 500 Church Drive.
Rock Island; Arsenal Depot; Rev. Edward P. Nelson, AUG, First, 1600 20th St.
Waukegan; Great Lakes-Navy; Rev. Alden Salstrom, ULCA, St. Paul's, 900 N. Lewis St.
Waukegan; Fort Sheridan; Rev. Kenneth H. Granquist, AUG, Trinity, 658 Grand Ave.

INDIANA: Columbus; Bakalar AFB; Rev. Ivan H. Miller, ULCA, First, 1031 Chestnut.
Indianapolis; Fort Benjamin Harrison; Rev. P. E. Huffman, ULCA, First United, 110 E. Walnut St.
Terre Haute; Rockville AF Station; ULCA, Trinity, 2620 Ohio Blvd.
Walton; Bunker Hill AFB; Rev. Harold Murkve, ULCA, Shiloh, N. Davis & Bishop Sts.

IOWA: Burlington; Ordnance Plant, Rev. John L. Kindschuh, AUG, Messiah, Smith & Adams.
Sioux City; AF at Municipal Airport; Rev. Stanley G. Ecklund, ULCA, St. Luke, 2039 So. St. Aubin St.

KANSAS: Kansas City; Fort Leavenworth; Rev. Donald C. Gates, ULCA, Prince of Peace, 8170 Parallel.
Manhattan; Fort Riley; Rev. Paul D. Olson, AUG, First, 10th & Poyntz.
Olathe; Naval Air Station; Rev. Walter H. Rath, ALC, St. Mark's, Ridgeview at Wabash.
Salina; Schilling AFB; Rev. Vernon W. Johnson, AUG, Immanuel, 255 S. 7th St.
Topeka; Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf. Rev. Ernest F. Tonsing, ULCA, First, 434 Harrison St.
Wichita; McConnell AFB; Rev. Ivan G. Mattern, ULCA, St. Paul's, 925 N. Waco.

KENTUCKY: Lexington; Lexington Signal Depot and Medical Depot; ULCA, Faith, 1000 E. High St.
Louisville; Navy Ordnance Plant; Rev. John H. Evans, ULCA, First, 417 E. Broadway.
Shively; Fort Knox; ULCA, St. Paul, 2304 Crums Lane.

LOUISIANA: Lake Charles; Chennault AFB; Rev. Clarence J. Hagens, ULCA, St. Paul's, 1600 Prien Lake Rd.
New Iberia; U.S. Auxiliary Air Station; Rev. Norman H. Suhr, ULCA, Trinity, 218 N. Lewis St.
New Orleans; Navy Station & Army Terminal; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St.
Shreveport; Barksdale AFB; Rev. A. Bliese, ALC, First, 2115 Line Ave.

MAINE: Bangor; Dow AFB, Bucks Harbor, Bar Harbor; Rev. Carl A. Bergquist, AUG, Redeemer, 153 15th St.
Caribou; Limestone AFB; Presque Isle; Rev. Richard L. Erickson, AUG, Faith, 3 Clover St.
Portland; Fort Williams; Rev. Alfred A. Fant, AUG, St. Ansgar, 14 Sherman St.

MARYLAND: †Aberdeen; Bainbridge Naval Training Center, Dr. W. E. Austin, ALC, St. Paul, 302 W. Bel Air Ave.
Annapolis; Naval Academy, Rev. Clyde F. Straub, ULCA; St. Martin's, 18 Francis St.
Frederick; Fort Detrick: Rev. Carroll L. Boyer, ULCA, Good Shepherd, 1415 W. 7th St.
Joppa; Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route #7.
Laurel; Fort Meade; Rev. John C. Moebius, ALC, Holy Trinity, 1514 Sandy Spring Rd.
Lexington Park; Patuxent River Naval Air Station; ULCA, Christ, 508 Enterprise Rd.
Suitland; Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd.

MASSACHUSETTS: Cambridge; Lutheran Student Center, Rev. H. E. Horn, ULCA, Winthrop & Dunster.
Lowell, Fort Devens; Rev. Richard Thulin, AUG, Trinity, 20 Meadowcroft St.
Natick; QM-R&E Laboratory; AUG, Christ Ev., 10 Wilson St.
New Bedford; Fort Rodman; Rev. William H. Balkan, ULCA, St. John's 296 Kempton St.
Quincy; South Weymouth; Naval Air Station; Rev. Bertil E. Hult, AUG, Salem, 201 Granite St.
Springfield; Westover AFB; Rev. Charles V. Bergstrom, AUG, Bethesda, Island Pond Rd. & Roosevelt Ave.
Waltham; Murphy Army Hospital; Rev. Richard B. Pearson, AUG, First, Weston & Eddy Sts.
W. Barnstable; Otis AFB; Rev. Douglas J. Ollila, Jr., SUO, First, Hwy. 6A.

MICHIGAN: Battle Creek; Fort Custer; ULCA, Trinity, 59 Illinois St.
Calumet; AF Station; Rev. Onni A. Koski, SUO, Bethlehem, Depot & Laurium St.
Escanaba; Ludington Park Dock; Rev. Erland E. Carlson, AUG, Christ The King, 13th Ave. N. & 18th St.
Frankfort; Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St.
Gwinn; K. I. Sawyer Airport; Rev. Edward A. Leppaluoto, SUO, Evangelical, Pine St.
Mt. Clemens; Selfridge AFB; Rev. Raymond E. Wolf, ALC, American, 38795 Mulberry.
Muskegon; Ordnance Plant; Rev. Edwin E. Hansen, AELC, Central, 25 Merrill.
Oscoda; Wurtsmith AFB; Rev. William C. Lindholm, AUG, Hope Lutheran.
Pigeon; Port Austin AF Station; Rev. Ernst Henkelmann, ALC, Cross, S. Main & Hartley.
Pontiac; Naval Surface Div. & Commerce Lake Nike Site; Rev. Clark B. McPhail, ALC; Sylvan Lake, 2399 Figa.
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Willow Run; AF Bat.; Airport, Rev. Clifford C. Taylor, ALC, Christ, 1450 Midway Blvd.
Wyandotte; Army Nike, Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 5th & Sycamore.

MINNESOTA: Chandler; Chandler Air Force Station; Rev. Raymond H. Engh, ALC, Trinity.
Duluth; Municipal Airport; Rev. Edward H. Engdahl, AUG, Holy Cross, 206 E. Locust St.
Finland; Finland AFB; Rev. Teber O. Hill, ALC, Zion.
Grand Rapids; AFB; Rev. Reuben J. C. Johnson, AUG, Zion, 215 W. 5th St.
Minneapolis; Fort Snelling Airport & Naval Air Station; ALC, Central, 333 E. Grant St.
Montevideo; Chandler AFS; Rev. C. Gerald Lygre, ALC, Our Saviour's, Lincoln Ave. & 5th St.
Wadena; AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E.

MISSISSIPPI: † Biloxi; Keesler Field; Rev. Fred H. Zucker, Mo., Good Sheperd, 3610 Pass Rd.
† Gulfport; Keesler Fie'd; Rev. E. P. Knobloch, Mo., St. Matthew, 1224 32nd Ave.

MISSOURI: Kansas City; Richards-Gebaur AFB, Lake City Arsenal & Record Center; Rev. H. R. Allen, ULCA, St. Mark's, 3800 Troost Ave.
St. Louis; Naval Air Station; Fort Leonard Wood; Rev. Ralph A. McClintock, ULCA, Faith, 1610 S. Florissant Rd.
Sedalia; Whiteman AFB; Rev. E. F. Rohlfing, ULCA, Trinity, 10th St. & S. Osage Ave.

MONTANA: Cut Bank; Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main.
Glasgow; Air Force Base; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave.
Great Falls; Malmstrom AFB; ALC, Our Saviour's, 1326 1st Ave. N.
Havre; Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th and 3rd St.
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Miles City; Air Defense Command; Rev C. H. Jacobson, ALC, First, 1805 Main St.
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Opheim AF Station; Rev. Glen Nelson, ALC, First Lutheran.

NEBRASKA: Belleville Offutt AFB; Rev. Paul Konig, ULCA, Immanuel, 2402 Franklin St.
Hastings; Ammo Depot; ULCA, First St. Paul, 501 North Burlington Ave.
Lincoln; AFB; Rev. L. H. Lesher, ULCA, Grace, 2225 Washington St.
Sidney; Ordnance Depot; Rev. Henry Monnich, ULCA, Holy Trinity, San Marino at Lodge Pole Road.

NEVADA: Las Vegas; Nellis AFB; Indian Spring AFB; Lake Mead Navy Base; Camp Desert Rock; Rev. Richard L. Sowers, ULCA, Reformation, 500 East St. & Louis Ave.
Reno; Stead AFB; Rev. Vernon E. Kotter, ULCA, The Good Shepherd, 501 California Ave.

NEW HAMPSHIRE: Manchester, Grenier AFB; Rev. LeRoy J. Broberg, AUG, Gethsemane, 69 Sagamore St.
Portsmouth; Naval Command, Pease AFB; Rev. Arnold G. Levin, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

NEW JERSEY: Asbury Park; Evans Signal Lab.; Rev. Walter F. Forker, ULCA, The Atonement, First Ave. and Heck St.
Bayonne; Bayonne Naval Supply Depot; Rev. Albert A. Schrum, ULCA, Grace, 43 West 37th St.
Dover; Navy Air Rocket Test Station; Rev. Peter S. Brown, AUG, Trinity, Blackwell and Mercer Sts.
Dunnellen; Raritan Arsenal; ULCA, St. Luke, 364 Mt. View Ter.
Lakewood; Naval Air Station; Rev. Paul M. L. Rowoldt, ULCA, Immanuel, 301 Central Ave.
†Long Branch; Fort Monmouth; Rev. W. R. Oswald, ULCA, Reformation, 944 Broadway.
Mt. Holly; Fort Dix; McGuire AFB; Rev. J. Donald Schupp, ULCA, St. Paul's, Marne Hwy., Rt. 537.
Pleasantville; National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves.
Trenton; Air Turbine Test Station; Rev. Christian M. Hansen, ULCA, Trinity, 189-193 South Broad St.
Villas; Cape May Receiving Center; Rev. Richard B. Holzer, ULCA, Holy Spirit, Bayshore Road.

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Las Cruces; White Sands Missile Range; Rev. Melvin E. Snodgrass, ULCA, Holy Trinity, 2130 Hixon Dr.
†Roswell; Walker AFB; Rev. William R. Hartman, ULCA, St. Mark's, 708 Adams Dr.

NEW YORK: Bayside; Fort Totten; Rev. John H. Stadtlander, ULCA, Good Shepherd, 201-03 29th Ave.
Bridgehampton, L. I.; Montauk AF Station; Rev. Calder A. Gibson II, ULCA, Incarnation, Montauk Highway.
Brooklyn; Army Terminal; Rev. Harold S. Miller, ULCA, Incarnation, 4th Ave. & 54th St.
Brooklyn; Manhattan Beach; AFS; Rev. Klaus Wehrmeister, ULCA, St. Paul, 2784 W. 5th St.
Lewiston; Fort Niagara; Lockport AF Station; Rev. Milan Slahor, ULCA, Messiah, Plain & Niagara Sts.
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New Rochelle; Fort Slocum; Rev. Charles W. Strohbeck, Jr., ULCA, Holy Trinity, 30 Lockwood Ave.
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Rome; Griffis AFB; Rev. Erich W. Waldek, ULCA, Ascension, Turin & Potter Rds.
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West Point; US Military Academy, Rev. James D. Ford, AUG, No. 5 Thayer Rd.

NORTH CAROLINA: Charlotte; Charlotte Ordnance, Missile Plant; Rev. Olin W. Sink, ULCA, Holy Trinity, 1900 The Plaza.
†Fayetteville; Fort Bragg; Rev. J. D. Mauney, ULCA, St. James, 108 Dobbin Ave.
Goldsboro; Seymour Johnson AFB; Rev. Samuel E. Goins, ULCA, Good Shepherd, 813 E. Mulberry.
Havelock; Cherry Point; Rev. David P. Nelson ULCA, St. Timothy, Highway U.S. 70.
*Jacksonville; Camp Lejeune; Rev. T. C. Plexico, ULCA, Lutheran Service Center, 821 Court St.
Wilmington; Sunny Point Army Terminal; Rev. J. Frank Davis, ULCA, St. Paul's, 12 N. 6th St.

NORTH DAKOTA; Dickinson; Air Force Station; Radar Base; Rev. Peter C. Hinrichs, ALC, St. John's 6th Ave. W. & 2nd St. W.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First
Grand Forks; AFB; Rev. John P. Guardsmoe, ALC, United, 324 Chestnut.
Minot; AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave.. 2nd St., N.W.

OHIO: Bellfontaine; AF Station; Rev. Jerry L. Schalenberger, ULCA, First, Detroit St. & Sandusky Ave.
Cleveland; Navy Finance Center; Rev. J. H. L. Trout, D.D., ULCA, Bethany English, 15460 Triskett Road.
Dayton; Wright Patterson AFB & Gentile AF Station; Rev. John G. Mittermaier, ALC, St. Paul's, 235 Wayne Ave.
Groveport; Lockbourne AFB; Rev. George L. Troutman, ALC, Zion, Center & Main Sts.
Marion; Engineer Depot; Rev. M. E. Hollensen, ALC, Emmanuel, 243 South Prospect St.
Port Clinton; Camp Perry, Ordnance Depot; Rev. John E. Braun, ALC, St. John, 207 Adams St.
Ravenna; Arsenal Personnel; Rev. Warren C. Wilke, ALC, St. Paul's Ev., Freedom St. & Highland Ave.
Wilmington; Clinton County AFB; Rev. Paul H. G. Moessner, ULCA, Faith, 505 Kathryn Drive.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's Fifth & Caroline.

OKLAHOMA: Clinton; Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave.
Enid; Vance AFB; Rev. Luther G. Wachholz, ALC, American, 602 W. Wabash.
Lawton; Fort Sill; Rev. Robert Hulse, ULCA, Emmanuel, 2010 N. 40th St.
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, ULCA, First, 1300 N. Robinson.

OREGON: Coos Bay. North Bend; AFB; U.S. Naval Facility; Rev. Eugene H. Kindschuh, AUG. Gloria Dei, 1350 Vine Avenue.
Klamath Falls; Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent.
Portland; Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave.

PENNSYLVANIA: Annville; Indiantown Gap Military Reservation; ULCA, First Ev., 204 E. Main St.
Carlisle; Carlisle Barrack; Rev. Elmer P. Truches, ULCA, St. Paul's, West & Louther Sts.
Chambersburg; Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, ULCA, Trinity, 431 Philadelphia Ave.
Claysburg; AF Station, Rev. David N. Kistler, ULCA, Christ.
Coraopolis; Greater Pittsburgh Airport; ALC, Zion, 1305 State Ave.
Harrisburg; New Cumberland General Depot; Rev. Harrison Ziegler, III, ULCA, 2216 N. 3rd St.
Hatboro; Willow Grove Naval Air Station; Rev. John H. Kaelberer, ULCA, St. John; N. York Rd. at Crescent Rd.
Marietta; AF Station; Rev. Rodger R. Rohrbaugh, ULCA, Zion, 62 West Walnut St.
Mechanicsburg; Navy Supply Depot; Rev. Donald B. Warner, ULCA, St. Mark's, W. Keller & S. High St.
Middletown; Olmstead AFB; Rev. Paul R. Clouser, D.D., ULCA, St. Peter's Ev., Spring & Union Sts.
Philadelphia; Naval Base; Rev. W. O. Moyer, ULCA, Holy Communion, Chestnut St. abv. 21st St.
Phoenixville; Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, ULCA, Central, 110 S. Main St.
Scranton; Ordnance Works; ULCA, St. John's, Jefferson Ave. & Vine St.
Waynesboro; Ft. Ritchie; Rev. Glenn L. Stahl, ULCA, Evangelical, 43 S. Church St.

RHODE ISLAND: East Greenwich; Quonset Point Naval Air Station; Rev. Norman E. Henry, AUG, First, Division & Brayton St.
*Newport; U.S.N.T.S.; Rev. Roger A. Rotvig, AUG, St. Peter's Broadway at One Mile Corner, Lutheran Service Center (weekends)

SOUTH CAROLINA: Beaufort; Marine Corps, Air Station; Naval Hosp., Parris Island; Rev. Robert L. Fraser, ULCA, St. John, 108 Jean Ribaut Rd.
Charleston Heights; Air Force Base; Rev. Walter W. Shealy, ULCA, Holy Cross, 5300 Dorchester Rd.
*Charleston; Navy Yard; Lutheran Service Center, 302 King St.
Columbia; Fort Jackson; Rev. R. F. Shelby, Jr., ULCA, St. Paul, Blanding & Bull Sts.
Greenville; Donaldson AFB; Rev. Bernard Trexler, ULCA, Trinity, 421 N. Main St.
Myrtle Beach; AFB; Rev. William F. Wingard, ULCA, St. Philip's, 6200 N. Kings Hwy.
North Charleston; Naval Ammunition Depot, Rev. Clyde E. Bedenbaugh, ULCA, Messiah, 1112 Yeamans Hall Rd.
Summerville; Naval Ammunition Depot, Rev. Dermon A. Sox, Sr., ULCA, St. Luke, 206 Central Avenue.
Sumter; Shaw AFB; Rev. J. Emmett Roof, ULCA, St. James, 13 N. Washington St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St.

TENNESSEE: Chattanooga; Tyner Ordnance Works; Rev. Donald R. Fauble, ULCA, Ascension, 720 S. Germantown Rd.

Kingsport; Holston Ordnance Works; Rev. Leland M. Caulder, ULCA, Holy Trinity, Broad St. at Sevier Ave.
Memphis; Mallory AF Station, Naval Air Station, Army General Depot; Rev. James Graeser, ALC, Faith, 3585 N. Watkins.
Nashville; Sewart AFB; Rev. Carl H. Fisher, ULCA St. John's 124 Donelson Pike.
Tullahoma; Arnold Eng. & Dev. Center; Rev. A. Richard Smith, ULCA, Trinity, Wilson Ave. at Cedar Lane.

TEXAS. Abilene; Dyess AFB; Rev. C. H. Boaz, ALC, Grace, 1234 Pioneer Dr.
Amarillo; Amarillo AFB; Rev. D. F. Schorlemer, ALC, Beautiful Saviour, 3500 Bowie St.
Austin; Bergstrom AFB; Rev. Edward V. Long, ALC. St. Martin's, Congress & 14th Streets.
Beeville; Chase Field, Navy Air Aux.; Rev. M. H. Obst, ALC Peace, E. Clare & N. Jefferson St.
Corpus Christi; Naval Air Station, Rev. W. Dexter Moser, ULCA, St Mark's, 3102 S. Alameda St.
*El Paso; Fort Bliss; Biggs AFB; Rev. John F. Futchs, ULCA, St. Paul, 1000 Montana St., Lutheran Service Center, 119 San Francisco St.
Fort Worth; Carswell AFB; Forth Worth General Depot; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way.
Grand Prairie; Navy Air Station; Hensley AFB; Rev. Paul O. Doering, ULCA, St. John's 509 NE 4th St.
Harlingen; Harlingen AFB; Rev. Vance Daniel, ULCA, Grace, 10th & E. Jackson.
Houston; Ellington AFB; ULCA, Prince of Peace, 2405 Minnesota.
*Killeen; Lutheran Service Center, 105 E. Avenue D.
Killeen; Ft. Hood, Gray AFB; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison.
Kingsville; Naval Air Station; Rev. W. C. Poehlmann, ALC, Trinity, Third & King Ave.
Lubbock; Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St.
Orange; Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 12th and Cypress.
San Angela; Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd.
*San Antonio; Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, Secretary-Hostess.
Sherman; Perrin AFB; Rev. R. J. Adix, ALC, Trinity, 2505 N. Hickory St.
Waco; James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave.
Wichita Falls; Sheppard AFB; ALC, Trinity, 3505 Kemp Blvd.

UTAH: Ogden; Ogden Hill AFB; Rev. Lowell Erickson, AUG, Elim, 2305 Jefferson Ave.
Salt Lake City; Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E St.

VIRGINIA: Alexandria; Quantico Marine Base; Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd.
Alexandria, Cameron Station, Rev. Paul L. Himmelman, ULCA, Peace, 6927 Lincolnia Road.
Arlington; Fort Myer; Arlington Hall; Henderson Hall, Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St.
Bayside; Little Creek Amphibious B; Rev. Kenneth R. Carbaugh, ULCA, Our Saviour, Corner Shore Drive and Indian Hill Road, Bay Lake Pines.
Fredericksburg; Dahlgren Weapons Plant and Camp A. P. Hill; Rev. Preston H. Dusman, ULCA, Christ, Brent Street and Augustine Ave.
Hampton; Langley AFB, Fort Monroe; ULCA, St. Paul's, 1820 Gildner Road.
Manassas; Manassas Air Force Base; Rev. Joseph B. Cassell, ULCA, Bethel, 319 Lee Ave.
Newport News; Navy Yard; Rev. Elmer E. Bosserman, ULCA, Trinity, 6807 Huntington Ave.
*Norfolk; Lutheran Service Center, 125 Brooke Ave.
Norfolk; Navy Base; Rev. Dr. Luther W. Strickler, ULCA, First, 1301 Colley Ave.
Petersburg; Fort Lee; Rev. L. Allan Wertz, ULCA, Our Redeemer, 1828 Buckner St.
Portsmouth; Navy Base; Rev. Neil R. Cline, ULCA, First, Washington & King St.
Richmond; Army Quartermaster Depot, Rev. F. J. Eckert, ULCA, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, ULCA, St. Mark's, Franklin Rd. & Highland Ave., S.W.
*Virginia Beach; Naval Air Station, Oceana Naval Air Station; Fort Story; Rev. John D. Keister, ULCA, Good Shepherd, 18th & Atlantic Ave., Lutheran Service Center, open June thru August.
Warrenton; Vint Hills Farms; Rev. Kenneth A. Price, ULCA, Our Saviour, Highway 17 at Fauquier Rd.
Williamsburg; Yorktown Weapon Station; Fort Eustis; Rev. John F. Byerly, Jr., ULCA, St. Stephen Wren Chapel.

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Everett; Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr.
Moses Lake; Larson Field; Rev. Gordon L. Braun, ALC, Immanuel 505 "A" Street.
Naselle; AF Station; Rev. Martti Wilkman, SUO, Naselle.
Oak Harbor; Whidbey Naval Air Station; Rev. Arne O. Aarke, ALC, Oak Harbor, 2108-300 Ave. E.
Othello; Air Force Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm Street.
Port Angeles; Makah AF Station; U.S.C.G. Air Station; ALC, Holy Trinity, Chase and Lopez Sts.
Seattle; Fort Lawton; Sand Point; Rev. E. J. Jensen, AUG, Gethsemane, 911 Stewart St. (Bow Lake Area), ULCA, Good Shepherd, 4080 S. 188th St.
Spokane; Fairchild AFB; Navy Supply Depot; Rev. H. O. Belgum, ALC, Central, West 309 Fifth Ave.
*Tacoma; Lutheran Service Center, 117½ S. 10th St.
Tacoma; Fort Lewis; McChord AFB; Rev. Christian M. Iverson, LF, Olivet, Kay at S. 15th St.

WEST VIRGINIA: Charleston; Guthrie AF Station & S. Charleston Navy Ordnance Depot; St. Paul, ALC, Lee St. at Beauregard.

WISCONSIN: Antigo; AF Station; Rev. Harold E. Kolsky, ULCA, Calvary, 7th Ave. & Edison St.
Baraboo; Badge Ordnance Works; ULCA, St. Paul, 727 8th St.
Madison; Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago.
Star Prairie; Osceola AF Station; Rev. Walter M. Abramson, ALC, Bethany.
Williams Bay; Williams Bay AF Station; Rev. R. D. Gildseth, ALC, Williams Bay.

WYOMING: † Cheyenne; Francis-Warren AFB; Rev. Roy F. Molander, AUG, St. Paul, 19th St. & House Ave.

CANADA: Timmins, Ontario; Ramore AFB; ULCA, St. Peter's Ev., 209 Wilson Ave.

CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.

DENMARK: Helligandshuset, Copenhagen, Rev. William J. Hanson ALC, The American Lutheran Congregation of Copenhagen, Bagsvaedveij 138A, Kgs Lyngby.

ENGLAND: London; Lutheran Church House, Rev. W. E. Wegener, ULCA, 8 Collingham Gardens, S.W. 5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, 5 Kingscroft Rd. N.W. 2.
Hothorpe Hall; Rev. Jerry E. Moe, ALC, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.

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Kaohsiung; Rev. Herman W. Bly, ALC, 29 Ling Chung Road.
Keelung; Rev. Everett Savage, ALC, 19-3 Yen Ping St.
Taichung; Rev. Anders B. Hanson, AUG, 141 Chung Hsiao Road.
Rev. Edward W. Savage, ALC, % Religious Affairs Officer, N.S.A.T. Det 3, APO 63, San Francisco, California.

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*Kaiserslautern; The Rev. C. M. Sitler, Lutheran Service Center P.O. Box 1152 24 Fruchthall Strasse.

HONG KONG: *Rev. Charles P. Gartner, Director U.S. Servicemen's Lounge, Missions to Seamen Building, 40 Gloucester Road. Tel. 776676.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Glenn W. Kranzow.

KOREA: Korea Lutheran Mission, Rev. Kurt E. Voss, Mo., APO 301, San Francisco, Calif.; Rev. Wayne M. Daubenspeck, c/o Korea Lutheran Mission, Lutheran Service Pastor.

†NEWFOUNDLAND: St. John's; Argentia Naval Station, Rev. William Kurschinski, ULCA, Trinity, 5 Torbay Rd.

NORWAY: Oslo; Dr. George Aus, ALC, Dalsveien 46, Slemdal.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. G. P. Vojtko, 8 Country Club Heights, Box 107 Koza.

PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave, Zambales, Rev. Louis T. Buchheimer.

PUERTO RICO: Santurce; Rev. A. A. Wuertz, ULCA, Calle del Parque 150, Stop 23, Tel. 3-3220.
Rio Piedras; Grace English, Uni. Ave. and Pelegrina St.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, ULCA, Box 58.
Mo.—Lutheran Church—Missouri Synod.

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New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).
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Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Donaldson AFB, 63rd ABGp, Ch, LtCol, John D. Barringer (ULCA).
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WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Gorge W. Muschinske (ALC).
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APO 28, Heidelberg Post, Worms Detachment, Ch (Capt) John C. Siege (ALC); Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 29, Hq. 1st BG, 21st Inf, Ch (Capt) Gerald N. Christopherson (ALC).
APO 30, 3922 Cmbt Supp Gp, (SAC), Box #3852 Ch, Capt, Robert K. Meyer (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA).
APO 36, 1st BG, 30th Inf, Ch (1stLt) Ivan G. Ives (ALC).
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APO 57, 7310 ABWg, Ch, Capt, Leslie W. Huebner (ALC).
APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO 87, 249th Engr Bn, Ch (Capt) Harold E. Nelson (ALC).
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APO 132, 36th ABGp, Ch, Capt, Charles T. Goetz ULCA).
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APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
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Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
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Navy #3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
Navy #3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
1st MAW, AirFMF, LT Gordon O. Lindemann, CHC (ULCA).

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APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
APO 942, Elmendorf AFB, 5040th ABWg, Ch, Capt, Arthur L. Eves (ULCA); USARAL Repl Det (1703), Ch (Maj) Reginald J. Huebner (ALC).

Attending School: Ch (1stLt) Arthur E. Solem (ALC); Ch (1stLt) James E. Hanson (ALC); LTJG Jesse W. Essinger, CHC (ALC); LT Arthur L. Smeland, CHC (AUG).

Did you really start

THE NEW YEAR IN CHRIST

By CHAPLAIN BERNT C. OPSAL, USNR

NOW THAT THE NEW YEAR has succeeded the old, when the familiar greeting, "Happy New Year", has been heard all over America and throughout most parts of the world, the question is: Was New Year really an hour for taking inventory of the three hundred and sixty-five days that passed and of reconsecrating ourselves to the Lord in preparation for the year to come?

Were we reminded of what Paul says in II Corinthians 5:17, "Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

This concept of newness coincides with what Jesus told Nicodemus, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." (John 3:3).

In Romans 6:4 Paul tells us, "We were buried therefore with him by baptism unto death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

In Paul's day there were those who suggested the wicked idea that a person should continue in sin so that he might get more of God's grace. "How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" Again and again we hear this refrain of newness and renewal throughout the New Testament.

And so at the beginning of another year we would by God's grace be "forgetting what lies behind and straining forward to what lies ahead" (Philippians 3:13).

The future is in God's hands, not in the hands of any dictator. What matters for us is that we are in Christ. And if we are, then we are new creatures of God.

To be "in Christ" means that we trust in Him, that we believe in Him, that we are willing to follow Him and serve Him as our commanding officer. To be a soldier in Christ's army at the beginning of 1962 is the greatest honor and privilege a person can have.

This being "in Christ" you notice is a present, ongoing thing. It is a present, living relationship between yourself and Christ himself. It began in baptism and continues throughout your life as it is nournished by the Word of God and the sacrament of the altar. The question is not, "Was I 'in Christ' at one time?" but rather, "Am I 'in Christ' *now?*"

Not long ago I sat in a Navy brig with a twenty year old lad who had all the facts "about" Christ, but he was not "in Christ". He had rationalized the whole thing and it seemed to him too preposterous to believe. He was unwilling to let Christ capture his heart. He still wanted to be king, to run the show in his life.

The promise from God's Word is, however, if we are willing to be "in Christ", then we become new creatures of God, the old passes away and we get a fresh start as "the new has come".

We greet this New Year with a sense of thankfulness for 1961 and rededication to Christ for the tasks which await us in 1962.



OUTSTANDING LAYMAN OF TAIWAN: LTJG Wendell Friest (left) received a citation as the "outstanding layman of the year of the Taiwan area" just a few days before he left Taiwan and the Navy service to become a civilian and study for the Lutheran ministry. The citation from the General Commission of Chaplains in Washington, D.C., was presented by Chaplain (Cdr.) James W. Paul at a service in the Taiwan U.S. Naval Support Activity Chapel. During the two years Friest spent in Taiwan, he was active not only in the American Service Personnel's Christian programs, but also in bringing Christ to the Chinese community.

Photo by Anders B. Hanson, Taiwan Lutheran Mission Pastor.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

FEBRUARY

1 Mark	1:1-21	15 Judges	14-1-20
2 Mark	1:22-45	16 Judges	15:1-20
3 Mark	2:1-28	17 Judges	16:1-31
4 Mark	3:1-35	18 I Kings	17:1-24
5 Mark	4:1-25	19 I Kings	18:17-46
6 Mark	5:1-20	20 I Kings	19:1-21
7 Mark	5:21-43	21 Psalm	1:1-6
8 Mark	8:22-38	22 Psalm	15:1-5
9 Mark	9:1-29	23 Psalm	23:1-6
10 Mark	9:30-50	24 Psalm	24:1-10
11 Judges	5:1-31	25 Psalm	95:1-11
12 Judges	6:11-40	26 Psalm	115:1-18
13 Judges	7:1-23	27 Jeremiah	1:4-19
14 Judges	11:1-40	28 Jonah	1:1-17

A Motorist's Prayer

LORD, impress upon me the great responsibility that is mine when I take the wheel of this automobile. As I need Thy guidance in all things, so now especially when I have life and death in my hands.

Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy, for my own family as well as for others.

Give me grace to practice the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want and expect from them.

When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I think it is perfectly permissible to violate traffic laws, so long as I do not get caught. Remind me often that I am responsible to Thee as well to the State to obey the ordinances of the highway: and when I do not, I sin against Thee as well as against my fellow-men, even though no one else may be watching and no accident may result.

Lord, grant me control of my car—and myself—at all times. Help me to live lawfully and peaceably, to save life and not destroy it, and so by my example lead others to do the same. Amen.

This prayer by David J. Quill is available on cards from Tract Mission, American Lutheran Church, 421 South 4th Street, Minneapolis, Minn.

Here is a letter from

A TEENAGER IN HELL

By Eunice Stoa

This essay "from a teenager in Hell" received a prize at the International Luther League Convention of the American Lutheran Church. We believe that even those of you who are no longer teenagers will suffer no harm from reading it.

Dear Teenager:

I am not writing this to preach to you. Heaven knows I heard enough preaching in my day—but as you can see I never let it mean anything to me. I only want to tell you how I got here and to warn you of the nothingness in which I find myself. After all, *I* was living a good life. Wasn't I league secretary and a confirmed member, and, well, the works? The preaching was for the sinners—that's what the preacher said. But I came to church anyway. I came to see the cute blond and the rest of the crowd. It was always anybody's guess as to who would make it to church after Saturday night. Oh, it was fun doing all right. I always came to league, too. We even managed to get the meetings swinging enough to attract the "neater" kids. But we were good kids, don't get me wrong. We just didn't let life get dead. But, strangely enough, neither was I living.

Oh, Teenager, I know now, and I knew then, too—if I'd only had the guts to face it. I know what a farce it all was. My good life was rotten to the core—rotten with the sin I tried to ignore and to cover up with a good life. I had an empty vacuum of a soul that gnawed underneath my winning smile and fun doings. And I had to live with this—no one knew how sick I was. At least I didn't think anyone else knew or could understand. So alone I did my best to ignore the misery by living it up, so to speak. And I did my best to overcome these "character faults" which I was told everyone had to cope with. As if I really could have believed that sin could hide for long under such a disguise.

But, Teenager, how can I tell you how futile it was for me to try to save myself—to try to satisfy this sick soul by living it up, and yet present a good front and on top of all that to cope with the misery that clung as a killing dagger? But I was too proud, too self-sufficient and busy, too convinced that somehow I could win the rewards of life and so fulfill my needs. I tried to live with no purpose, no worthwhile goal, no hope. And I failed.

So you see, Teenager, neither swinging league meetings, nor lack of confirmation, nor swearing, nor living it up too much, nor skipping church sent me here as I thought it might. I sit here in total darkness because I never came to my Creator, the Living Christ, and asked Him to cleanse the evil in me. I never came and asked Him to take back the life He gave me and to use it as He pleased. He would have given a purpose to my sick sense of living—a purpose to be a witness to a Living Christ, the Savior. He would have given me a hope—a hope for eternal life with fulfillment there of all I was seeking and even more. He would have understood my state, for He became a man and died for me. He would have given me Love to fill that empty vacuum. He would have given me LIFE.

I am destitute. I have no hope. This is my life forever. All is dark and bitter. I catch myself praying to God to let me die. But here there is no God and there is no death. Teenager, meet the Living Christ before you meet eternity.

Eternally,

Teenager in Hell

What about Sharing Your Experience?

YES, we want to continue our little column, "Sharing Your Experience," on this page of the Fortress. But we miss the good stories you used to send us.

We want short reports on true experiences that can be of interest to others—stories of action, of things which actually happened in the service to you or to others.

So many of you are abroad in strange countries: Why not tell other readers of the Fortress what these lands are like? Why not send a picture along to show it?

Also, why don't you share your funny experiences, as well as the serious events in your life with spiritual significance. And when you write about the important things, why don't you tell what really happened rather than preach. Finally, please write plain prose, not poetry.

As before, there will be a $10 check for each piece we print, but, please, do not expect us to acknowledge contributions or to return them.

February 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



HELEN K. DORSAM, our Lutheran Girl of the Month for January, is a member of Christ Evangelical Lutheran Church at Haysville, Indiana.

An able organizer and worker who is never too busy to be charming and friendly, she has been president, vice president and secretary of the Luther League and currently is a staff writer of her church's monthly newsletter, while also serving as an officer in the Rural Youth organization.

"Because of the way she handles finances she generally finds herself behind bars—that is, the bars of a local bank where she has worked since graduation," her pastor, the Rev. Martin G. Kope, reported.

A MIGHTY FORTRESS

VOL. XI New York, N. Y., January, 1962 NO. 9

US Church Membership at New Record

CHURCH AND SYNAGOGUE MEMBERSHIP in America reached a record high of 114,449,217 in 1960, which means that last year, 63.6 per cent of all the people belonged to a church or synagogue.

These figures, based on reports from 259 religious bodies in all 50 states and the District of Columbia, are found in the 1962 Yearbook of American Churches published by the National Council of Churches.

Of the major religious groups, both Protestant and Roman Catholics reported gains in membership while Jewish and Eastern Orthodox membership declined.

Total Protestant membership in 227 bodies was 63,668,835 or a gain of 1.8 per cent over the 1959 membership. Catholic membership increased 3.2 per cent for a total of 42,104,900.

Jewish membership fell off 133,000 for a 1960 total of 5,367,000. The Eastern Orthodox churches reported 2,698,663 members, a decrease of 108,949 from 1959.

For the major Protestant "family" groups, the Baptist bodies reported the largest total membership of 21,148,862. Other groups were Methodists, 12,424,623; Lutherans 8,080,867 (figures released by the National Lutheran Council put total membership at 8,456,863); and Presbyterians, 4,333,249.

Other statistics in the Yearbook show that the proportion of church members to the total population has almost doubled in the first sixty years of this century—from 36 percent in 1900 to the 63.6 in 1960.

The growth of Protestantism in the U.S. is measured in a table which shows that Protestants made up 27 per cent of the total population in 1926; 33.8 per cent in 1950; and 35.4 per cent in 1960. In the same period, the Catholic population increased from 16 per cent in 1926 to 23.6 per cent in 1960.

LUTHERANS ALERTED ON COMMUNISM

THE LUTHERANS OF AMERICA are paying increasing attention to the dangers of communism, as well as the dangers of trying to combat the Red evil in the wrong way.

The United Lutheran Church in America, largest Lutheran church body in North America, is embarking on a program to educate its members on the menace of communism both as an international movement and a domestic threat, according to a program authorized by its Board of Social Missions.

The program will consist of preparing a packet of carefully selected material on communism and conducting seminars on the subject.

"There is ample evidence of a deepening and spreading fear in America over the dangers fashioned by communism in today's world, as western nations have not been impressively successful in meeting the communist challenge and often appear to have fumbled, or have at least seemed indecisive in their efforts to develop effective measures," said the Rev. Rufus Cornelsen, board director of social action.

"Therefore," he added, "it is important for Christians to understand clearly what is generally meant by the term communism, what communism essentially is, how it operates, and what measures are most effective in combating it."

"Above all," he declared, "they should learn to be on guard against quick and oversimplified answers, and the employment of methods that threaten precisely the same freedoms and values they purport to protect."

At the same time, members of the 2.3-million member American Lutheran Church were advised that communism is clearly an evil, but decisions to join anti-Communism movements should be based on "not merely the declared objectives but particularly the methods used."

A policy statement issued by the ALC Church Council called for "clear thinking as to the purpose of the church" and suggested it would be wise to stay out of anti-Communism causes "unless it is inescapably plain that this will be a means for furthering God's saving purpose for mankind."

The statement noted "the steadily growing menace of international Communism and the dangers this causes for national security have

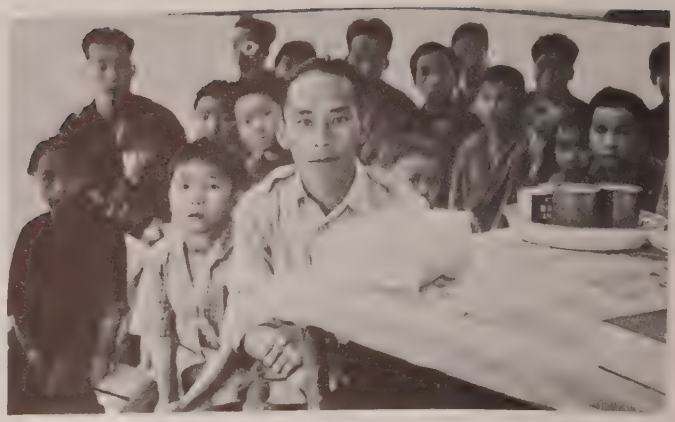
(Continued on page 2)



RING IN THE NEW YEAR: "The old has passed away, behold, the new has come." (II Cor. 5:17 RSV) **RNS Photo**



'PARACHUTE CHURCH' was built recently in Laos when refugees who fled before the Communist invasion of Northern Laos used an old parachute to make a church "building" in a jungle encampment near Xieng Khouang. Above, the congregation is shown gathering in front of their 'parachute church' in ankle deep mud after communion service.



INSIDE THE 'PARACHUTE CHURCH' Pastor Ly Lao, who was almost killed by the Communists before he managed to escape, is shown at the communion table on which you can see empty tin cans used for communion cups. Beside Lao is his son from whom he was separated for weeks after the Communists took over the city where they lived.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

JANUARY

1	Luke 2:40-52	17	Luke 10:5-37
2	Luke 3:21-22	18	Luke 11:1-13
3	Luke 4:1-13	19	Luke 12:4-7
4	Luke 4:38-44	20	Luke 12:22-34
5	Luke 5:1-11	21	Luke 13:31-33
6	Luke 5:18-26	22	Luke 14:1-6
7	Luke 5:27-32	23	Luke 15:1-10
8	Luke 6:12-16	24	Luke 15:11-32
9	Luke 6:17-38	25	Luke 17:3-6
10	Luke 7:1-10	26	Luke 17:11-19
11	Luke 8:4-15	27	Luke 18:9-14
12	Luke 8:41-56	28	Luke 18:15-17
13	Luke 9:1-6	29	Luke 18:18-30
14	Luke 9:10-17	30	Luke 19:1-10
15	Luke 9:18-27	31	Luke 21:1-4
16	Luke 9:46-62		

THE AVERAGE PROTESTANT IN AMERICA gave $66.76 to his church last year. In all but one Lutheran body the giving was higher. Missouri Synod Lutherans averaged $96.18.

LUTHERANS ALERTED ON COMMUNISM

(Continued from page 1)

placed congregations and members in many portions of our Church under strong pressure to join crusades or organizations to combat Communism or to lend their facilities to combat Communism."

It pointed out that there is no issue as to the position to take, that "Marxist-Leninist Communism, whether in Russia, its satellites, or China, must be condemned. It denies the Triune God, and divorces man from divinely intended fellowship with his creator . . . breeds not love but hate . . . sees man not as a person but as a thing . . ."

The issue, it was stated, concerns "the methods we use".

Congregations and church members were urged to endorse and participate in methods such as:

Study of Communist ideology and methods and of our own Christian and democratic heritage.

Developing bonds of companionship and understanding, especially with youth, members of minority or disadvantaged groups, members of the armed forces, and newcomers and foreigners in our communities.

Responsible action, including avoiding being duped into Communist or "Front" organizations, resisting possible efforts to "take over" legitimate causes, reporting to the FBI what appear to be attempts at espionage, sabotage, or other subversive activities, and remedying conditions of discrimination or injustice which may make persons susceptible to the lures of Communism.

Clarifying and emphasizing positive goals, to which persons readily can give their devotion and energies, genuinely serving "the complete well-being of all men" in our nation and in the emerging nations, and avoiding negative emphases on mere self-preservation, maintenance of the status quo, or narrow nationalism.

East German Youth Must "Volunteer" or be "Enemy"

YOUNG PEOPLE in Communist East Germany who refuse to "volunteer" for the Red People's Army are now being branded as "enemies of peace", and Protestant sources in Berlin point out that the continously increasing pressure for military service is posing a grave problem for both young Christians and the churches behind Khruschev's wall.

In the past East German Communists argued that no military conscription existed and that the East German army consisted of volunteers only.

Nevertheless, they have now begun to recruit young people into the Soviet Zone armed forces through all means of political, economic and moral pressure, and passed a law which describes military service as a "national duty".

According to Church sources quoted by Religious News Service, it is now no longer possible for young people to refuse to volunteer. Those who still dare to, are denounced as "enemies of peace."

However, if Christians volunteer, the East German armed forces subject them to increasing anti-religious and atheistic indoctrinati

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" January, 1962

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Ent AFB, 4600 ABGp, Ch, Capt, Lloyd W. Lyngdal (LFC).

Fort Carson, 2nd USA Msl Comd, 57th Arty, Ch (Capt) David E. Lee (ALC); 947 Med Clr Co, Ch (1stLt) Donald J. Ostroot (ALC).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (ULCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash 25, Dept of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA); Stu Det. Hq MDW (7001), Ch (Maj) Bertram C. Gilbert (ULCA).

FLORIDA: Eglin AFB, 3201 ABWg, Ch, Maj. Wesley J. Buck (ULCA); Aux Field #9, Ch, Capt, Paul R. Kilde (ALC).

Jacksonville, Cecil Field, USNAS, LT Clifford A. Olsen, CHC (ALC); USNH, LCDR John R. Hershberger, CHC (ULCA).

Orlando AFB, 1360th ABGp, Ch, Maj, John H. Deutschlander (ULCA)

Pensacola, USNH, LT Chandler F. Pauling, CHC (ULCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).

Fort Benning, USA Reception Station, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky (ALC); Ch (1stLt) George Reswik (ALC); 69th Armor Bn, 2nd Inf Div, Ch (1stLt) Gerald R. Ristau (ALC); Hq. 151st Eng Gp Ch (Capt) John D. Logan (ULCA).

Fort McPherson, Hq THIRD US ARMY, Ch (Col) Harold H. Schulz (ALC).

Turner AFB, 4138th Cmbt Supp Gp, Ch, Maj. Daniel H. Fredrick (ALC).

Valdosta, Moody AFB, 3550 Pilot Tra Wg (Al), Ch, Capt. Luther T. Gabrielsen (ALC).

ILLINOIS: Great Lakes USNTC, AdCom, LCDR Carl Elwood, CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC).

INDIANA: Peru, Bunker Hill AFB, 305th Cmbt Supp Gp, Ch, 1stLt, Stuart H. Lengel, Jr. (ULCA).

KANSAS: Fort Riley, 1st Inf Div, Ch (LtCol) Ernst W. Karsten (ALC); Ch (1stLt) Norris L. Einertson (ALC); 140th Sig Bn, Ch (Capt) Joseph L. F. Huseth (ALC).

McConnell AFB, 4347 Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (ULCA).

Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Knox, Ireland Army Hospital, Ch (Maj) John R. Bender (ULCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (ULCA).

Fort Polk, 165th Mil Police Bn, Ch (Capt) Edward O. Lukens, Jr. (ULCA); 49th Division, Ch (Maj) Arthur Rode (ALC).

MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Fort George G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (ULCA).

Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, ARDC, Ha 3245th ABWg, Ch, Capt, Dean C. Hofstad (ALC).

Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Kincheloe AFB, Ch, Capt, Edward L. Gard (ULCA).

Selfridge AFB, 28th Arty Gp, AD, Ch (1stLt) Walter M. D. Olsen (SUOMI); Ch (Capt) Richard R. Tupy, Jr. (ALC).

MINNESOTA: Minneapolis 8, Hq XVI USA Corps (Reserve), Ch (Maj) Carl P. Oberleiter (ALC).
St. Paul, Luther Theological Seminary, Como Ave. & Luther Place, Ch. Capt, Henry H. Hafermann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, 164th Eng Gp, Ch (Capt) Magnus P. Lutness (ALC); 2nd Tra Regt, Basic, Ch (Capt) Roland Thompson (ALC).
Richards-Gebaur AFB, Kansas City Air Def Sec, 20th Air Div, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (Maj) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

NEBRASKA: Lincoln AFB, 818th Cmbt Supp Gp, Ch, Capt, Norman C. Johnshoy (ALC).
Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEVADA: Las Vegas, Lake Meade Base, LCDR Robert W. Kiefer, CHC (ULCA).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Kirtland AFB USAFSPWC, 4900th ABGp, Ch, Maj, Richard D. Trapp (ALC).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (1stLt) George Fischer (ALC).
Walker AFB, Hq 6th Bomb Wg (SAC), Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Slocum, USA Chaplain School, Ch (Capt) Mervin S. Eyler (ULCA); Student Detachment, Ch (Capt) Richard L. Combs (ALC).
New York City, Union Theological Seminary, Broadway at 120th Street, LT Carl A. Auel, CHC (ALC).
New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).
Plattsburgh AFB, 380th Cmbt Supp Gp, Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch, Capt, Michael G. Viise (ULCA).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); 2nd Mar Div, FMF, LT Jack E. Trethewey, CHC (AUG).
Fort Bragg, 15th Field Hospital, Ch (Capt) Lawrence O. Sanger (ALC); Hq XVIII Abn Corps, Ch, (Col) John O. Woods (ULCA).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ADC) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).
Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (1stLt) Gordon H. Petersen (ALC).
Tinker AFB, 2854 ABWg, Ch, Capt, Deane S. Shively (ULCA).

PENNSYLVANIA: Olmstead AFB, 2855 ABWg, Ch, Capt. James F. Wilson (ULCA); Philadelphia 45, USNB, CDR Lawrence C. Vosseler, CHC (ULCA).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Donaldson AFB, 63rd ABGp, Ch, LtCol, John D. Barringer (ULCA).
Fort Jackson; USATC Inf. (3171) Ch (Capt) Keith J. Beam (UCLA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).
Parris Island, MCRD, CAPT Orlando Ingvoldstad, Jr., CHC (ALC).

SOUTH DAKOTA: Ellsworth AFB, 28th Cmbt Supp Gp, (SAC) Ch, Capt, Gilfred C. Newhouse (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 50, OMS, Ch, Capt, Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (ULCA).
Brooks AFB, USAF Aerospace Medical Center (ATC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Capt, Francis E. Jeffery (ALC).
Fort Bliss, USA Air Def Cen, Ch (1stLt) Kent L. Johnson (ALC); 30th Ord Bn, Ch (Capt) Donald F. Coester (ULCA); Ch (Capt) Herminio Diaz (ULCA).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); 53rd Sig Bn, Ch (Capt) John O. Blom (ALC)
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC).
Kelly AFB, USAF Security Service, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Mack C. Branham, Jr. (ULCA).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA); Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman, CHC, (ALC); USNAS, LTJG William G. Olson, CHC, (ALC).
Quantico, USMCSch, LTJG David L. Windle, CHC (ALC).
Virginia Beach, Oceana, USNAS, LCDR Thomas B. Uber, CHC (ULCA).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch, Capt, Sigurd J. Nelson (AUG).
Fort Lewis, 32nd Division, Ch (Maj) Arlin H. Adams (ALC); Ch (Maj) Harvey M. Berg (ALC); Ch (Maj) William B. Downey (ULCA); Ch (Maj) Leo G. Moench (ALC); Ch (1stLt) Arnold W. Vocke (ALC); Hq. 1st BG, 22nd Inf, Ch (1stLt) Gerald N. Hefty (ALC); Hq 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC); 115th Eng Bn (Cmbt), Ch (Capt) John E. Peterson (ULCA); 127th Inf, 32nd Div, Ch (Maj) Carl L. Stubenvoll (ALC).
McChord AFB, 325th Ftr Gp, Ch, Capt, Richard G. Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Gorge W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, Hq AMFEA, Box 1461, Ch, Capt, Franklin Krueger (ALC).
APO 12, Hq 17th AF, Ch, Col, Palmer P. Pierce (ULCA).
APO 22, 47th Supp Gp, Ch, Capt, Charles W. Reider (ULCA).
APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC).
APO 28, Heidelberg Post, Worms Detachment, Ch (Capt) John C. Siege (ALC); Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 29, Hq. 1st BG, 21st Inf, Ch (Capt) Gerald N. Christopherson (ALC).
APO 30, 3922 Cmbt Supp Gp, (SAC), Box # 1046 Ch, Capt, Robert K. Meyer (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA).
APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA); 97th Sig Bn, Ch (Maj) Percival C. Lovseth (ALC).
APO 57, 7310 ABWg, Ch, Capt, Leslie W. Huebner (ALC).
APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO 87, Hq. Etain Satellite, Ch (LtCol) Frank E. Helsel (ULCA); 249th Engr Bn, Ch (Capt) Harold E. Nelson (ALC).
APO 132, 36th ABGp, Ch, Capt, Charles T. Goetz ULCA).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Philip L. Olson (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA); 93rd Sig Bn, Ch (1stLt) Ivan G. Ives (ALC).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (1stLt) Gerald M. Gundersen (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (Maj) Rudolph H. Anderson (AUG).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch, Capt, Robert J. Wayne (AUG).
APO 378, 7562 ABSq, Ch, Capt, Richard F. Poock (ALC).
APO 407, US Army Hospital, Munich, Ch (Maj) Arnold W. Rougust (ALC).
APO 677, 4082 Strat Wg, Ch, Capt, Henry A. Nordstrand (AUG).
APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA); Nurenberg Post, Ch (Capt) Jerome J. Vavrin (ULCA).
APO 742, 3rd BG, 6th Inf, Ch (Maj) Frank O. Vavrin, ULCA.
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).
APO 864, 4081 Cmbt Supp Gp, Ch, Capt, Curtis G. Johnson (ALC).

Navy Fleet Post Offices, New York, New York

USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).
USS GREENWICH BAY (AVP-41) LCDR Arthur C. Boyer, CHC (ULCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS KITTY HAWK (CVA-63), CDR Ross H. Trower, CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
USS TANNER (AGS), LCDR Arnold P. Spohn, CHC (ULCA).
Staff, COMDESRON # 22 LT Charles J. Christensen, CHC (ALC).
DESRON # 16, LT Veryle A. Henriksen, CHC (ALC).
Navy #214 LCDR Walter J. Vierling, CHC, (ULCA).
Navy #555, UNAF, LCDR Don M. Michael, CHC (ULCA).
Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA).
Navy #568, USNS, CDR Warren L. Wolf, CHC (ULCA); Office, Staff Chaplain, Hq 1400th Supp Sq, Box 275, Ch, Capt, Luther Nielsen (ALC).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, 7th Inf Div, Trains, Ch (Capt) Luther A. Gruver (ULCA).
APO 24, 1st Cav Div, Ch (Capt) David M. Johansson (AUG).
APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).
APO 70, 6986 Rad Sq (Mobile), Ch, Capt, Eugene E. Hanneman (ALC).
APO 74, 405th ABGp, PAC Ch, Capt, Melvin T. Ostlin (AUG).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 301, Det "L" (Priv) USA Ad Gru, Ch (Capt) Joseph G. Killinger (ULCA).
APO 328, 6102 ABWg, Ch, Capt, Willard L. Conradson (ALC); Ch, LtCol, Voigt M. Sink (ULCA).
APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (Capt) Donald B. Beal (ULCA); Hq USARYIS, 51st SOC, Torii Station, Ch (Capt) Edward L. O'Shea (ULCA).
APO 334, 3960 Cmbt Supp Gp, (SAC), Ch, Capt, Jan C. Walker (ULCA).
APO 970, 6314 ABWg, PAF, Ch, Capt, William G. Boggs (ULCA).
APO 953, 6486 ABWg, Ch, Capt, Earl W. Milbrath (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (ALC).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
Amphibious Squadron #3, LT Donald D. Danielson, CHC (ALC).
COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).
DESDIV #192, Lt Huah F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #850, Marine Range, Detachment, Sub Unit #1, LT Stephen L. Brandt, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy #3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, 1st BG, 9th Inf, (Capt) Lyle H. Shaw (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
APO 942, Elmendorf AFB, 5040th ABWg, Ch, Capt, Arthur L. Eves (ULCA); USARAL Repl Det (1703), Ch (Maj) Reginald J. Huebner (ALC).

In transit: LTJG Donald E. Butenshon, CHC (ALC). Ch (Capt) Donald P. Blucher (ALC).

Facing up to life means

FACING UP TO GOD

By Thurman C. Plexico, Jacksonville, N.C., Lutheran Service Center Pastor

SOME CIVILIANS seem to think the military are a rather strange breed of people, something like a band of gypsies. Yet those of us who have close contact with men and women in service know they are real people, who have to learn, perhaps, even more than civilians how to face the stark realities of life.

It is precisely at this point that civilians and the military have something very much in common. They must both learn to "Face up to life".

What is this thing that we call life? In simplest terms it is that which a child receives as he is conceived and begins to experience as he draws his first breath. It is basic that a person understand that he would not have this life at all unless God gave it to him.

Many people express their discontentment and anxieties by speaking in terms of their difficulty in facing up to life. But, if God gives life, then man's real problem is that of facing up to God.

The root of all the problems that perplex man is his sinful nature, which results in man's rebellion against the Creator. St. Augustine put it this way, "Our hearts are restless until they rest in Thee."

Discouragement, discontentment, anxiety, and all other ills that perplex people are nothing more than evidence that our hearts do not always rest in God as they should. Answers will come flooding in as we pray, "Lord, give us faithful hearts". In effect we are saying, "Give us a life that is full of faith."



NEW U.S. STAMP (insert) marks centenary birthday of Dr. James Naismith, a Presbyterian clergyman who invented basketball in 1891, when he was an instructor at the International YMCA School, Springfield, Mass. Under his original rules, teams of nine men played on 50-foot court trying to get ball into peach baskets. RNS Photo.

When there is faith in God and trust in His promises, a man begins to realize what Christ meant when he spoke of "the abundant life". Life begins to have purpose, it begins to have real pleasure, it begins to offer true peace, it begins to have power . . . all because of His presence.

Those who really feel this presence are also aware that the only way to keep the Presence is to share it with others. This we do in Christian service and witnessing.

However, for many of us life has become so crowded with social events, parties, pointless chatter, and busy-ness that we simply dismiss the matter of Christian service by saying that we don't have time for the church, and for military people the problem becomes more complex as they have to reckon with the matter of transiency. Many will seek to avoid involvement in Christian service by avoiding contact with the local congregation or the chaplain, because, "Well, we will only be here a short time."

But the Church *is* the Body of Christ. It is through this Body that He gives us food and spiritual health through the Word and the Holy Sacraments. Without these we wither and die. To say that we have no time for this is to deny the God who made us, redeemed us, and continues to sanctify us.

In his book, *The Valley of the Shadow,* Bishop Hanns Lilje tells of the taxing hours he spent in a Nazi prison during World War II, and relates a Christmas Eve experience.

"It was terrible because a wave of sentimentality passed through the building. Everyone thought of his own loved ones, for whom he was longing; everyone suffered because he didn't know they would be celebrating the Festival of Divine and Human Love.

"With help from the writing of Isaiah, I tried to make clear the real meaning of the Christian message for ourselves, grownup people passing through a dark and difficult time."

Arrangements were made for a worship service in one of the cells. A violinist, under the sentence of death, was brought into the cell. There four of us sat together.

"At this moment, in our cells, we have practically nothing that makes the Christmas festival so familiar and so lovely, but there is one thing left to us: God's great promise. Let us cling to this promise," the Bishop told the men.

After confession was made, absolution proclaimed, and the Sacrament administered, "it seemed that the wings of divine mercy hovered over us, as we knelt on the floor of the prison cell on that Christmas Eve. We were prisoners in the power of the Gestapo—in Berlin. But the peace of God enfolded us: it was real and present.

Such a faith and attitude of trust can be ours if we realize that facing up to life can be done only as we face up to God.

Second Glance

A major step toward closer Lutheran cooperation was taken when representatives of the National Lutheran Council and the Lutheran Church-Missouri Synod agreed to propose the formation of a new all-inclusive cooperative agency which may, if plans are approved by the participating church bodies, replace the 43-year-old National Lutheran Council. Now cooperating in the NLC are the United Lutheran Church, the American Lutheran Church, the Augustana, the Lutheran Free Church, Suomi Synod and the American Evangelical Lutheran Church with a total of over 5.5 million members. If the Missouri Synod and some of the smaller bodies now outside the NLC should join the proposed new agency, it would bring together over eight million Lutherans.

For the first time in its history the American Bible Society will include a "Cold War Emergency Fund" in its 1962 budget, for countering Communist-atheistic propaganda offensives throughout the world with intensified distribution of Scripture. Last year the United Bible Societies, with whom the American society cooperates, distributed a record number of 34,695,000 Bibles or portions of Bibles throughout the world.

A strong plea that all Lutheran congregations prepare their young men better for military draft, was issued by Chaplain Engebret O. Midboe, executive of the NLC Bureau of Service to Military Personnel. Writing in the November issue of The National Lutheran, monthly magazine of the NLC, he stressed especially that in our times "the church must teach her people what the Christian faith has to say about the current atheistic Communistic aggression."

The tenth anniversary of Lutheran mission activity on Taiwan was recently observed on the island held by Chinese Nationalists. Since the first Lutheran congregation was organized at Kaohsiung late in 1951, the Taiwan Lutheran Church has grown to a membership of 5,474, with 21 congregations and 21 preaching places served by five Chinese pastors and about 30 missionaries.

A Lutheran has been named U.S. Ambassador to Lebanon. He is Armin H. Meyer, a member of Grace Lutheran Church in the nation's capital where he served up to his ambassadorial appointment as assistant secretary of state for Near Eastern and South Asian Affairs.

A weekly ten-minute religious program, intended especially for East Berliners and East Germans, has been started by a West Berlin TV station. Entitled "From the Christian World," the program features reports, commentaries and documentary films on the life and work of the Christian Churches.

In a referendum in the 331 congregations of the Lutheran Free Church, more than two thirds agreed to merge the 87,250-member LFC with the 2,300,000-member American Lutheran Church.

Okinawan Home Away From Home

SERVICE CENTER IS A CONGREGATION

By Erik W. Modean, NLC News Bureau

THE OVERSEAS Lutheran Service Center is no longer solely "a home away from home" for the lonely serviceman.

Today, the Center still serves the single man in the Army, the Navy, the Air Force and the Marines. But things have changed. Something new has been added. Relaxation in a comfortable lounge, television, a friendly round of pool, ping pong, shuffleboard or table games, the snack bar with hamburgers, sandwiches, milk shakes, soda pop and ice cream, to say nothing of coffee, are all part of the program, of course, but it is not the total program.

The chapel is the heart and soul of the Service Center. From this emphasis radiates an ever-expanding array of religious activities which has transformed the overseas Center into a counterpart of the congregation back home.

In the face of new needs and greater demands, the Center has developed a dynamic program that is inseparably welded to the concept of Christian family, reaching out not only to the single servicemen, but to those who are married and to their wives and children as well.

The ministry of Word and Sacrament has always been paramount in the operation of Service Centers over the past decade, under the joint auspices of the National Lutheran Council and the Lutheran Church—Missouri Synod.

In wartime, this, perhaps, was enough; it was, in fact, all that could be done. In the years of uneasy peace, the situation has changed radically, due to the influx of thousands of dependents at foreign military bases throughout the world.

For them, both wives and children, boredom is a major enemy. For them, the Service Center affords a welcome opportunity to participate in a meaningful congregational life, patterned on that which they had known in the States. It's hardly surprising that one of every three persons listed on the attendance roll of the Center is a dependent.

We found a striking example of this broadened ministry at the Lutheran Service Center on Okinawa, a bloody battleground in World War II which the United States has now built into a massive military bastion in the Pacific.

"There is a Christian family overseas, a Lutheran family overseas, and it is our responsibility to serve them as well as the single man", said Chaplain (Lt) Edward L. O'Shea, acting director of the Center.

"The Service Center provides the military member and the dependent an opportunity to express their off-duty and leisure time in a Christian environment, through worship, education and recreation," he added.



CHILDREN OF SERVICEMEN attend Daily Vacation Bible School, too, even in the Western Pacific. These beginners are getting a good start in Bible study at the Okinawan Lutheran Service Center. NLC Photo.

"The Center provides a place for Christian worship, for religious education, for recreation within a spiritual framework, and the opportunity to express personal Christian concern in service."

On the latter point, he noted particularly the results of a recent drive to recruit Sunday school teachers. It added 37 new teachers to the staff of 14, made possible two teachers per class. And all underwent a four-week basic teacher training course.

With the stress on an overall ministry at the Center, the single serviceman becomes identified with the families, participating in the Luther League or Youth Fellowship, the Senior Choir, the picnics, the beach parties and other congregational activities. He becomes part of the Christian community.

Attendance at the Center averages between 3,500 and 3,700 per month, often zooms over 4,000. One month, for example, those using the Center included 2,200 military and 1,200 civilians or dependents. Another month the ratio was 2,500 military, 1,500 civilian. Figures go down somewhat during the typhoon season; Typhoon Tilda in early October, a 150-mile-an-hour blow, wrought such havoc on the island that the Center was closed for three days.

The emphasis of a Center serving not only military personnel but their families as well is found at other overseas Centers—Tachikawa, Japan; Olongapo, Philippine Islands; and Kaiserslautern, Germany.

January 1962

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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History's Most Significant Birth

By Dr. Alvin N. Rogness,
President, Luther Theological Seminary

THROUGHOUT MORE THAN NINETEEN HUNDRED YEARS the world has prepared, as now, to celebrate the most significant birth in all history. This was the Child whom the prophets foretold, whom the angelic hosts heralded, whom the shepherds and the Wise Men came to see, and to whom mankind has since bowed in homage as to none other. The birth of this child left history in two, so that every date before and after now bears the label B.C. or A.D.

How easily man stumbles over the lesser miracles and fails to see that in Christmas he confronts the Himalayas of wonders. The major premise of Christmas is that the eternal God, who made the heavens and the earth, has become incarnate in this laboring man of a despised people. How strange that in coming to earth, God should have elected to appear in the form of one who would be scorned and rejected and at last shamefully crucified on a cross.

The alternative to this is equally perplexing. If the birth in Bethlehem were but another ordinary event and the matchless life of Jesus merely another in the long parade of human idealists, how will we explain away nineteen hundred years of Christendom, a power which has unloosed unparalleled resources for human betterment throughout these centuries? To interpret this in human terms or naturalistic phenomena is as absurd and incredible as to assert that Jesus was God. Absurd or not, millions of people in all generations have confessed the faith of the poet's words:

I know not how that Bethlehem's Babe
Could in the Godhead be.
I only know the Manger Child
Has brought God's life to me.

Thirty-three years after this Bethlehem night, Jesus stood before Pontius Pilate in the Roman judgment hall. Pilate asked Him, "Art thou a king then?" Jesus' reply was the answer of a madman or God: Yes, I am a king; but my kingdom is not of this world. But I am a king. To this end have I been born, and to this end am I come into the world.

Year after year you and I have taken Christmas quite in our strides. Its totally unique and preposterous origin is likely to escape us. Try transporting yourself back to Jerusalem. Imagine that you are hearing for the first time this claim of a quiet peasant from a northern village. He declares that He is God, the King of all kings, the Lord of all lords. To Pilate it sounded like a simpleton's drivel; to the high priest it seemed sheer blasphemy. To stop him from stirring up the rabble into some new folly, they put Him to death.

By all standards of statesmenship the matter should have stopped there. But the kingship of Christ did not burst as a bubble at three o'clock that Friday on Golgotha's hill.

An Easter resurrection and a Pentecost rocketed His claim out into the years. And today, although we live in a space age, the claim of Christ rulership is as tormenting and tantalizing as it ever was. He constantly intrudes His claim into your heart and mine. If we disavow Him, we are left haunted by a sense of emptiness or of shame worse than if we had trampled upon our flag.



ADORATION OF THE MAGI by Albrecht Durer was reproduced in colors on this 1961 New Zealand Christmas stamp. New Zealand first issued a special Christmas stamp in 1960, and it proved so popular that it will be repeated annually.



It is nothing short of horror to have someone from centuries ago keep reappearing as if in continuous reincarnation, pressing His totalitarian claims upon every generation. It would be horror if it were any other than Jesus—if it were Alexander or Nero or Genghis Khan, or Hitler. But Jesus comes so near to "the heart's desire" of every man and woman who loves the truth, that His intrusion touches the longings and the yearnings of humankind. It is not horrible but beautiful to have the "hopes and fears of all the years" converging in the streets of Bethlehem.

As we ponder Christ's claim to kingship, let us fix clearly in our minds what such rulership implies. A man becomes a president by election; he becomes a dictator by revolution; but a king is king by birth. Christ's rulership of earth is not conditioned upon a majority vote. If every person on earth these nineteen hundred years should have disclaimed Him, that would not affect in the least the validity of His claim. If we should today vote unanimously that the sun should no longer be the sun, the sun would continue to shine as tranquilly after our vote as before. If we should all agree that hereafter two plus two should equal five and not four, our agreement notwithstanding, two plus two would go on equalling four.

We do not change truth; truth changes us, depending on whether we adhere to it or not. Whether we adore Christ or despise Him does not change His status. It is our own status that is changed. To disobey this King does not dethrone the King; it only makes the de-

(Continued on page 2)

Second Glance

Lutherans played a most prominent part in the Third Assembly of the World Council of Churches at New Delhi, India, November 18-December 6. Dr. Gottfried Noth, Bishop of Evangelical Lutheran Church of Saxony, East Germany, was the keynote speaker. Also delivering major addresses were, Dr. Joseph A. Sittler, professor of the Theological Faculty of the University of Chicago; and Archbishop Gunnar Hultegren of the Church of Sweden. As chairman of the Council's Central Committee, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, presided over several of the business sessions. Off-stage, in charge of preparations for the gathering of more than 1,000 leaders from 175 member churches, was the Rev. Jens J. Thomsen, a Danish Lutheran pastor.

Four Lutherans were addressing U.S. armed forces gatherings in Europe this last fall and three of them were related to each other. Participating in religious programs sponsored by the Army and Air Force were, Federal Judge Luther W. Youngdahl, a former governor of Minnesota, and his son, the Rev. L. William Youngdahl, who is pastor of St. Stephen Lutheran church in Minneapolis. Also invited was Mrs. Clarence T. Nelson, wife of the pastor of Augustana Lutheran church in the nation's capital, who happens to be a sister of Judge Youngdahl.

"This is the Life," a 30-minute filmed TV dramatic series produced by the Lutheran Church-Missouri Synod, entered its 10th anniversary year with an estimated 10,000,000 weekly viewers over 300 stations. When introduced in 1952 over six stations, "This is the Life" was a pioneer in the dramatic format for religious programs. It has been on the air perhaps longer than any other 30-minute filmed dramatic series.

The first permanent house of worship for the first Lutheran congregation in Australia's capital, St. Peter's Memorial church, was consecrated this fall. Lutheran worship services will be held there in English, Latvian, Estonian, Finnish and German.

East German Communists are using the Bible in an effort to persuade "lukewarm" members of the intelligentsia to "make a decision finally for peace and socialism" by participating actively in the development of the Red satellite state. Prof. Kurt Hager, a leading East German propagandist, was reported as saying that "one was often tempted to quote from the Revelation of St. John 3:15-16)." The quotation is: "I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."



ADORATION OF THE WISE MEN as painted on silk by a Chinese artist. RNS Photo.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

DECEMBER—1961

1 Luke	10:1-24	17 Luke	1:57-80
2 Acts	4:13-21	18 Micah	6:1-16
3 Matthew	5:1-16	19 Luke	10:25-37
4 Matthew	5:17-48	20 Luke	15:1-24
5 Matthew	6:1-15	21 Luke	24:1-27
6 Matthew	6:16-34	22 Matthew	1:18-25
7 Matthew	7:1-29	23 Luke	2:1-20
8 Luke	4:16-30	24 Matthew	2:1-12
9 II Timothy	3:10-4:5	25 Philippians	2:1-11
10 Luke	8:4-18	26 Matthew	2:13-23
11 Joshua	24:1-18	27 Matthew	3:1-17
12 Psalms	27:1-14	28 Matthew	4:1-11
13 Psalms	46:1-11	29 I Corinthians	12:31b-13:13
14 Psalms	91:1-16		
15 Psalms	103:1-22	30 Ephesians	4:1-24
16 Luke	1:39-56	31 Ephesians	1:1-23

HISTORY'S . . .

(Continued from page 1)

throner a rebel. If all the world should plunge on in its selfish and chaotic way, heedless of Christ its King, the world could at last lie in utter ruin, all life destroyed, but Christ would remain as much a King as ever.

Most of us misunderstand the inner nature of power. We imagine that to the degree that we possess power, to that degree can we become independent, and in this independence separate ourselves from others. The precise contrary is the case.

If you are strong, your strength is for others to lean on. You think that your strength will enable you to shake yourself free from everything weak. Instead, your very power entitles the powerless to cling to you as chips of iron to a magnet. It entitles life's structure to rest on you as on a pillar. If you refuse to let your power be used as a pillar or girder for others to rest upon, you violate the intrinsic nature and purpose of power.

To whom much is given, of him shall much be required. On him who is strong all others must depend. Christ claimed all power in heaven and earth, and He went unflinchingly on to the inevitable consequence of wielding such power. He who was King of all became the Servant and Savior of all. The cross becomes His unmistakable claim to the crown. It is when power expresses itself in the language of love that we have the clue to heaven.

He came to this earth a child in a Bethlehem stable. He grew up in the home of a carpenter. He taught under the open sky along the shore of a lake. People heard him gladly because His words carried the authority of truth and of love. It took a resurrection and the outpouring of the Spirit to open their eyes to His power and glory, the glory as of the only begotten of the Father. But their eyes once opened, they became the tireless apostles of the glad good news. God had visited His peopled with salvation! The doors of heaven were opened! Man could live with God. He could be forgiven and restored! All the enterprises of earth became the stage for a mission in which love was joined with power to remake the world.

Christmas becomes at once past, present and future. He who came to redeem the world is with us still, entering hearts that will open to Him to bestow strange comfort and courage, moving quietly through time and powerfully through the events of history. And at last He will come in glory to give humanity a new heaven and a new earth.

Ground was broken recently in Addis Ababa, Ethiopia, for the studios and administration building of the 100-kilowatt radio station which the Lutheran World Federation Broadcasting Service will operate. When completed, it will be one of the largest and most far-reaching religious broadcasting centers in the world.

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LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (ULCA).
Fort Polk, 165th Mil Police Bn, Ch (Capt) Edward O. Lukens, Jr. (ULCA); 49th Division, Ch (Maj) Arthur Rode (ALC).

MARYLAND: Fort George G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (ULCA).
Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, ARDC, Hq 3245th ABWg, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Kincheloe AFB, Ch, Capt, Edward L. Gard (ULCA);
Selfridge AFB, 28th Arty Gp, AD, Ch (1stLt) Walter M. D. Olsen (SUOMI); Ch (Capt) Richard R. Tupy, Jr. (ALC).

MINNESOTA: Minneapolis 8, Hq XVI USA Corps (Reserve), Ch (Maj) Carl P. Oberleiter (ALC).
St. Paul, Luther Theological Seminary, Como Ave. & Luther Place, Ch. Capt, Henry H. Hafermann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, 164th Eng Gp, Ch (Capt) Magnus P. Lutness (ALC); 2nd Tra Regt, Basic, Ch (1stLt) Roland Thompson (ALC).

Richards-Gebaur AFB, Kansas City Air Def Sec, 20th Air Div, Ch, Maj, Hugo G. Schmidt (ALC).

St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (Maj) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

NEBRASKA: Lincoln AFB, 818th Cmbt Supp Gp, Ch, Capt, Norman C. Johnshoy (ALC).

Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEVADA: Las Vegas, Lake Meade Base, LCDR Robert W. Kiefer, CHC (ULCA).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).

McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Kirtland AFB USAFSPWC, 4900th ABGp, Ch, Maj, Richard D. Trapp (ALC).

Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, (1stLt) George Fischer (ALC).

Walker AFB, Hq 6th Bomb Wg (SAC), Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Slocum, USA Chaplain School, Ch (Capt) Mervin E. Eyler (ULCA); Student Detachment, Ch (Capt) Richard L. Combs (ALC); Ch (Maj) Reginald J. Huebner (ALC).

New York City, Union Theological Seminary, Broadway at 120th Street, LT Carl A. Auel, CHC (ALC).

New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).

Plattsburgh AFB, 380th Cmbt Supp Gp, Ch, Capt, John C. Bellingham (ULCA).

Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch, Capt, Michael G. Viise (ULCA).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); 2nd Mar Div, FMF, LT Jack E. Trethewey, CHC (AUG).

Fort Bragg, 15th Field Hospital, Ch (Capt) Lawrence O. Sanger (ALC); Hq XVIII Abn Corps, Ch, (Col) John O. Woods (ULCA).

Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ADC) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).

Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (1stLt) Philip L. Olson (ALC); Ch (1stLt) Gordon H. Petersen (ALC).

Tinker AFB, 2854 ABWg, Ch, Capt, Deane S. Shively (ULCA).

PENNSYLVANIA: Olmstead AFB, 2855 ABWg, Ch, Capt. James F. Wilson (UCLA); Philadelphia 45, USNB, CDR Lawrence C. Vosseler, CHC (UCLA).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)

Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).

Donaldson AFB, 63rd ABGp, Ch, LtCol, John D. Barringer (ULCA).

Fort Jackson; USATC Inf. (3171) Ch (Capt) Keith J. Beam (UCLA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).

Parris Island, MCRD, CAPT Orlando Ingvoldstad, Jr., CHC (ALC).

SOUTH DAKOTA: Ellsworth AFB, 28th Cmbt Supp Gp, (SAC) Ch, Capt, Gilfred C. Newhouse (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 50, OMS, Ch, Capt, Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).

Biggs AFB, 95th Cmbt Supp Gp, Ch, 1stLt, Albert D. Owens (ULCA).

Brooks AFB, USAF Aerospace Medical Center (ATC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).

Fort Bliss, USA Air Def Cen, Ch (1stLt) Kent L. Johnson (ALC); 30th Ord Bn, Ch (Capt) Donald F. Coester (ULCA).

Fort Hood, 2nd Armd Div, Ch (LtCol) Milton E. Berg (AUG); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); 53rd Sig Bn, Ch (Capt) John O. Blom (ALC)

Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Capt) Carlton H. Mall (ALC).

Harlingen AFB, 3610 Nav Tr Wg, Box #443, Ch, Capt, William G. Boggs (ULCA).

Kelly AFB, USAF Security Service, Ch, Capt, George M. Rushe (ULCA).

Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).

Sheppard AFB, Sheppard Tech Tng Cen, Ch, 1st Lt, Mack C. Branham, Jr. (ULCA).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA); Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).

Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman, CHC, (ALC); USNAS, LTJG William G. Olson, CHC, (ALC).

Quantico, USMCSch, LTJG David L. Windle, CHC (ALC).

Virginia Beach, Oceana, USNAS, LCDR Thomas B. Uber, CHC (ULCA).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch, Capt, Sigurd J. Nelson (AUG).

Fort Lewis, 32nd Division, Ch (Maj) Arlin H. Adams (ALC); Ch (Maj) Harvey M. Berg (ALC); Ch (Maj) William B. Downey (ULCA); Ch (Maj) Leo G. Moench (ALC); Ch (1stLt) Arnold W. Vocke (ALC); Hq. 1st BG, 22nd Inf, Ch (1stLt) Gerald N. Hefty (ALC); Hq 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC); 115th Eng Bn (Cmbt). Ch (Capt) John E. Peterson (ULCA); 127th Inf, 32nd Div, Ch (Maj) Carl L. Stubenvoll (ALC).

McChord AFB, 325th Ftr Gp, Ch, Capt, Richard G. Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch Capt, George W. Muschinske (ALC).

Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, Hq AMFEA, Box 1461, Ch, Capt, Franklin Krueger (ALC).

APO 12, Hq 17th AF, Ch, Col, Palmer P. Pierce (ULCA).

APO 22, 47th Supp Gp, Ch, Capt, Charles W. Reider (ULCA).

APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC).

APO 28, Heidelberg Post, Worms Detachment, Ch (Capt) John C. Siege (ALC); Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).

APO 30, 3922 Cmbt Supp Gp, (SAC), Box # 1046 Ch, Capt, Robert K. Meyer (ALC).

APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA).

APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA); 97th Sig Bn, Ch (Maj) Percival C. Lovseth (ALC).

APO 57, 7310 ABWg, Ch, Capt, Leslie W. Huebner (ALC).

APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).

APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).

APO 87, Hq. Etain Satellite, Ch (LtCol) Frank E. Helsel (ULCA); 249th Engr Bn, Ch (Capt) Harold E. Nelson (ALC).

APO 112, 1st BG, 34th Inf, Ch (Capt) Gerald N. Christophersen (ALC).

APO 132, 36th ABGp, Ch, Capt, Charles T. Goetz ULCA).

APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).

APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).

APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA).

APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).

APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC).

APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).

APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).

APO 231, 7272 ABWg, Ch, Capt, Sheldon E. Hermanson, (ALC).

APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).

APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).

APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).

APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch, Capt, Robert J. Wayne (AUG).

APO 378, 7562 ABSq, Ch, Capt, Richard F. Poock (ALC).

APO 406, 1605 ABWg, Box #63, Ch, LtCol, Albert H. Mattheis (ALC).

APO 407, US Army Hospital, Munich, Ch (Maj) Arnold W. Raugust (ALC).

APO 677, 4082 Strat Wg, Ch, Capt, Henry A. Nordstrand (AUG).

APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA); Nurenberg Post, Ch (Capt) Jerome J. Vavrin (ULCA).

APO 742, 3rd BG, 6th Inf, Ch (Capt) Frank O. Vavrin, ULCA.

APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).

APO 864, 4081 Cmbt Supp Gp, Ch, Capt, Curtis G. Johnson (ALC).

Navy Fleet Post Offices, New York, New York

USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).

USS GREENWICH BAY (AVP-41) LCDR Arthur C. Boyer, CHC (ULCA).

USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).

USS KITTY HAWK (CVA-63), CDR Ross H. Trower, CHC (ULCA).

USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).

USS TANNER (AGS), LCDR Arnold P. Spohn, CHC (ULCA).

Staff, COMDESRON # 22 LT Charles J. Christensen, CHC (ALC).

DESRON # 16, LT Veryle A. Henriksen, CHC (ALC).

Navy #214 LCDR Walter J. Vierling, CHC, (ULCA).

Navy #555, UNAF, LCDR Don M. Michael, CHC (ULCA).

Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA).

Navy #568, USNS, CDR Warren L. Wolf, CHC (ULCA); Office, Staff Chaplain, Hq 1400th Supp Sq, Box 275, Ch, Capt, Luther Nielsen (ALC).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, 7th Inf Div, Trains, Ch (Capt) Luther A. Gruver (ULCA).

APO 24, 1st Cav Div, Ch (Capt) David M. Johansson (AUG).

APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).

APO 70, 6986 Rad Sq (Mobile), Ch, Capt, Eugene E. Hanneman (ALC).

APO 74, 405th ABGp, PAC Ch, Capt, Melvin T. Ostlin (AUG).

APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).

APO 301, Det "L" (Priv) USA Ad Gru, Ch (Capt) Joseph G. Killinger (ULCA).

APO 328, 6102 ABWg, Ch, Capt, Willard L. Conradson (ALC); Ch, LtCol, Voigt M. Sink (ULCA).

APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (Capt) Donald B. Beal (ULCA); Hdq. 3d USASA, Ch (Capt) Edward L. O'shea (ULCA).

APO 334, 3960 Cmbt Supp Gp, (SAC), Ch, Capt, Jan C. Walker (ULCA).

APO 953, 6486 ABWg, Ch, Capt, Earl W. Milbrath (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (ALC).

USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).

Amphibious Squadron #3, LT Donald D. Danielson, CHC (ALC).

COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).

DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).

LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).

Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).

Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).

Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).

Navy #3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).

Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).

Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).

3rd Mar Div (Rein) FMF, LT Stephen L. Brandt, CHC, (ALC); LCDR James D. Reid, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, 1st BG, 9th Inf, (Capt) Lyle H. Shaw (ALC).

APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).

APO 942, Elmendorf AFB, 5040th ABWg, Ch, Capt, Arthur L. Eves (ULCA).

In transit: Ch (1stLt) Gerald M. Gundersen (ALC); Ch (1stLt) Ivan G. Ives (ALC); Ch (Capt) Donald P. Blucher (ALC).

U.S. urged to oppose international evil

THIS COUNTRY must back up its belief in international morality "with every ounce of power it possesses," Secretary of the Army Elvis J. Stahr Jr., told some 1,000 Disciples of Christ laymen gathered in Kansas City, Mo.

"Our religion preaches a Gospel of peace", he said, "but it has been forced to wage a relentless war against the forces of evil, both to keep from going downhill before them and to fulfill its moral obligation to oppose them for the greater good of humanity."

"Our military forces," declared Mr. Stahr, a member of the denomination, "have been raised to their present level—the strongest in our peacetime history—in order to defend the nation against international forces of evil, not only for the sake of survival, but for the reason that it would be morally wrong not to oppose them."

The U.S. must take the lead against such evil forces, he continued, "because we are the strongest nation on earth. We, in coordination with our allies in the free world, comprise the only hope for halting the spread of international communism."

"To stand idly by when we have the strength to right a wrong—certainly as monstrous a wrong as communism perpetrates upon mankind—is as immoral as doing wrong ourselves," Mr. Stahr asserted.

"The threat facing us is not merely a physical or material one. It is fundamentally one of spiritual values. When we take a stand against it, therefore, we are crusading literally for the minds and souls of men."

"QUESTION SEVEN" GETS HIGHEST CATHOLIC FILM AWARD

CATHOLICS have given their highest film award to "Question Seven," a Lutheran movie.

The 1961 Grand Prix of the International Catholic Film Office went to the Lutheran movie after competition in Assisi, Italy, in which an international jury of Catholic film reviewers spent a week evaluating feature motion pictures.

To be eligible for competition, films must have won prizes at other Catholic festivals or been nominated by national Catholic film offices.

"Question Seven", which was produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates, had already won several Catholic awards.

It earned the International Catholic Film Office Prize at the Berlin Film Festival, one of the four top awards at the London Catholic Film Festival, a "special accolade" and A-1 rating from the National Legion of Decency in America, and an endorsement from the Catholic Film Guild of Germany.

The movie, which depicts Communist pressures on a Lutheran minister and his son in East Germany, was hailed by film critics in New York for its timeliness and dramatic impact in view of the present Berlin crisis.

At the film festival in Assisi, the jury was composed of experts from Canada, France, Germany, Belgium, Italy, Egypt, and Luxembourg.

Besides "Question Seven," the other American films considered in the final judging were "St. Francis of Assisi," "Hoodlum Priest," "Sunrise at Campobello," "Raisin in the Sun," "Pollyanna," and "The Sundowners."

GROUND BROKEN FOR LUTHERAN SERVICE CENTER IN KOREA

THE LUTHERAN SERVICE COMMISSION announced an expansion of service centers in the United States and overseas, when ground was broken recently for a new Lutheran service center in Seoul, Korea, and a formal opening took place at the new location of the San Antonio, Texas, Lutheran service center.

The building of the new center in Seoul was begun "after many frustrations and delays due to the fluctuating political situation in South Korea," Dr. Carl Yaeger and Chaplain Raymond C. Hohenstein, LSC associate executive secretaries stated.

An L-shaped building will provide worship, relaxation and recreation facilities for U.S. military personnel on a location near the main armed forces supply route in Korea. Plans are for the $34,000 service center to house a game room, hobby and lounge area, snack bar and a place for worship. In addition, the one-floor building will have showers and lockers, a caretaker's quarters and a service pastor's study. It is hoped that the service center will be in operation by early 1962.

Stateside, the relocation of the Lutheran service center at San Antonio, Texas will help to meet the needs of the increasing number of servicemen in that area of the country. The facilities are greatly expanded.

A joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, the LSC is now in its 11th year.



CHERYL RINGEN, our Lutheran Girl of the Month for December, is a member of Bethlehem Lutheran Church, Brodhead, Wisconsin.

In high school, from which Cheryl graduated last spring, she was active as cheerleader, member of the chorus, band member and president, Glee Club member, Pep Band director, school paper editor, Future Teachers Association president, Latin Club treasurer and secretary, Thespian Club, forensics participant, Sr. Class play member, Student Council member, Class secretary and treasurer, on the Homecoming Court, Librarian, Latin Club Queen.

Somehow she also found time to be active in other community and church activities.

She was Green County Dairy Queen runner-up, active in the Luther League, Bible Camper, Choir member, Sunday School teacher, and delegate to various Luther League conventions.

This fall Cheryl enrolled at Luther College, Decorah, Iowa.

According to the Rev. Ramon A. Runkel, her pastor, "Cheryl is the kind of person that carries her positive Christian witness with such enthusiasm and concern that it reaches many."



THE REV. GERALD E. KUHN, pastor of St. Paul Lutheran Church, Falls Church, Va., is placing a "Motorist's Prayer" sticker on his dashboard in picture at right. The small bronze sticker bears a "Motorist's Prayer," (shown in insert) to remind the driver of his Christian responsibility each time he enters his automobile. Individual stickers are available from The Lutheran Hour, 2185 Hampton Ave., St. Louis 10, Mo.

Photo courtesy Northern Virginia Sun.

Sharing your Experience:

WHAT ABOUT BEING GENUINELY HUMAN?

By Pfc Philip Paul Plant

WE STOPPED at a gas station to purchase gasoline for our impending trip to Tacoma primarily to escape the monotony of army life by indulging in social activities devoid of military cadence.

Silently we waited for the attendant when suddenly the silence was broken by a skinny kid named Bobby."You know?" he remarked with a remote gleam in his eyes, "I would like to be genuinely human."

"What?" responded Billy, an obese cynic from New York.

Bobby continued, "To not regard myself as a Negro, democrat, soldier or an American or anything, but a human being."

"Huh?" Tom mocked vaguely.

"You know what I mean, to be free of classifications . . . to converse with a person whose principles, region or physique differs from my own without feeling uneasy or quarrelsome."

Billy didn't say a word. The other occupants were oblivious to the discussion. I entertained the idea, not a novel idea; naive in a sense, but very comforting. He was depicting a world free of belongers. A future place where differences are minimized to superficial insignificance and are not responsible for sharply defined caste systems, where religions join forces, where countries serve mankind, where God is seen in his true light of attainable perfection and not dragged in murky waters by the uncomprehending, the power seekers and the fools.

Christ loved humanity. He died so that mankind would realize that identification with God was more important, more eternal than association with man-devised cliques.

Turning to Billy, Bobby said, "Fool, are you not vaguely cognizant of the joy and peace of being at one with God and Humanity?"

"Oh man! . . . . you're crazy!" Billy shouted angrily.

Quietly Bobby answered, "Perhaps I am, perhaps I am."

Pfc. P. P. Plant will be the recipient of the December $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



THE SOUND OF MUSIC is as important to PFC Robert D. Trapp of 2nd Training Regiment, Fort Carson, as it is to the famous singing Trapp family whose story is told in the Broadway show, Sound of Music.

He is volunteer choir director for two chapels and has organized a choir program and instrumental ensemble for a Christmas program.

No relation to the musical Vermont Trapp family, Carson's Trapp comes from Russell, Kans., where he was minister of music for St. John's Lutheran Church. In duty hours Trapp is a clerk and secretary at regimental headquarters.

U.S. Army Photo

SOVIET NOW OK'S WEDDING RINGS

SOVIET CITIZENS shouldn't worry about wearing wedding rings because "there's nothing blameworthy in this popular custom when purified from ecclesiastical influence."

This was the Moscow Radio's assurance to queries it said it has received from a number of Russian soldiers.

It said that "although in the past, the rings were symbols of church weddings, nowadays atheists, and even Communist Party members were wearing them, since they no longer have any religious associations."

"The Communist state," the station added, "is interested in strengthening Soviet family life, and wedding rings seem to symbolize for all those who wear them that their lives are bound together."

December 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



FAYE THOMPSON, our Lutheran Girl of the month for November, is a member of St. John Evangelical Lutheran Church of Hatton, North Dakota.

During her four years of high school she has been a member of the high school youth choir and the high school Bible department. This past year she was president of the Young Peoples' Luther League and the official delegate from her Luther League to the International Youth Convention at Miami Beach, Florida.

She graduated from the Hatton High School this last spring with honors. She was salutatorian of her class, and was selected for the Dean Award as the most outstanding student of her class.

Faye was also selected to represent her school and community at "Girls State" at the University of North Dakota last June.

She enrolled this fall as a freshman at Concordia College, Moorhead, Minnesota.

According to the Rev. Leonard T. Thompson, her pastor, Faye has a wonderful, friendly, Christian personality and is very much interested in her church. She also enjoys swimming, water skiing and fishing.

A MIGHTY FORTRESS

VOL. XI New York, N. Y., November, 1961 NO. 7

Urgent Call for More Lutheran Chaplains

MILITARY OFFICIALS have asked the National Lutheran Council to provide 43 additional Lutheran chaplains for active duty immediately.

The Rev. E. O. Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel, said that this was the largest group asked for since the Korean war.

He reported that the services have requested him to aid in securing 33 Lutheran chaplains for the Army and 10 for the Navy at the earliest possible date.

Mr. Midboe said a letter he received from the chief of Army chaplains points up the urgency of this extensive manpower increase.

"The call to service of young men necessary to meet the demands of national defense is accompanied by an urgent requirement for Army chaplains to serve their religious needs in the crucial days ahead," wrote Chaplain (Major General) Frank A. Tobey.

"I am under pressing obligation," he continued, "to appeal to you for immediate assistance . . .

"The cooperation and support of your office in past emergencies are recorded in the annals of a grateful nation, and I am confident that you will again exert every effort to meet the spiritual needs of those who are now called upon to provide for the national defense."

Lutheran ministers interested in the military chaplaincy must meet the specific requirements of the armed forces and their Church, Mr. Midboe said.

"For example," he explained, "a prospective chaplain must not have reached his 33d birthday and must be found physically qualified for general service."

Mr. Midboe said the Service Bureau has begun accepting applications to meet the request for 43 active duty chaplains.

"So urgent is the need for Lutheran ministers in the Army," he emphasized, "that applications should be submitted at the earliest possible moment."

Before this call was issued, there were 215 NLC chaplains on active duty, with 74 in the Army, 58 in the Navy and 83 in the Air Force.

There are 72.5 million Lutherans in world

MEMBERSHIP IN LUTHERAN CHURCHES around the world increased by more than a million last year to reach a total of 72,588,559, according to official figures published in the new Lutheran World Federation Directory.

The gain in membership of 1,486,779 contrasts with the figures for 1960 when the total world-wide membership showed a net loss of 33,288.

Of the 1961 total membership, 49,864,308 or roughly 70 per cent, of the members belong to the 62 churches which make up the LWF.

The new statistics show 60,088,648 Lutherans in Europe, with 37,860,267 of them belonging to Germany's Lutheran churches.

North America's Lutheran membership of 8,456,863 is second only to Germany's total.

Total Lutheran memberships on other continents: South America, 853,373; Asia (and adjacent islands), 1,513,259; Africa (and Madagascar), 1,349,883; and Australia, New Zealand and New Guinea, 351,980.



THANKSGIVING RE-ENACTED BY PLYMOUTH RESIDENTS: More than 70 Plymouth residents re-enacted the first Thanksgiving (1621) in this procession to worship, a scene from a new educational motion picture filmed by Coronet Instructional Films at Plimoth Plantation. Many of the cast are direct descendants of the original settlers.

RNS Photo

Second Glance

An agreement to establish the Lutheran Church in America by merger in June, 1962, of four church bodies, was signed by the presidents and secretaries of the four uniting bodies: Dr. Franklin Clark Fry and Dr. George Harkins of the United Lutheran Church in America; Dr. Malvin H. Lundeen and Dr. Verner Swanson of the Augustana; the Rev. A. E. Farstrup and the Rev. W. R. Garred of the American Evangelical Lutheran Church, and Dr. Raymond W. Wargelin and the Rev. Philip A. R. Antilla of the Suomi Synod. The new Church with over 3,000,000 members will start functioning on January 1, 1963.

Some 10,000 quilts for the use of Chinese refugees who are forced to sleep in the streets of Hong Kong will be manufactured out of 256 bales of U.S. Government-donated cotton recently shipped to the Crown Colony by Lutheran World Relief. It is estimated that at least 50,000 of the 750,000 refugees from Red China who have flooded Hong Kong sleep in the streets because no other accommodations are available to them.

A total of 364 Lutheran pastors in the United States are engaged in welfare chaplaincy work, 301 full-time and 63 part-time, in hospitals, prisons and institutions requiring services of non-military chaplains.

The Russians are establishing a large government printing plant in Kiev solely for the printing and distribution throughout the world of atheistic books and pamphlets in many languages, it was reported by Radio Kiev.

The Lutheran Bible Institute recently opened a new campus nestled in 30 acres of suburban Golden Valley near Minneapolis. Three buildings and landscaping cost $1,750,000. Classroom facilities are designed to handle 800 students, though this fall only 300 attend. Chaplain Bernt C. Opsal, a frequent contributor to the Fortress is president of the LBI.



MARTIN LUTHER was honored in Germany for the first time on a postage stamp designed for regular use. He is pictured on the 15-pfennig value of a new set being issued by the German Federal Republic for use in West Germany and West Berlin. The Reformation leader has been pictured twice before on commemorative stamps of Germany and the Saar, but never on a stamp for regular postage use.



THANKSGIVING IN A RICE FIELD: In a field of ripened rice on the campus of International Christian University in Japan, near Tokyo, an American and two Japanese students pose prayerfully to mark the bountiful crop in observance of the country's Labor-Thanksgiving Day, Nov. 23. The day is dedicated to the workers in both industry and agriculture. For the sixth straight year, the Japanese are harvesting a big rice crop, thanks chiefly to superior strains. The university maintains an 80-acre tract for cultivating rice and vegetables and for dairy farming. Mission boards of 15 major Protestant denominations in the U.S. and Canada help support the 11-year old school. RNS Photo





EVERY ONE OF THE FIFTEEN BRIDES who got married at this mass ceremony in Tapei (left), the Free Chinese capital, was a protege of the Foster Daughters' Protection Association of Taiwan. All received gifts (right) from the Taiwan Christian Service, an agency supported by many Christian organizations including Lutheran World Relief. Many parents on Taiwan are still, according to ancient custom, giving away their baby-girls to "foster parents" in exchange for gifts or for cash, mostly because they believe that in this way their daughters will be taken care of better than they could themselves. Sometimes it does work that way, but of the 94,000 "foster daughters" in Taiwan, an estimated 30,000 are mistreated, forced to work long hours for low pay and even sold to houses of prostitution. The Foster Daughters' Protection Association tries to help such unfortunate girls in all possible ways, and—on this occasion—made it possible for 15 girls to marry husbands of their own choice. The main stumbling block was the financial demands of parents and "foster parents", but the association negotiated and most settled for a compensation of about $75 (U.S. dollars) for the release of a girl. However, one groom, a bus driver, paid $250 for his bride. The gifts given to the brides by the Taiwan Service consisted mostly of daily necessities.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel. National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

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Supplement to "A Mighty Fortress," November, 1961

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APO 30, 3922 Cmbt Supp Gp, (SAC), Box # 1046 Ch, Capt, Robert K. Meyer (ALC).

APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA); Hq. 1st BG, 26th Inf, Ch (1stLt) Arthur V. Wood (ALC).

APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA); 97th Sig Bn, Ch (Maj) Percival C. Lovseth (ALC).

APO 57, 7310 ABWg, Ch, Capt, Leslie W. Huebner (ALC).

APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).

APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).

APO 87, Hq. Etain Satellite, Ch (LtCol) Frank E. Helsel (ULCA); 249th Engr Bn, Ch (1stLt) Harold E. Nelson (ALC).

APO 112, 1st BG, 34th Inf, Ch (1stLt) Gerald N. Christophersen (ALC).

APO 132, 36th ABGp, Ch, Capt, Charles T. Goetz ULCA).

APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).

APO 162, 36th Arty Gp, Ch (1stLt) George C. Kahl (ULCA).

APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).

APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC).

APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (1stLt) Loren G. Speicher (ALC).

APO 211, Braconne Sub-Post, Ch (1stLt) Clifford H. Schroeder, Jr. (ALC).

APO 231, 7272 ABWg, Ch, Capt, Sheldon E. Hermanson, (ALC).

APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).

APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).

APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).

APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch, Capt, Robert J. Wayne (AUG).

APO 378, 7562 ABSq, Ch, Capt, Richard F. Poock (ALC).

APO 406, 1605 ABWg, Box #63, Ch, LtCol, Albert H. Mattheis (ALC).

APO 407, US Army Hospital, Munich, Ch (Maj) Arnold W. Raugust (ALC).

APO 616, 2nd AD, Ch, Capt, Edward L. Gard (ULCA).

APO 677, 4082 Strat Wg, Ch, Capt, Henry A. Nordstrand (AUG).

APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA); Nurenberg Post, Ch (Capt) Jerome J. Vavrin (ULCA).

APO 742, 3rd BG, 6th Inf, Ch (Capt) Frank O. Vavrin, ULCA.

APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).

APO 864, 4081 Cmbt Supp Gp, Ch, 1stLt, Curtis G. Johnson (ALC).

Navy Fleet Post Offices, New York, New York

USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).

USS GREENWICH BAY (AVP-41) LCDR Arthur C. Boyer, CHC (ULCA).

USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).

USS KITTY HAWK (CVA-63), CDR Ross H. Trower, CHC (ULCA).

USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).

USS TANNER (AGS), LCDR Arnold P. Spohn, CHC (ULCA).

COMSERVRON #6, Staff Chaplain, LCDR Willis J. Forsyth, CHC (ULCA).

Staff, COMDESRON # 22 LT Charles J. Christensen, CHC (ALC).

DESRON # 16, LT Veryle A. Henriksen, CHC (ALC).

Navy #214 LCDR Walter J. Vierling, CHC, (ULCA).

Navy #555, UNAF, LCDR Don M. Michael, CHC (ULCA).

Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA).

Navy #568, USNS, CDR Warren L. Wolf, CHC (ULCA); Office, Staff Chaplain, Ch, Capt, Luther Nielsen (ALC).

Hq SU #3 2nd Bn, 2nd Mar, LT Jack E. Trethewey, CHC (AUG).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, 7th Inf Div, Trains, Ch (Capt) Luther A. Gruver (ULCA).

APO 24, 1st Cav Div, Ch (Capt) David M. Johansson (AUG).

APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).

APO 70, 6986 Rad Sq (Mobile), Ch, Capt, Eugene E. Hanneman (ALC).

APO 74, 405th ABGp, PAC Ch, Capt, Melvin T. Ostlin (AUG).

APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).

APO 301, Det "L" (Priv) USA Ad Gru, Ch (Capt) Joseph G. Killinger (ULCA).

APO 328, 6102 ABWg, Ch, Capt, Willard L. Conradson (ALC); Ch, LtCol, Voigt M. Sink (ULCA).

APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (1stLt) Donald B. Beal (ULCA); Hdq. 3d USASA, Ch (1st Lt) Edward L. O'Shea, (ULCA).

APO 334, 3960 Cmbt Supp Gp, (SAC), Ch, Capt, Jan C. Walker (ULCA).

APO 953, 6486 ABWg, Ch, Capt, Earl W. Milbrath (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (ALC).

USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).

USS TOPEKA (CLG-8), CDR Edmund W. Pipho, CHC (ALC).

Amphibious Squadron #3, LT Donald D. Danielson, CHC (ALC).

COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).

DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).

LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).

Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).

Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).

Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).

Navy #3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).

Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).

Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).

3rd Mar Div (Rein) FMF, LT Stephen L. Brandt, CHC, (ALC); LCDR James D. Reid, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, 1st BG, 9th Inf, (Capt) Lyle H. Shaw (ALC).

APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).

APO 942, Elmendorf AFB, 5040th ABWg, Ch, Capt, Arthur L. Eves (ULCA).

Post Master, Seattle, Washington

Navy #230, USNS, Box #15, LT Vernon E. Stenberg, CHC (ALC).

In transit: Ch (1stLt) Gerald M. Gundersen (ALC); Ch (1stLt) Ivan G. Ives (ALC).

Meet the Lutheran director of

THE GREAT LAKES BLUEJACKET CHOIR

By Hugh F. Lecky, Jr.

EXPECTATION filled the chapel. There was not a nervous cough or murmur of voices, only the silence that precedes a great event.

Then a voice, full and confident, was heard expressing God's great love to man. Soon it was joined by many and the praise and adoration of "God most High" filled every heart gathered for divine worship. Just as beautifully the voices waned, but the message remained in the silence that again filled the chapel.

This majestic moment occurs every Sunday morning in the Chapel-by-the-Lake, U.S. Naval Training Center, Great Lakes, Illinois, a re-creation by the 40-voice Bluejacket Choir.

The Bluejacket Choir director, Mr. E. D. Sandager, was born in Saskatchewan, Canada, where his father, a Lutheran pastor, the late Rev. C. N. Sandager, was president of Outlook College. His early life was spent in Alberta, Minnesota and North Dakota.



The Bluejacket Choir . . .



. . . and director Sandager.

Director Sandager enlisted in the North Dakota National Guard in 1939, served with the Army and Air Force during World War II and was released from active duty in 1946 with the rank of Captain.

Mr. Sandager earned his Bachelor of Arts degree in music at Concordia College, Moorhead, Minnesota, and pursued post graduate work at the University of North Dakota. He taught public school music in North Dakota and Minnesota before his appointment in 1956 as the only full-time civilian choir director for the United States Navy.

The Great Lakes Bluejacket Choir has had a long and fabulous history. The Choir was organized in 1940 by a Lutheran Navy Chaplain, Hjalmar (Spike) Hanson, at the United States Naval Training Center, Great Lakes, Illinois.

By the end of the war more than 7,000 men had been members of the Bluejacket Choir. Sixty-three of the crew aboard the USS LEXINGTON were Choir alumni. One day during the war when the LEXINGTON was in grave danger the crew rallied around these men, for they were singing the "Hymns of the Church" as they had learned them at Great Lakes.

With the advent of the Korean hostilities, the number of men at Great Lakes increased greatly, and the Bluejacket Choir was reorganized.

The Choir's repertoire includes all types of music from Bach chorales to hits from Broadway musicals. Its library is one of the finest in the world, now numbering over 700 selections arranged for men's voices. Since the Choir has achieved its fame by singing the "Hymns of the Church" it has not deviated from the policy of using some sacred music in every concert appearance.

Many distinctions and honors have been given to "Sandy" and the Choir, including the one from the Chief of Naval Operations, Admiral Arleigh Burke, who wrote: "Being a fond admirer of music and a self-appointed critic as well, I want to compliment you for having such a fine organization—they do a marvelous job. When I think of the turnover of personnel which is always present in your command I am pleasantly surprised at how you are able to maintain the high standards these lads displayed. They were a real testimonial to the results of fine leadership and talent which obviously exist in your command.

"Please express my deep appreciation to all hands responsible and particularly to the fine lads of the Choir."

The Lutheran Church ought to be proud of this director who so proudly bears its name in the daily practice of his faith, as he ministers through the music of praise and adoration.

From NEWSLETTER *for Lutheran Chaplains*



CHAPLAIN'S WIFE BROADCASTS FROM BERLIN:

Mrs. Frank O. Vavrin, whose husband, a chaplain of the United Lutheran Church in America, is stationed in Berlin with the 6th Infantry, is heard on two Armed Forces Network-Berlin radio programs. On a five-minute program heard throughout Europe she is asking several times each week: "What's Cooking?" and, in return, receives about 80 pieces of mail with requests for recipes. On "Coffee with Jean", a 15-minute weekly program, she brings U.S. military personnel and dependents living in Berlin up-to-date on women's activities, school affairs and human interest items.

U.S. Army photo by Pfc. Barrett.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

NOVEMBER

1 Mark	9:30-50	16 Luke	9:23-27; 13:22-30
2 Mark	10:1-16		
3 Galatians	6:1-18	17 Ephesians	4:17-32
4 Matthew	25:31-46	18 II Peter	1:1-20
5 Mark	10:17-34	19 Mark	14:53-72
6 Mark	10:35-45	20 Mark	15:1-32
7 Mark	10:46-11:11	21 Mark	15:33-47
8 Mark	11:12-23	22 Mark	16:1-20
9 Mark	12:1-27	23 Psalms	100:1-5
10 Matthew	23:1-36	24 Exodus	20:1-20
11 Matthew	25:14-30	25 Romans	12:1-21
12 Mark	12:28-44	26 Genesis	1:1-2:3
13 Mark	13:1-37	27 Psalms	1:1-6
14 Mark	14:1-25	28 Psalms	8:1-9
15 Mark	14:26-52	29 Psalms	19:1-14
		30 Psalms	23:1-6

Sharing your Experience:

I WAS A TEEN AGE GANGLEADER

By Alma L. Hays

WHEN I WAS SIXTEEN, my utmost desire was to become the leader of a gang of teenagers I ran around with. I planned dances, parties, hikes, swimming, and plenty of mischief, and, after months of effort, I achieved my leadership.

Then one night I took my gang to a country revival for the purpose of watching the goings-on so I could put on a mock service at the next party of my gang. But the preaching was so very good that it made me realize my lost condition, I was willing to give up my hard-earned gang leadership to become a Christian, and when I stood up in front of the church a saved person, to my amazement most of my gang came down the aisles and were also saved.

My prayer was then, and still is, *Lord help me always to be a gang leader for you.*

Now I have followed my Air Force husband for sixteen years. Our four children are Christians. I have led people to Christ all over the United States and may God give me grace to lead others.

Mrs. Hays will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



ARMY CHAPLAIN Capt. Carlton H. Mall and his wife stand in the midst of the five sons and daughters they adopted during their German tour of duty (from left) Wolfgang, 24, holding Carlton, 2; Marie, 7; John Arthur, 8; and seven-months-old Heidi-Jane in chaplain's arms. Picture of the Lutheran pastor and his family was taken on way to new post at Ft. Sam Houston, Tex.

Pastor asks relief from East German Citizenship

A LUTHERAN PASTOR in East Germany wrote to the Dresden District Council asking to be relieved of his East German citizenship "in protest against the pressure" exerted by the Communist regime, but was later reported to have withdrawn his request at the suggestion of the management of the Lutheran Church of Saxony.

He asked that he and his family be given a stateless status because "as Christians we cannot approve of a state which recognizes only citizens professing a 'socialist conscience'. Since such a conscience must necessarily be atheistic, we Christians are unable to profess ourselves as East German citizens."

The clergyman's petition stirred a large-scale Communist propaganda campaign marked by public meetings at which Bishop Gottfried Noth, head of the Saxony Church, was asked how long his Church would "tolerate people like Hertel in its ranks."

Meanwhile, in Rostock a Communist district court sentenced two leaders of the Protestant youth movement to eight years at hard labor and gave ten other youngsters jail sentences from three months to two years. All were accused of having denounced the blockade of the East-West Berlin border, smuggling anti-state publications from West Berlin into the Soviet Zone, attending the German Evangelical Church Day Congress in West Berlin, and singing "hatred and murder songs."

In reporting the sentences the Soviet Zone press charged that most of the accused "had turned criminals under the influence of the NATO Church."

WE ARE URGENTLY LOOKING FOR the address of *A2C Roger E. Jacobson,* whose story about getting lost in the jungle, "God Help Me Through" appeared on this page in September. We can't mail him his $10 since his address, too, seems to be lost in a jungle. Write to A Mighty Fortress.

November, 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Form 3547 Requested.



JUDITH KAY PETERSON, our Lutheran Girl of the Month for October, is a member of First Evangelical Lutheran Church (Augustana) at Lake Lillian, Minn.

Judi, as she is called by her friends, is a high school senior, a Sunday School teacher, President of the Senior Luther League in her church and was chosen last summer to represent the American Legion Auxiliary of Lake Lillian at Girls' State in St. Paul, with girls gathering in Minnesota's capital from all over the state.

Judi is also a faithful member of the choir, and is interested in and a leader in all kinds of church activities for youth of her age, likewise community projects, school activities, and everything that should enlist the support of youth.

She is a good ice- and roller-skater. In her spare time she works daily at the local newspaper of her home town.

The photo of Judi, which came with the nomination, was taken by her pastor, the Rev. V. Eugene Johnson.

LUTHERAN TV PROGRAM SUCCEEDS

LIGHT TIME, the National Lutheran Council's successful television program, was recently selected for showing at the 1961 American Film Festival in New York City.

The program is currently being broadcast over 132 TV stations in the United States, Canada, Puerto Rico, Guam, the Philippines and even Australia.

The 15-minute weekly Light Time series consists of variety programs using puppets, animated cartoons and live action to explore the Christian meaning of honesty, truth, respect for parents, ridicule, envy, authority, forgiveness and how to cope with fears.

Primarily aimed at children, especially the non-churched children, Light Time has become increasingly popular among grown-up television viewers as well.

A MIGHTY FORTRESS

VOL. XI | New York, N. Y., October, 1961 | NO. 6

Over 10,000 Lutherans to Enter Armed Forces

OVER 10,000 LUTHERANS are expected to be called into military service as a result of the President's increase of the armed forces.

The Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, said it would be reasonable to assume that out of the revised authorized military strength of 2,735,000, about 137,000 service people would come from Lutheran churches.

In addition, he went on, there would be more than 50,000 dependents.

"That means 500 congregations of 375 members each," he said, "which is no small slice out of the Lutheran churches of America!"

Commenting on the increase of U.S. armed forces personnel, Mr. Midboe urged congregations to examine the methods they use to keep in touch with their men and women in service.

Christians should make sure, he said, that their young men away from the home community for the first time should hear from their home congregation at least once a month—and better yet, every week.

"Most important," he said, "is that the entire worshipping congregation remember our service people in their prayers every week as they assemble in their churches."

Citing a method of keeping service personnel in contact with a church representative away from home, Mr. Midboe suggested that someone in every congregation volunteer to send the names of their service people to the nearest chaplain, service pastor or contact pastor.

Referring to the minister's relation to the military, Mr. Midboe said that with the imminent build-up of the reserve forces not on

(Continued on page 2)



REFORMATION DAY, October 31, 1517, depicted on old engraving. It was on this day that Martin Luther startled citizens of Wittenberg by nailing 95 theses on door of All Saints' Church.

Second Glance

Lutheran mission leaders from around the world, gathered at the meeting of the Lutheran World Federation's Commission on World Mission, agreed to plans for building a 400-bed Christian hospital and medical training center at Moshi, Tanganyika. They felt that a Christian hospital in East Africa may serve "a great need and make a Christian witness" in these times of African transition.

Initial test broadcasts of the new Lutheran World Federation radio station in Ethiopia are expected in October. These will be beamed to South India and Indonesia, the Middle East, South Africa and West Africa. At first a small one-kilowatt transmitter and a temporary antenna system will be used, but eventually the power of the Lutheran station will be increased to several 100-kilowatt transmitters using a 35-story antenna system.

According to Radio Moscow a new book intended as a standard guide for the propagation of atheism has been printed by the Soviet state publishing house and copies will be distributed "in great numbers" throughout the Soviet Union and other Communist countries. It said the book, entitled "Textbook of Scientific Atheism," is the result of "many years of concentrated study by a team of Soviet scientists," and is being published in many languages.

When Soviet cosmonaut Gherman S. Titov high above earth breathed into his radio microphone: "I am Eagle . . . I am Eagle," he didn't know it, but the spaceship had crashed head-on into the Southern Baptists' Biblical quotation for the day—one selected nine months before. It was Obadiah 4: "Though thou shalt exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

The number of people favoring women serving as pastors in Norway's Lutheran churches is growing. A recent public opinion poll showed that 72 per cent of Norway's people approve of women pastors, with 16 per cent opposed and 12 per cent indifferent. In 1948, a similar poll showed only 47 per cent in favor, with 44 per cent opposed.

After three years of discussion, the Lutheran World Federation chose the motto "Christ Today" for its Fourth Assembly in Helsinki, Finland, during the summer of 1963. Theme discussions at the gathering in Finland are to deal with "the relationship between the doctrine of the justification of the sinner for Christ's sake and the life of service of the individual Christian and of the Church."



THE GROWTH OF CHRISTIANITY and a people's gratitude to the armed forces of freedom are depicted in this new stamp issued by the Republic of Korea. The presence of the cross in a largely Buddhist nation gives testimony of the extent to which South Korea's Christian minority has affected national concepts. Of South Korea's 25 million people, only about 1,500,000 are Christians, about 4 million Buddhists, while some 19 or 20 million have no formal ties with any religious organization above the shamanistic level. In presenting the steel helmet of a fallen soldier, the nation pays its respects to the war dead who kept South Korea free in a long war against the Communists.

RNS Photo

LIFE IN SPACE WOULD NOT UPSET CHRISTIAN BELIEFS

DISCOVERY OF HUMAN LIFE on other planets would not upset traditional Christian beliefs, a Navy chaplain told 2,500 delegates attending the International Walther League Convention at Moorhead, Minn.

Capt. Raymond C. Hohenstein, Washington, D.C., recently-installed associate executive secretary of the Lutheran Service Commission, predicted that the space age will bring moments of anguish and questioning in which a Christian's faith may be shaken.

But, he declared, Christian faith will survive the space age also.

He urged the delegates to dedicate their talents to some phase of space activity and use their keenest intellect to the profit of space exploration.

"Think deeply, intelligently and scientifically," he pleaded. "Really, the space age, in retrospect, will not be different from what the machine or industrial ages of the past are to us now."

He forecast a manned flight to the moon within the decade.

The commission which Chaplain Hohenstein serves is a joint agency of the Missouri Synod and the National Lutheran Council.

POLISH ARMY TRAINS ATHEIST TEACHERS

ZOLNIEZ WOLNOSCI, Communist organ of the Polish armed forces, disclosed that in each military command in Poland, a number of officers and enlisted men are being given special training as instructors in atheism for troop indoctrination.

In reporting this development, Radio Warsaw said that the majority of recruits fulfilling their periods of compulsory military service are practicing Roman Catholics.

Over 10,000 Lutherans to Enter Armed Forces

(Continued from page 1)

active duty as well as the increase in the active duty forces, every pastor who can pass a physical examination and is under age 33 ought to consider seriously seeking a reserve commission and ministering to a reserve unit in his community.

"If he is above 33 or does not have necessary physical stamina for the reserve or active forces," Mr. Midboe continued, "he ought to think about assisting in his community's civil defense program or the Civil Air Patrol."

The Service Bureau executive said that more ministers will be needed as active duty chaplains to serve the larger numbers of men and women in the military. These will be called from the Reserve rolls.

"A greater flow of young men into the reception centers either through voluntary enlistments or through the stepped-up draft quotas becomes a matter for the local congregations, too," he added. "When young lads who have never been away from home anticipate going to the reception center, the local church has something to tell them about some of the problems as well as the opportunities that exist for them while away in the uniform of their country."

A SPECIAL ISSUE devoted to Lutheran services to military personnel is being published in November by The National Lutheran, monthly publication of the National Lutheran Council. For extra copies of this magazine write to NATIONAL LUTHERAN, 50 Madison Avenue, New York 10, N.Y. Enclose 25¢ for single copy, 20¢ per copy on orders of 10 or more to same address.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel. National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," October, 1961

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

*Service Center

†Parish Program Support

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I Believe that

JESUS CHRIST IS TRUE MAN

By Chaplain Bernt C. Opsal, USNR

WHENEVER AN ARTIST attempts to portray a person from the Scriptures he puts into the portrait or picture those features which he believes characterize that individual. And so you may see a picture or painting of the fisherman Peter with a weatherbeaten face, from years spent on the sea in all kinds of weather, and with muscular arms from hauling in nets of fish and pulling boats ashore. He is shown to have had a "rugged" appearance, and rightly so.

Often when Christ is portrayed he is depicted as a kindly person, with a lamb in his arms, as the Good Shepherd; and so He was. Or He is shown sitting down with children in His lap and mothers bringing their young to Him to receive a blessing. And we would agree that this too is a correct portrayal of one side of the Master's life and personality.

But there are other aspects to this Christ. Unless we guard ourselves we can unconsciously get the impression that He was sort of a milk toast individual who simply went [illegible] with an effeminate appearance making kindly gestures and saying sweet words of nothingness.

This is far from reality. He was "also True Man," as we confess in the explanation to the Second Article of the Apostles' Creed: *"I believe in Jesus Christ who is True God, begotten of the Father from eternity and also True Man born of the Virgin Mary."*

Made of a woman, made in the likeness of man, He was found in fashion as a man. He was known as the Son of Man. He walked upon this earth even as we walk. He experienced temptations from one side and from another; and yet the most wonderful thing about it all was that, even though He was tempted as we are, He did not yield to temptations. Oftentimes He was moved by human emotions. He rejoiced. He wept. He had compassion. He experienced sorrow. He was angry. He was loving. He was True Man.

I am certain that as He grew up in His home and community He was "all boy." If He had lived today in America He no doubt would have been an all-American boy, active in the things which boys today enjoy.

I don't think He would have taken advantage of His privileges. For example, if He had participated in sports He would not have hit a home run every time He got to the plate nor made a touchdown each time He carried the ball on the gridiron. Yet I am certain that He played with the boys in His neighborhood and was "all boy".

As I study my Bible I don't find anything sissified about His manhood. For instance, coming into the temple He was angry with the people when they had made the House of Prayer into a den of thieves. With a whip in one hand He kicked over the tables of the money-changers and drove them out. He showed righteous indignation. He was True Man.

He redeemed you

But being God and Man in one person, He could not get away from the aspect of being the God-man. His purpose in coming into this world was to redeem man, a lost and condemned creature, and therefore He was willing to go the whole way, even the way of the Cross, for the salvation of all men.

Perhaps you who are reading this article may be troubled with the guilt of your sins. You may be concerned with the fact that you don't find victory over your short-comings. Perhaps sometimes you feel depressed and you wonder, "What's the use?" You may even want to give up the Christian life.

Listen, friend, it is Christ who has redeemed you, a lost and condemned creature. He has bought you and freed you from all sins, from death and from the power of the devil. He has done that, not with silver or gold, but with His holy and precious blood and with His innocent sufferings and death.



IN THE BROOKS AIR FORCE BASE CHAPEL, Texas, two dependents of Air Force Sergeants, Phyllis Reed and Edna Boynton, were received into the Lutheran Church, Miss Reed by adult Baptism and Miss Boynton by Confirmation. Officiating was Chaplain Max H. Wolf (ULCA).

Official Air Force Photo

Don't rely upon yourself or on your own good works. Rely on Him, who is True Man and True God; who died that you might live; who was tempted as you are that He might understand your temptation and help you in your hour of need; who won victory over sin in order that you might win victory through faith in Him; whose power is available to you if you will but come to Him in repentence and faith and accept Him fully into your heart and life.

You cannot buy this salvation. No amount of silver or gold could ever purchase it. You are not expected to. You are only to receive it. He paid the penalty; He won the victory by His holy and precious blood and with His innocent sufferings and death.

Re-discovery of the Reformation

On the last day of this month, October thirty-first, Reformation Day, we think of Martin Luther's rediscovery in God's Word of this tremendous truth that each man living on this earth may be declared "just" by God through faith in Jesus Christ, who was True God and also True Man.

Let us rededicate our hearts and lives to Him and search out the nuggets of truth in His Word so that about us there might be a mighty Reformation in the hearts and lives of those with whom we come in contact. Remember, this True Man, Jesus Christ, goes with you in all your ventures of faith for Him and His cause.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

OCTOBER—1961

1	Deuteronomy 6:1-25	16	Mark 2:1-17
2	Jeremiah 1:1-19	17	Mark 2:18-3:16
3	Jeremiah 12:1-17	18	Mark 3:7-35
4	Jeremiah 18:1-17	19	Mark 4:1-20
5	Jeremiah .. 31:31-40	20	Mark 4:21-41
6	Luke 9:43b-62	21	Colossians .. 3:1-25
	Philippians 3:1-21	22	Mark 5:1-20
8	Jeremiah 33:1-16	23	Mark 5:21-43
9	Ezekiel 2:1-10	24	Mark 6:1-29
10	Hosea 11:1-12	25	Mark 6:30-56
11	Micah 4:1-13	26	Mark 7:1-23
12	Mark 1:1-20	27	Mark 7:24-8:10
13	Mark 1:21-45	28	I Corinthians 12:1-31a
14	Matthew 5:17-20, 38-48	29	Ephesians 3:1-20
15	Psalms 111:1-10	30	Mark 8:11-9:1
		31	Mark 9:2-29

Sharing your Experience:

THE MEN SERVING AS CHAPLAINS

by Mrs. Fred Kruger

THE RELIGIOUS PROGRAM of the United States Military Services could be and I believe is intended to be part of God's over-all plan to bring closer together the numerous Protestant denominations and too, other faiths and creeds of the world.

As I participate in the work of and attend the various chapels from base to base, stateside and in foreign lands, as we move about from one assignment to another, I marvel at the capable and God-inspired men serving our country as chaplains—men who are of various denominations.

I recall a Sunday while enroute overseas, with only a Roman Catholic chaplain aboard ship, the fine and reverent Protestant service he conducted for us non-Catholics.

I have heard and learned to know well many chaplains and also ministers who served in the absence of a chaplain. These men are dedicated to a soul-saving purpose, yet I wonder if they realize the important part they are playing in knitting closer together the complexity of Protestantism and the oneness of all religions.

Each man, when I have heard him speak, has brought to me personally, a greater insight in my own religious belief and my respect for others. For this I am very grateful. In all my chapel experiences, my staunch Lutheran training has never been offended nor altered but instead been strengthened and all the more appreciated.

In the General Protestant Service I have never been aware of the religious background of the chaplain, unless he so introduced himself, and then he would, nevertheless, continue to conduct a general service, suitable to all attending. I am sure many times this is not an easy task.

In each audience or congregation he serves, there is a cross-section of almost every Protestant denomination and many who profess no particular faith. Each individual who is attending is united with all the others, in a unified and devout service to our one and only Triune God the Father, Son and Holy Spirit. The oneness of a common faith is felt so keenly—I am inspired to believe our military life is part of the plan of God Almighty which will bring all mankind closer, not only in our spiritual and church-going lives but also which will bring us all to better understanding and appreciation of our fellow man—be he friend or stranger.

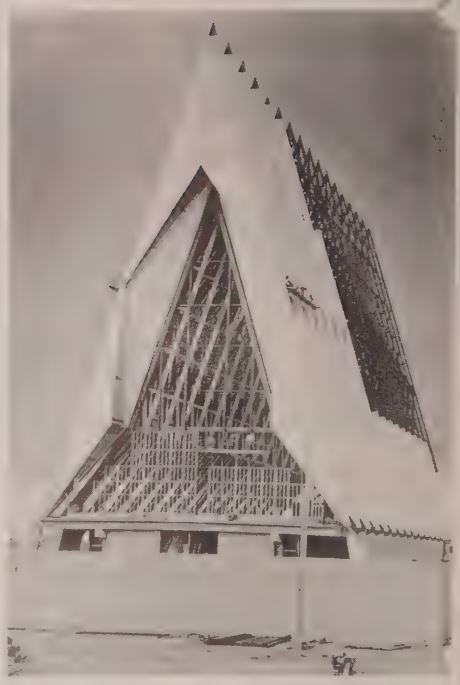
Mrs. Kruger, recipient of this month's $10 check for a contribution to our column, "Sharing Your Experience in the Service", is the wife of M/Sgt. Fred Kruger who is currently stationed with the American Embassy at Jidda, Saudi Arabia.

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

YOUTH URGED TO FURTHER RACIAL EQUALITY

FOURTEEN THOUSAND YOUNG PEOPLE attending the first convention of the Luther League of the American Lutheran Church were urged by Dr. Fredrik A. Schiotz, president of the ALC, to use "wisdom, love and forebearance" in efforts to further racial equality in their home congregations and home communities.



CONTROVERSIAL AIR FORCE CHAPEL UNDER CONSTRUCTION. Workmen put aluminum sheeting on the steel framework of the ultra-modern chapel under construction at the Air [illegible] Academy near Colorado Springs, Colo. The unusual design of the 17-spire chapel caused controversy in Congress before its final approval. Construction officials of the $3.4 million edifice say the exterior of the building is nearly completed. The interior, however, will not be finished until mid-1962 when the chapel is scheduled for its first services. There will be three individual chapels inside the building—one for Protestants, seating 900, on the upper level; another for Catholics, accommodating 500; and a third for Jews, with 100 seats. The last two will be on the terrace level.

RNS Photo

OCTOBER, 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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JOYCE DETTMER, our Lutheran Girl of the Month for September, is a member of Faith Lutheran Church at Shell Rock, Iowa.

Joyce was a member of the first Confirmation Class of this young congregation in 1956, and has since served as a member of the Choir, president of the Luther League, teacher in Vacation Bible School and Sunday School.

Luther League conventions have been a special interest of Miss Dettmer. She attended the International Luther League Convention at Ithaca, New York in 1958 and the Constituting Convention of the Luther League of The ALC in 1960. At this latter convention she was chosen to be one of the group discussion leaders.

At the Waverly-Shell Rock School, from which Joyce graduated this past summer, her friendly Christian personality influenced many others.

"She is a young lady of many interests, but she puts primary importance on her service in the church", according to the Rev. O. J. Reitz, her pastor.

A MIGHTY FORTRESS

VOL. XI | New York, N. Y., September, 1961 | No. 5

SEEKING TO BELONG

By Contact Pastor Martin H. Obst

I AM A LUTHERAN CONTACT PASTOR for USNAAS Chase Field, Beeville, Texas. I seek to make *personal* contact with all the Lutheran Davids, Richards, Macs, Rodgers, Jims, Bills, etc., who come "on board" at the local base.

There was a knock at my office door. "Come in," was my reply. In walked a sailor in his "monkey suit" (no insult meant; it is the sailors' own lingo). He had asked the chaplain about Lutheran confirmation and had been referred to me. Confirmation was not all he wanted. He was seeking to belong.

Back home (if you can call it a home) he had a mother, step-father, step-brothers and brothers. But he did not belong. His step-father had already "confiscated" and sold two of his cars. Twice he had run away from home, once for three months as a magazine salesman earning about $300 a month. But he was only 18 when he came to my office.

In children's confirmation class he had argued and "slugged" the pastor. The pastor said, "I cannot confirm you now. Come back when you grow up." Had he grown up? Was he ready for confirmation? Would he be faithful? Only time would tell, but what he needed most was to belong and be accepted.

I outlined the procedure for confirmation: (1) Complete a course of 15 lessons, 50 minutes each, (2) Show evidence of sincere faith in Jesus Christ as Lord and Savior, including regular Church attendance, (3) Make public confession of faith (confirmation) and have an *honest desire and attempt* to lead a Christian life at all times.

He agreed to the procedure. He had to prove to himself that he had grown up, and that he had a right to belong, but he wasn't sure he could "lead a Christian life at all times." I pointed out that all I wanted was "an honest desire and attempt" and when he failed in his attempts to feel free to let me know about it.

(Continued on page 2)

TWENTY MILLION VACATIONERS who visited America's national parks this past summer had opportunity to relate nature's beauty to the purposes of God and man in services of worship conducted by the National Council of Churches' parks ministry.

This year 156 students from 38 theological seminaries organized and conducted worship services and served as chaplain-counsellors when they were not busy acting as desk clerks, waiters, bellhops and filling station attendants in facilities of 33 of the nation's national parks.

Now in its tenth year of operation, the park's ministry is a joint program of the National Park Service Personnel and the National Council of Churches.

Our picture was taken by an RNS photographer in Glacier National Park, Montana.



Second Glance

Far-reaching beams of the powerful new Lutheran World Federation radio station being built at Addis Ababa, Ethiopia, will extend the already international outreach of "The Lutheran Hour," program of the Lutheran Laymen's League of the Lutheran Church-Missouri Synod. LWF and Lutheran Hour officials have signed an agreement for "cooperation in radio evangelism" over the new station, which will reach to many parts of Africa and Asia. The Lutheran Hour organization will contribute $50,000 to capital costs and will contribute annually in proportion to its share of broadcasting time.

Dr. Franklin Clark Fry, United Lutheran Church in America president, planned many stops on a recent trip to Europe, including chairing sessions of the Lutheran World Federation Executive Committee at Warsaw. One visit on the itinerary of the LWF President was not possible, however. His application for a visa to travel to East Germany, where he was to preach in the Griefswald cathedral, was denied. He returned to the United States after expressing hope the future brings opportunity to cross the barrier.

All possible influence and "moral leadership" of clergymen is being summoned in preparation for the integration of Atlanta, Ga., public schools this fall. All have been sent letters from OASIS, an organization working for peaceful integration, urging them to be on hand on opening day.

"Question 7," the new Lutheran-sponsored movie slated for general release this fall, has added two more honors to a growing list of commendations since its first premieres and test engagements this spring. At the Berlin Film Festival, it won a special award from the City of Berlin government for its value to youth and also the Festival Prize given by the International Catholic Film Office. The picture—on the clash of Communism and Christianity in East Germany—was earlier given an "A-1" rating by the Catholic Legion of Decency in the U.S.

The Army and Air Force are among the heaviest purchasers of films and film strips produced by the National Council of Churches' Broadcasting and Film Commission. It is reported the services have made use of a wide variety of audio-visual material—on subjects ranging from pre-marital counseling to foreign missions, international church relief and the training of youth leaders.

Evangelist Billy Graham, though weakened by virus attacks, completed a British Crusade this summer, then moved his campaign into Lutheran-heavy Minnesota in mid-July.



CRUISING DOWN THE RIVER: Old St. John's Episcopal church of Milwaukie, Ore., was pulled by a barge down Willamette River to a new site at Oaks Historical Park.

RNS Photo

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SEPTEMBER 1961

1	Philippians 2:12-24	15	II Corinthians 8:1-23
2	II Timothy 1:1-18	16	Titus 1:1-16
3	II Timothy 2:1-26	17	Titus 2:1-15
4	II Samuel 17:1-17	18	Psalms 15:1-5
5	I Kings 2:1-12	19	Psalms 16:1-11
6	I Kings 6:1-13	20	Psalms 20:1-9
7	I Kings 8:1-21	21	Psalms 24:1-10
8	Romans 16:1-27	22	Psalms 33:1-22
9	Acts 18:1-28	23	III John 1:1-15
10	II Corinthians 4:1-18	24	Psalms 37:1-20
11	I Kings 11:1-13	25	Psalms 37:21-40
12	I Kings 12.1-20	26	Psalms 40:1-17
13	II Corinthians 1:23-2:17	27	Psalms 51:1-19
14	II Corinthians 7:2-16	28	Psalms 56:1-13
		29	Psalms 121:1-8
		30	Luke 2:39-52

SEEKING TO BELONG

(Continued from page 1)

Wanting to belong required first of all that I accept him as he is now, be his brother and listen to his failures to lead a Christian life. There were missed appointments, speeding on a motorcycle, reckless driving charges, failure to pay a charge account, and finally a $32 gambling debt to pay off.

In between all this he was confirmed. He is faithful in Church, communion and even Luther League attendance. He knows he belongs. He is contemplating engagement to a Lutheran girl (her parents have already consented) which is another attempt at belonging. (I am not too happy about teen-age marriages, but he needs to belong.)

Here is a life, in which Christ is Lord, but the Old Adam is still much alive. It is a typical serviceman's life. He needs to belong, he needs an understanding pastor, understanding Christian friends, and a Christian girl-friend. He should also have understanding parents, but he doesn't. He cannot live a Christian life unless he belongs to Christ, his church, pastor, parents, Christian friends and a Lutheran girl-friend. In seeking to belong he is but seeking that for which he was created. And only as his church, his pastor, his Christian friends and his girl-friend accept him can he belong, and he must belong to lead a Christian life.

Are you seeking to belong? Do you know others who are seeking to belong? "Now abideth faith, hope, love . . . but the greatest of these is love." "Inasmuch as you did it unto one of these you did it to me," says our Lord. Love given to Christ's name can help another person belong—and only when he belongs in Christ can he live a Christian life. Christ wants you and others to belong.

New Enlistment Oath Asked

A new bill before Congress would require enlisted men to swear before God allegiance to the Constitution. The current oath makes no reference to God or the Constitution. To become effective, the new oath must secure approval of two Armed Services Committees and the House and Senate. The House Armed Forces subcommittee has endorsed the proposal, made by Rep. H. R. Gross (R-Iowa).

LUTHERAN MEMBERSHIP INCREASES

Membership in the Lutheran Churches in North America totaled 8,456,863 adults and children at the end of 1960, according to the latest annual statistical summary issued by the National Lutheran Council. The total is a gain of 143,015, or 1.7 per cent, during the year—133,872 in the United States and 9,143 in Canada.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel. National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," September, 1961

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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†Parish Program Support

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GEORGIA: Albany; Turner AFB; Rev. C. K. Derrick, ULCA, Our Saviour, 1105 Second Ave.

Athens; Navy Supply Corps School; Rev. Arne K. Markland, ULCA, Holy Cross, 155 Alps Road.

Atlanta; Fort McPherson; Rev. William H. Stender, ULCA, Emmanuel, 1661 Altadena Pl., S.W.

Augusta; Camp Gordon; Rev. H. L. Huntley, ULCA, Resurrection, 825 Greene St.

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†Columbus; Fort Benning; Rev. R. M. Hollinger, ULCA, St. Matthew's, 4026 Macon Road.

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Warner Robins AFB; Rev. Raymond A. Petrea, ULCA, Faith, N. Pleasant Hill Road.

HAWAII: Lanikai; Rev. E. G. Vosseler, ULCA, St. John, Box 6166, 110 Kuuala St.

Honolulu; U.S. Naval Base; Hickam AFB; Rev. Thomas A. Allport, ULCA, Pearl Harbor, Kam Hwy. at Moanalua Center.

Waikiki; Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave. Room 207.

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Decatur; Signal Depot; Rev. Paul E. Erickson, ULCA, First Ev., 450 North Main St.

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Rock Island; Arsenal Depot; Rev. Edward P. Nelson, AUG, First, 1600 20th St.

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Walton; Bunker Hill AFB; Rev. Harold Murkve, ULCA, Shiloh, N. Davis & Bishop Sts.

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Naval Academy, Rev. Clyde F. Straub, ULCA; St. Martin's, 18 Francis St.

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Wilmington; Clinton County AFB; Rev. Paul H. G. Moessner, ULCA, Faith, 505 Kathryn Drive.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's, Firth & Caroline.

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Norfolk; Navy Base; Rev. Dr. Luther W. Strickler, ULCA, First, 1301 Colley Ave.
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Tacoma; Fort Lewis; McChord AFB; Rev. Christian M. Iverson, LF, Olivet, Kay at S. 15th St.

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HONG KONG: *Rev. Charles P. Gartner, Director U. S. Servicemen's Lounge, Missions to Seamen Building, 40 Gloucester Road. Tel. 776676.

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Mo.—Lutheran Church—Missouri Synod.

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Lutherans continue war in Korea --

AGAINST TB AND MISERY

By Neil Mellblom

MANY SIGHTS AND SOUNDS of the Korean war will linger forever in the minds of the thousands of fighting men who were fortunate enough to leave the peninsula alive.

Probably as lasting as any of the memories is the vision of the children of Korea—the round-faced, sad-eyed boys and girls who were forced to fight their own war for survival while war swept back and forth across their paddy-field playgrounds, killing their parents, leveling their towns, demolishing what small heritage they might have had.

GIs will never forget the mobs of rag-tag youngsters fighting over discarded ration cans, clustered around mess hall garbage racks, nearly naked and huddled together for warmth against the remaining walls of shattered buildings.

Any troop will remember the plaintive call, "Chop-chop, hava yes?"

It stands to the credit of countless numbers of United Nations fighting men that they took time, even during battle, to do what they could for the children. They gave them clothing, shared their rations, provided shelter. Some units even were responsible for financing makeshift orphanages.

But the fighting men's business was war, and when that was finished none could be blamed if new duties and new assignments tempered their recollections of Korea.

Among the hundreds of different units that made up the UN force, however, was one in particular that hasn't allowed time or distance to dim its collective memory of Korea and its children. This was the group of Norwegians who fought not with guns but with scalpels and bandages in a front-line mobile surgical hospital.

With their medically oriented backgrounds, the Norwegians saw something the average UN fighting man probably didn't detect. They saw tuberculosis, and were alarmed at the rate it was spreading.

"So when we got home," said Gotfred Rekkebo, who served with the Norwegian team, "we decided to see if we could do something about it. We organized the Norwegian Korean Association."

Rekkebo is a deacon in the Lutheran Church and a trained social worker. For nine years he was a lay missionary in China and during the Korean hostilities he served with the field hospital. In 1953 he became an active worker in the Norwegian Korean Association's campaign to raise funds for aid to Korea.

By 1955 the association was able to send Rekkebo back to Korea. This time he was accompanied by his wife, Rannei, who is a trained nurse and also has a background of missionary work in China.

"We had about $5,000 and we were there to work with tubercular children. We weren't sure how to go about it," Rekkebo said in an interview with the NLC News Bureau.

However, the City of Seoul did provide a two-story, reasonably preserved house on the bank of the Han River, and on October 22, 1955, the Han No Hospital admitted its first 17 patients. A short time later all the initial 30 beds were filled.

There was no difficulty getting patients, even though the hospital was only for advanced cases among children. Well over 10 per cent of the population in Korea has the disease, according to statisticians, and the Rekkeboes would place the incidence even higher at that time.

"We saw right away how much more there was to do," Rekkebo said. The hospital itself needed enlarging, the need for a convalescent home quickly became apparent, the overcrowded slum surroundings were crying for sanitation, diagnosis and control programs.

To expand, help was needed. And the U.S. Army in Korea became one early supporter; also, World Vision, Inc. provided the building for convalescents; the Unitarian Service Committee of Canada built the out-patient clinic; Lutheran World Relief and the Danish Korean Association gave funds for expanding the hospital. U.S. surplus food was obtained through Korea Church World Service, in which LWR is a partner, and Rekkebo now supervises eight social welfare workers in a program started with help from the Unitarian committee in Canada.

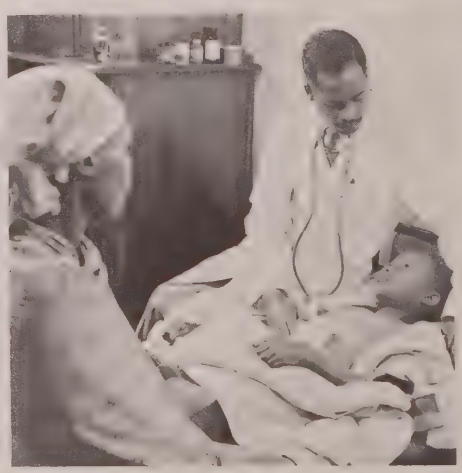


KOREA ISN'T THE ONLY PLACE where Lutherans help fight misery. In Hong Kong Lutheran World Action and Lutheran World Relief help feed, dress and educate Chinese refugees for work in the free world. The boy in picture above wears a Milwaukee Braves shirt, evidently donated by a Lutheran in Wisconsin, and shipped to Hong Kong by Lutheran World Relief.

The Han No Hospital, first medical institution in Korea specifically for children with tuberculosis, has 70 beds by now.

"It is still so small, and we have had to keep many patients much longer than necessary because they had no place to go," said Mrs. Rekkebo half-apologizing for the fact that in the first five years of its existence Han No admitted only 374 patients.

However, a statistical summary showed that in the same five years there were only 21 deaths among all those who came to Han No with advanced cases of T.B., meaning that 253 lives were saved.



IN TANGANYIKA, EAST AFRICA, Lutheran World Action supports mission hospitals, as well as missions, mission schools and Bible presses.

Safe Driving Duty Under God

MEMBERS OF THE AUGUSTANA Lutheran Church were urged to obey the Fifth Commandment, "Thou Shalt Not Kill", in automobile driving to help reduce the annual toll of deaths and injuries on the nation's streets and highways.

A resolution adopted at the denomination's 102nd annual synod called on its members to look upon driving as an "opportunity to make practical application of religion in daily activity."

"The operation of an automobile is a matter of moral concern," said a report from the Church's Commission on Social Action. "There is a duty under God to drive automobiles in a manner consistent with the teachings of the Fifth Commandment which tell us to regard human life as sacred."

Sharing your Experience:

GOD HELP ME THROUGH!

By A2C Roger E. Jacobson

WHILE READING of the man receiving strength while lost in the jungle, in a recent issue of "A Mighty Fortress", I realized that there are different kinds or types of strength which can be received, for the asking, from God.

At a number of bases overseas immorality is considered common and the guy that tries to lead a clean life is the uncommon.

It isn't enough to rely on one's own strength, because that in time will give way to such statements as "Come on, go with us just once;" before long it's twice and then nobody even has to ask.

I've found that the simple prayer, "Lord help me through" gives me the strength I need to withstand the temptations. I remember, the Lord makes us (me) strong through our (my) weakness.

A Word In Season

By the Rev. Howard A. Kuhnle

GEORGE IS A CONSECRATED LAYMAN in our church, active in every good work. He takes his religion seriously. He not only has faith in his Lord Jesus, but also believes in serving Him and witnessing for Him. As opportunity comes, he speaks to others about Christ, including fellow-employees of the large corporation by which he is employed. He told me recently of this incident.

George was disturbed by the extreme use of profanity of one of his bosses, more especially Mr. Schmidt's use of the Name of the Lord, taken in vain. One day, the two were alone in a company car. Mr. Schmidt began his usual line of cursing. After a moment or two George screwed up his courage a bit and said, "Mr. Schmidt, I wonder if you realize that you are speaking about a friend of mine." No apology; just straight talk; nothing more was said about profanity.

The pay-off: Mr. Schmidt is different now, at least in George's presence, for there is no more profanity.

How Far Do You Go To Church?

THERE IS A WOMAN in the Upper Peninsula of Michigan who makes a 500-mile round trip to church almost every Sunday. No wonder *The Milwaukee Journal* put her story on its front page with a large headline!

She is Mrs. John A. Marynski of Channing, and she attends St. James Episcopal Church in Milwaukee 250 miles away. There is no Episcopal church in Channing and she does not go to churches in nearby communities because she has no car. Instead, she takes the train to Milwaukee.

Of course, the train ride does not cost her anything—except time. Her husband is a retired railroad man and she has a pass. But the trip involves two nights in coaches. She leaves Channing at 9:30 p.m. Saturday, arriving in Milwaukee at 5 a.m. Sunday. Leaving Milwaukee again at 9:30 p.m., she arrives back in Channing at 4 a.m. Monday. Who would do as much?

We knew of only one somewhat similar case among Lutherans. There was a man and wife living on the west coast of Florida who drove 100 miles on the Tamiami Trail through the Everglades to attend church in Miami some years ago. That was a 200-mile round trip by car.

Cases such as these should put many of us to shame. Some of us find it difficult to go 10 miles to church. With most of us the distance is even less. Do you attend church in spite of distances or other obstacles? How far is it to YOUR church?

From the Lutheran Counselor

Onward Christian Soldiers

Zolnierz Wolnosci, newspaper of Polish armed forces, has proclaimed an emergency—too many soldiers are going to church. The paper has noted with alarm that "the vast majority of soldiers and officers still attend church and christen their children in church." It has called for "urgent measures and intensified atheistic propaganda" among the troops to "remedy the situation."

A2C Jacobson will be the recipient of the September $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

September 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!

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Lutheran
GIRL OF THE MONTH

JEANNE MAKI, our Lutheran Girl of the Month for August was nominated by the Luther League of Holy Trinity Lutheran Church (Suomi Synod) at Hibbing, Minnesota, and her pastor, the Rev. Duane Aho.

Jeanne graduated last June from Hibbing High School with the highest honors. Since the seventh grade she had maintained a straight A average. In the last year at school she placed sixth in the state and twenty-fifth in the nation in the National Merit Scholarship Competition given to 525,000 high school seniors. For this, she was awarded two scholarships, which will come in handily this fall when Jeanne enters Mt. Holyoke College in Massachusetts.

Jeanne was also active in drama and the school band. She won first place in Minnesota in declamation and represented her school in the national competition this summer.

At the same time she has been a capable and dependable worker in the Luther League and in Sunday School. She was a Sunday School teacher for three years and was superintendent of the School's primary division this year.

A MIGHTY FORTRESS

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Youth Seeks Role in Today's World

THE LARGEST LUTHERAN YOUTH CONVENTION ever held in this country is expected to bring together some 14,000 delegates of the Luther League of the American Lutheran Church in Miami Beach, Florida, August 15-20.

They will discuss the role of youth in the changing world and specifically examine whether the Christian Church has failed—and how it may succeed—in solving such problems as world tensions and racial prejudice.

For some time the 4,000 local units of the ALC Luther League have conducted studies on questions such as:

"How should the struggle for independence among Asians and Africans affect our mission interest and work?"

"Do Scriptures speak to our turbulent world?"

"Should Christian youth give time working overseas?"

Another commission has been examining the area of racial prejudice. Questions which have been posed included the following:

"How does discrimination affect our lives?"

"Isn't the northerner self-righteous about the racial problems?"

"Are youth prejudiced against adults or vice versa?"

"What forms does prejudice take?"

In Miami the Lutheran young people will hear a number of prominent speakers on various subjects, including Bishop Hanns Lilje of Hannover, Germany, and enact a three-year action program for youth groups of the Church.



RNS Photo

SUMMERTIME: "Thou hast made summer and winter." Ps 74:17 (RSV)

Moscow Labels All Religion Reactionary

MOSCOW RADIO, replying to a United States listener who asked what was the Communist attitude toward religion, said "we consider all religions to be basically reactionary."

"Be it Mohammedanism, Buddhism or Christianity," the station said, "they all preach essentially the same thing: 'be patient in life on earth, accept all and everything, turn your left cheek to the man who struck you on your right cheek, for he will go to hell and you to the heavenly kingdom.'

"Religion is against men fighting for their freedom. It has always opposed education and many great scientists were burned at the stake by the Catholics. If, in the beginning, Christianity played an important role, and at times even a progressive one, in the history of mankind, it has through the ages, become a tool of reactionaries the world over."

Second Glance

Washington State's Warren G. Magnuson, a Democratic Senator since 1944, has been named as the "man who has done most for U.S. foreign commerce in 1960" by the Washington, D.C. Board of Trade. Senator Magnuson, a member of the American Lutheran Church, is currently chairman of the Senate's Interstate and Foreign Commerce Committee. He believes that an important benefit of travel and trade expansion between the U.S. and other lands would be an "interchange of people" resulting in better international understanding.

"Question Seven", the new Lutheran-sponsored motion picture portraying the Christian struggle under Communism in East Germany, was selected for showing at the international Berlin Film Festival. General release of the film in the United States will come this fall.

Lutherans in Dublin, the capital of the Irish republic, now have their own church building for the first time in nearly a century. They rededicated the renovated St. Finian's church, which they had been leasing for 99 years at a shilling ($0.14) a year. Officiating was Bishop Goesta Lundstrom of Sweden. The membership of the local congregation numbers about 200.

Arab refugees in Syria given medical treatment by the Lutheran World Federation passed the one-million mark this summer. The federation has provided medical and child welfare services in Syria since the beginning of 1953, as part of its Near East refugee work of which the main center is in Jordan.

The pro-Communist League of Evangelical Pastors in Red East Germany suffered another spectacular defeat when its annual conference in Halle—for which invitations were sent to all pastors in East Germany—drew hardly more than the group's own membership, which is estimated at about 200 out of a total of 5,500 active Protestant pastors in the Soviet Zone.

An inter-Lutheran group in Seattle is trying to raise $225,000 to develop Holden Village, a former mining community worth millions, as a mountain religious retreat in Washington State. Holden Village may be reached only by air or by a three-and-a-half hour boat trip to Lucerne, Wash. An 11-mile road winding around mountain peaks will bring visitors from Lucerne to Holden, nestled in a setting of glaciers, trout lakes, streams and waterfalls, tall forests, and abundant mountain flowers and wild game.



HOW ABOUT THIS FOR COOLING OFF IN AUGUST: Chaplain Paul H. Maurer (right) poses for snap shots preparatory to taking off from Sondrestrom Air Force Base, Greenland, for one of his "parishes" on the Greenland Ice Cap where the temperature plunges to 75 below zero. His congregation are the Federal Electric Corp. workers who operate the Distant Early Warning Sites and he flies thousands of miles by ski-equipped aircraft and helicopters to reach them. The 62 year-old former colonel was engaged as chaplain by the corporation after he retired from the Army in 1957. His other parishes include DEW sites in Alaska, Canada and Iceland, many of which he has covered by dog sleds and umiaks (Eskimo skin boats). Heavily decorated for gallantry in action, Chaplain Maurer served with front line troops in five major European battles in World War II and five in Korea. After completing his contract with the corporation Chaplain Maurer, a Congregational Christian minister, plans to return to the Arctic as a missionary to the Eskimo people he loves. RNS Photo

Why a Church College?

THE CHURCH "does not maintain colleges because it distrusts the state, but because it is trying to do something which the state neither can do nor desires to do," according to Dr. Robert Mortvedt, who is executive head of higher education for both the Augustana Lutheran Church and the United Lutheran Church in America.

The main difference between a Christian college and a state-supported college, is that on the campus of the former, religion is openly declared to be supremely important, Dr. Mortvedt told a recent conference of pastors and laymen in Seattle, Washington.

On a Christian campus the sovereignty of God's grace is prayed for and gladly acknowledged, and responsible administrators and scholars are purposefully trying to obey the Lord of the Church, he said.

"This does not mean," he added, "that the English, the algebra and chemistry it offers are different from the English, algebra and chemistry provided anywhere else. It does mean, however, that all courses are offered under the direction of a board and a faculty which have openly declared their intention for seeking all truth, both truth that has been revealed and truth which can be discovered, within the framework of a Christian vision of life."

The educator voiced the opinion that "the clarity of purposes" of Christian education held by the founding fathers does not prevail today.

With excellent state-supported schools, inviting the students and parents alike, many church people "are bewildered," he said, and ask, "Are not church colleges luxuries we cannot afford?"

This would be true, he contended, "only if we believed that a church college is simply a private college supported by the church."

"If a church college is an institution whose board, administration and faculty are employed in such a way as to make Christianity dynamically relevant to the world of learning, it is inconceivable that this kind of self-realization is a luxury," he said.

Dr. Mortvedt also lauded the ministry of the Division of College and University Work of the National Lutheran Council at state-supported colleges and universities as "an important part of the church's single mission in the area of higher education."

"During the time when great segments of the intellectual work minimize the importance of religion, the task of the church is not to fight the world of thought, but to minister to it," he said.

"On the campus of church and state college alike, the Gospel must be proclaimed."

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel. National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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Suplement to "A Mighty Fortress," August, 1961

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MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, 2nd Tra Regt, Basic, Ch (1stLt) Roland Thompson (ALC).
Richards-Gebaur AFB, Kansas City Air Def Sec, 20th Air Div, Ch, Maj, Hugo G. Schmidt (ALC).

MONTANA: Malmstrom AFB, 4061st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

NEBRASKA: Lincoln AFB, 818th Cmbt Supp Gp, Ch, Capt, Norman C. Johnshoy (ALC).

Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEVADA: Las Vegas, Lake Meade Base, LCDR Robert W. Kiefer, CHC (ULCA).

Nellis AFB, 4520th CCTWg, Ch, Capt, Hans E. Sandrock (ALC).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).

McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Kirtland AFB USAFSPWC, Ch, Maj, Richard D. Trapp (ALC).

Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (Capt) Russel T. Hendrickson, (ALC).

Walker AFB, Hq 6th Bomb Wg (SAC), Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Brooklyn 50, 58th St., & First Ave. MSTSLANT, LCDR Thomas B. Uber, CHC (ULCA).

Camp Drum, 20th Eng Bn (C), Ch (1stLt) Gerald M. Gundersen (ALC).

Fort Slocum, USA Chaplain School, Ch (Capt) Melvin S. Eyler (ULCA); Student Detachment, Ch (Capt) Richard L. Combs (ALC); Ch (Maj) John D. Roth (ULCA).

New York City, Union Theological Seminary, Broadway at 120th Street, LCDR Edwin J. Nerthling, CHC (ULCA).

New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).

Plattsburgh AFB, 380th Cmbt Supp Gp, Ch, Capt, John C. Bellingham (ULCA).

Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch, Capt, Michael G. Viise (ULCA).

Westhampton, Long Island, Suffolk County AFB, 52nd Ftr Gp (ISAF), Ch, Capt, Charles W. Reider (ULCA).

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Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

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OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).

Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, USA Arty Msl Cen, Ch (1stLt) Philip L. Olson (ALC); Ch (1stLt) Gordon H. Peterson (ALC).

Tinker AFB, 2854 ABWg, Ch, Capt, Deane S. Shivley (ULCA).

PENNSYLVANIA: Olmstead AFB, 2855 ABWg, Ch, Capt. James F. Wilson (UCLA); Philadelphia 45, USNB, CDR Lawrence C. Vosseler, CHC (UCLA).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)

Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).

Donaldson AFB, 63rd ABGp, Ch, LtCol, John D. Barringer (ULCA).

Fort Jackson; USATC Inf. (3171) Ch (Capt) Keith J. Beam (UCLA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).

Parris Island, MCRD, CAPT Orlando Ingvoldstad, Jr., CHC (ALC).

SOUTH DAKOTA: Ellsworth AFB, 28th Cmbt Supp Gp, (SAC) Ch, Capt, Gilfred C. Newhouse (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 50, OMS, Ch, Capt, Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).

Biggs AFB, 95th Cmbt Supp Gp, Ch, 1stLt, Albert D. Owens (ULCA).

Brooks AFB, USAF Aerospace Medical Center (ATC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).

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Fort Hood, 2nd Armd Div, Ch (LtCol) Milton E. Berg (AUG); 1st Med Tk Bn, 1st Cav, 1st AD, Ch (1stLt) Richard A. Brandt (ALC); 17th Eng Bn (Armd Div) Ch (Capt) John O. Blom (ALC)

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Harlingen AFB, 3610 Nav Tr Wg, Box #443, Ch, Capt, William G. Bogas (ULCA).

Kelly AFB, USAF Security Service, Ch, Capt, George M. Rushe (ULCA).

Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).

Sheppard AFB, Sheppard Tech Tng Cen, Ch, 1st Lt, Mack C. Branham, Jr. (ULCA).

VIRGINIA: Fort Belvoir, 87th Eng Bn (Cons), Ch (Maj) Bertram C. Gilbert (ULCA).

Fort Story, 14th Trans Bn, Ch (Capt) Joseph G. Killinger (ULCA).

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WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch, Capt, Sigurd J. Nelson (AUG).

Fort Lewis, Hq 1st BG, 22nd Inf. Ch (1stLt) Gerald N. Hefty (ALC); 2nd BG, 47th Inf Div, Ch (Capt) Richard Nybro (ALC).

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WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Robert G. Nelson (ALC).

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WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

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APO 12, Hq 17th AF, Ch, Col, Palmer P. Pierce (ULCA).

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USS HAMUL (AD-20), LT Everett P. Wuebbens, CHC (ALC).

USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).

USS RANGER (CVA-61), LCDR Theodore C. Herrmann, CHC (ULCA).

USS TOPEKA (CLG-8), CDR Edmund W. Pipho, CHC (ALC).

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COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).

DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).

LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).

Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).

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Navy # 3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).

Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).

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Navy # 230, USNS, Box # 15, LT Vernon E. Stenberg, CHC (ALC).

The Lord's Song in a Foreign Land

By Chaplain Eugene S. Swanson, U.S. Navy

"HOW SHALL WE SING the Lord's song in a foreign land?" (Psalm 137). This was the question voiced by the Israelites during their captivity under the Babylonians. Under their trying circumstances and aggravated by the fact that the Babylonians ridiculed them for their beliefs, the Israelites found it difficult to keep their faith alive.

This question of how to sing the Lord's song in a foreign land is being echoed today by many of our service personnel who find themselves thousands of miles from their homes and the Christian influences of their youth.

Duty assignments often place our men in areas where anti-Christian forces are working overtime and where there are few symbols or reminders of the Christian way of life to support them. Many of our servicemen have found themselves in such situations and have experienced the almost overwhelming loneliness of such circumstances.

Our Christian faith is easy to come by and stay by when we are settled in some permanent community where we are surrounded by other Christians who support us in our faith. When we get out on our own to some new country [illegible] environment where evidences of Christian behavior are lacking, we find that the responsibility of living the Christian life is ours and ours alone.

Everytime we go ashore in some foreign port, we feel the pressure of that responsibility. There is little doubt but that we often feel the subtle temptation of the freedom we have in the service to forget our responsibilities to our faith and the church.

Like the Israelites of old, we are often ridiculed for our beliefs by shipmates and others. It is then that the very real question faces us: "How shall we sing the Lord's song in a foreign land?"

In facing up to this problem, we realize that it actually becomes a question as to whether we have any faith or not. If the faith we had in the past is dependent upon some familiar soil and cannot be transplanted to some new soil or taken with us wherever we go, it is a fair question whether our religion of the past was a true faith or not.

Living faith is a powerful energy . . .

A living faith is a powerful energy capable of reasserting itself under new and untried circumstances. None of us can ever be sure that he has a vital faith until it has been proved in some foreign land. A faith that withers and dies under new circumstances is not a true Christian faith.

In learning to sing our own song of faith, we become aware that our faith of the past may have been only an adopted faith, a faith adopted from our parents.

They are the ones who taught us the difference between right and wrong. It was they who first taught us to pray and started us in Sunday School and church, in the hopes that this habit of Christian training would develop until it became our choice, too.

As long as we remained in those surroundings, we followed their teachings and accepted their faith, more by habit than by choice. Now that we are out on our own and away from the direct support of that Christian home, we realize the time has come for us to develop a faith of our own, something that is part of us, something that we can honestly accept with our own heart and mind. Only if this is our own personal faith will it ever stand up under the test and trial of circumstance.

. . . but it must be your own personal faith

This does not mean that our parents' faith was not valid. It means only that if it is to be valid for us, it must become our faith, through our own acceptance of Jesus Christ and our dedication to Him.

The Israelites learned how to sing the Lord's song in a foreign land. They did this by reminding themselves of God's goodness to them in the past, and their convictions became strong in this moment of their adversity. Their experience affords us a lesson that we can apply to our time in the service.

If we would bolster the courage of our convictions, we must deepen our roots in that soil out of which our faith has grown. We must remind ourselves of the good things that came to us through the Christian training we received in the home and the church, and we must build our faith on that foundation which was rooted in the teachings of Jesus Christ, who alone is the Rock of our Salvation.

Jesus said, as He concluded His Sermon on the Mount: "Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock." (Matt. 7:24,25)

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

AUGUST

1	Isaiah 55:1-13	17	I Thessalonians 1:1-10
2	Isaiah 57:14-21	18	Acts 16:19-40
3	Isaiah 58:1-14	19	Acts 17:1-15
4	Isaiah 59:1-8	20	Philippians 1:1-11
5	Acts 9:32-43	21	Isaiah 63:7-19
6	Romans 13:1-14	22	Isaiah 64:1-12
	Isaiah 59:9-21	23	Isaiah 65:17-25
	Colossians ... 4:7-18	24	Isaiah 66:12-24
	I Peter 5:1-14	25	I Samuel 16:1-23
10	Acts 12:6-25	26	Acts 16:11-18;35-40
11	Acts 13:1-13	27	Romans 10:-1-13
12	Acts 15:22-41	28	I Samuel 26:1-25
13	I Timothy 1:1-17	29	I Chronicles 16:1-22
14	Isaiah 60:1-14	30	I Chronicles 16:23-42
15	Isaiah 61:1-11	31	Acts 16:1-10
16	Isaiah 62:1-12		



LAYMAN OF THE YEAR: Major Alfred S. Kolmos (left), a member of St. Mary's Lutheran Church, Kenosha, Wisconsin, received a certificate of appreciation designating him as the Outstanding Layman of the Year at Chanute Air Force Base, Rantoul, Illinois. The award was presented by Major General Lloyd P. Hopwood, Chanute commander. An instructor in the 3345th Technical Training Center, Maj. Kolmos was honored for his contribution to the moral and spiritual program of the base in his voluntary capacity as Sunday School superintendent. The award was given by the General Commission on Chaplains and Armed Forces Personnel. U.S.A.F. Photo

COMMUNISTS TO DELETE RELIGIOUS REFERENCES EVEN FROM FAIRY TALES

CHILDREN'S BOOKS PUBLISHERS from Russia and all the Communist countries met in Warsaw, Poland, to discuss eliminating all religious references in their publications.

An official Communist announcement said that the publishers plan to purge even fairy tales of any possible link with religious beliefs.

The Warsaw meeting, it was stated, was part of a planned series of conferences of educators in all the Communist countries designed to "improve the campaign for the atheistic education and upbringing of children."

Sharing Your Experience:

LIFE WITHOUT HOPE

By Chaplain Richard D. Trapp

IT WAS VERY EARLY in the morning. The bright rays of the new day's sun would soon dispel the darkness of a black night. It had been a night filled with the acrid odor of gunpowder and death. But now a new day was only minutes away. A new day which might bring news of capitulation by the enemy; better, unconditional surrender.

The battle orders had been given. Even the lowest private knew what he had to do. Ammunition and K rations had been issued. Canteens were full of properly treated water. The assembly area was quiet. There were no warming camp fires in this forward area. Men did not smoke, for they knew that the glow of a cigaret could be seen for hundreds of yards. The engineer's boats were ready behind the cover of the levee.

The objective, the opposite bank of the Blue Danube, had to be taken. Wasn't there a beautiful waltz about the swifty flowing and bluish water? Yes, but no one hummed the melody. Some may have permitted it to flow through their minds.

Beads were being fingered. Folded hands were in evidence. Testaments which could not be read were held reverently, almost superstitiously. Faces were strained with fatigue and fear. All this could be seen, and more, by straining the eyes.

There was the swoosh of shells flying toward the south bank of the Danube followed shortly by the thunder of battalions of artillery. With the signal explosion of the first volley, the men moved to the boats in an orderly fashion. More shells whined overhead.

A screaming sound! The dread screaming meemies were on their way toward the attackers. Seconds later the screams of wounded and dying men drowned out the similar sounds from the opposite bank of the Danube. There were shouts and piercing cries for help. Commands were given. The boats were moved into the water. But not all. Some would never be manned. More shells came in. All seemed to be mass confusion. The Blue Danube rolled swiftly on, but now it was heavily tinged with red.

The attack failed. There was no word of surrender of the German nation on this April day of 1945, not even the surrender of the enemy on the banks of the Danube. There would be no release from the fear of death. Once again the area was quiet. The stillness was broken only by the occasional moans and groans of the yet-to-be-evacuated wounded.

During the course of the whole operation two men drew considerable attention. And for good reason. When the first enemy shells started to land, the two men fell to the ground while the others continued to advance. They grovelled on the ground, tearing the dirt with their bare hands until their fingers bled. Their eyes became glazed, their faces looked inhuman. They babbled incoherently. They could not hear the man speaking to them. Fear had made them insane.

The man who tried to calm them knew them well. He knew what was wrong. The two men were the rankest of unbelievers. They had no love for God. For them He did not exist. The two godless men were evacuated, never to return to battle, never to return to a useful life. Theirs was a life without hope.



Harvest-time Sunset. RNS Photo.

Chaplain Trapp will be the recipient of the August $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

August 1961

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!

Form 3547 Requested.



LELA McCLARTY, our Lutheran Girl of the Month of July, is a dedicated member of Christ Lutheran church of West Covina, California.

She has served as treasurer, secretary, vice president and president of the Senior Luther League. A Sunday School teacher and nursery attendant, she also sings in the choir and plays the piano at all Sunday School sessions.

This summer, Lela graduated from West Covina High School where she has been active in the Glee Club, the Jr. Statesman Club, various school plays and other groups.

She intends to continue her education at Mt. San Antonio College and the California Lutheran College with the goal of becoming an elementary school teacher.

"In spite of her busy schedule, when someone is needed to help within the church, Lela is right there to pitch in," according to the Rev. Larry J. Hendrickson, vicar of Christ Lutheran church.

FOR THE ASTRONAUTS FAITH IS VITAL FACTOR

RELIGIOUS FAITH is important for America's astronauts, according to the first American in space, Alan B. Shepard, Jr.

A reporter reminded him at a press conference of the rather famous World War II pilot who wrote a book called "God Was My Co-Pilot," and asked him whether he felt the same way.

"I think that all seven of us (astronauts) have a religious faith which we express in our own individual ways," answered Shepard.

All seven astronauts are identified with religious denominations. They include a Methodist, Presbyterian, Church of Christ, Christian Scientist, Lutheran and two Episcopalians.

A MIGHTY FORTRESS

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SEE "QUESTION SEVEN" NEXT FALL

NATIONWIDE RELEASE of "Question 7," new Lutheran-produced motion picture depicting the struggle of Christians under atheistic Communist oppression in East Germany, is scheduled for this coming fall.

The film was premiered last March in six cities in the United States and one in Canada. It has since then had its "test engagements" throughout Wisconsin and also in Minneapolis-St. Paul, Minn., St. Louis, Mo., and Pittsburgh, Pa.

"We are very well pleased with the premiere results and several of the engagements were truly smash hits," said Robert E. A. Lee, executive secretary of Lutheran Film Associates.

The movie, written by Allan Sloane and produced by Lothar Wolff, creators of "Martin Luther", was filmed last summer in Germany.

An international cast of 45 actors was chosen from over 250 persons interviewed. The leading role of Pastor Friedrich Gottfried was entrusted to British stage and film actor Michael Gwynn. The pastor's wife was played by Swiss actress Margaret Jahnen. To portray their son, a 15-year-old youth tormented by conflicting ideologies, the producers found 15-year-old Christian de Bresson, a French boy who has acted on off-Broadway stages in New York.



QUESTION SEVEN, the new Lutheran film that will be nationally released in the fall, is a motion picture of gripping drama. Here a dreaded "Vopo" or East German "people's policeman" comes to the Osterstadt parsonage door by night. The faces of Pastor Friedrich Gottfried and his wife clearly show they recall fate of pastor's predecessor, who was arrested by the Reds.

Second Glance

Members of the United Lutheran Church in America are urged to give at least ten per cent of their income to their denomination in a statement adopted by the Church's Executive Board. "Proportionate giving, with the tithe as a reasonable first step, should be encouraged," declared the statement, which noted that the Christian "must offer to God all that he is and has."

Local experimental broadcasts over a one-kilowatt transmitter will be launched in September by the Lutheran World Federations "Voice of the Gospel," a powerful Christian radio station in Addis Ababa, Ethiopia. This will be a prelude to full-scale broadcasting expected to start late in 1962, when two 100-kilowatt short-wave transmitters will beam religious and cultural programs to all parts of Africa, the Near East and southern Asia in some two dozen languages.

The Rev. E. O. Midboe, executive of the National Lutheran Council's Bureau of Service to Military Personnel, was one of a five-man interdenominational clergy team who recently visited military bases in Alaska, Japan, Okinawa, Formosa, Hong Kong, Guam, the Philippines and Hawaii, to consult with chaplains on various problems relating to their work.

Adding a new emphasis to its material aid program in Korea, Lutheran World Relief has provided an $8,100 grant for hiring of ten Christian Korean social welfare workers to strengthen programs in Korean institutions, particularly those housing homeless children.

The first dance in the history of St. Olaf College, Northfield, Minn., was held recently with some 400 juniors and seniors participating. Dancing was long prohibited at St. Olaf and other colleges of the former Evangelical Lutheran Church, some of whose clergy regarded it as sinful. When the ELC merged with two other bodies to form the American Lutheran Church, sentiment to end the ban grew since colleges of one of the other merging bodies permitted social dancing. St. Olaf became the first of the former ELC colleges to sanction dancing. Whether the others will follow is not known.

Protestant authorities in West Germany are distributing special road maps for the benefit of motorists who cannot attend Sunday services in their own parish church because they are travelling. The maps indicate all Protestant churches and worship centers and the times of services. Short footnotes on the maps also call attention to special artistic or other features of churches.



THE 100,000TH SERVICEMAN to walk through the doors of the Lutheran Service Center at Awase Meadows, Okinawa, had a pleasant surprise. Airman 3rd Class Jim Holt received a torii as a memento of the occasion. The torii, which is an oriental prayer symbol, was presented by Service Pastor George P. Vojtko, while Mrs. James Rommelmeyer, assistant director of the center, stood by with coffee and cookies.

Jim Holt is at home in Grace Lutheran church, a Missouri Synod congregation in De Witt, Iowa. The service center in Okinawa, of which he became the 100,000th visitor, was opened in July, 19[illegible]

Lutherans Hail Peace Corps Plans

A LUTHERAN LEADER PRAISED the Peace Corps for adopting a cooperative policy with religious agencies abroad, while providing strict rules against use of its support in sectarian projects.

"To qualify for Peace Corps support, a private agency must be non-profit and its programs and procedures must conform to high standards and strict criteria," said Dr. Robert E. Van Deusen, the National Lutheran Council's Washington secretary, in a memorandum to Lutheran leaders.

He welcomed the rule against use of Peace Corps support for sectarian projects because "there would be obvious dangers either in the Peace Corps serving as a front behind which sectarian objectives would be carried out, or in a church-related agency becoming a conscious tool of national policy."

Noting that, on the other hand, this raises a question as to whether a church-related agency would be willing "to forfeit the specifically religious content of its program," Dr. Van Deusen pointed out that some Protestant and Roman Catholic agencies have told Peace Corps officials in a series of consultations that cooperation with the Peace Corps projects of a service nature will be feasible.

The National Lutheran Council and the Lutheran Church-Missouri Synod have conferred with Peace Corps officials regarding basic principles involved, he added.

Dr. Van Deusen emphasized that Churches can cooperate with the Peace Corps by: (1) Encouraging young people to enter the Peace Corps; (2) Recommending persons of special skills to the Peace Corps and providing teachers for its training program; (3) Providing "auxiliary training with spiritual orientation" for young church people who enter the Peace Corps; (4) Providing a spiritual ministry for them while they are overseas; (5) Setting up a church-oriented program utilizing some of the Peace Corps techniques; and (6) Expanding existing mission projects to supplement the secular work of the Peace Corps in mission areas.

Special endorsement of the Peace Corps recruitment plans was voiced in a letter sent to the 6,000 pastors of the Missouri Synod by the Synod's president. Dr. John W. Behnken urged pastors to encourage qualified members of their congregations to consider service in the Peace Corps because "we hope that a great many members of the Corps will be Christians who will let their light so shine that men may see their good works and glorify our Father which is in heaven."

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress," July, 1961

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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I Believe That

GOD HAS GIVEN ME SO MUCH

By Chaplain Bernt C. Opsal, USNR

DID YOU EVER STOP to realize that you are worth quite a bit? Have you recently taken time out to re-study Martin Luther's explanation of the First Article of the Apostles' Creed: "I believe that God has created me . . ."

You are a being with a body, a mind and a soul. You have the ability to reason, to choose, to plan, to think. According to the Bible, you have been created in the image of God as the crowning point of His creation.

God has endowed man with seemingly unlimited capacities for work. At times it seems man can do everything short of "creating." But God created man not only with senses and these abilities—He also created man to have fellowship with Himself.

This fellowship with God man enjoyed until the time of the Fall when man disobeyed God's command, but since that time, man by nature has been out of fellowship with God.

Nevertheless, through Jesus Christ, God has been seeking to restore man to that perfect fellowship, and after Christ's death on the cross and resurrection, all that is necessary is that man accept salvation, which has been provided, and become one with Him.

Why does God care for us?

Daily God provides abundantly for all the needs of your life, protects you from danger and guards you from evil. Why?

God does this simply because He loves you. He loves you as a Father with divine goodness and mercy. "As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust." (Psalm 103:13-14).

God is love. John brings this out so beautifully in the fourth chapter of his first letter, verses 15 and 16: "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him."

And what do we owe God?

What then do we owe God in return? "What shall I render to the Lord for all his bounty to me?" as the Psalmist asks. (Psalm 116:12).

Martin Luther, in his explanation to the First Article of the Apostles' Creed, answers: "I am in duty bound to thank, praise, serve and obey Him."

You, too, can show God your gratitude for His blessings by living for Him.

How?

That is for you to answer. God is waiting to have you talk to Him about it in prayer. He is ready to speak to you about it through His inspired Word and also by His Holy Spirit in prayer. You know prayer is also taking time to be quiet and allow Him to speak to you.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JULY

1	Luke..... 2:36-52	16	Psalms..... 116:1-19
2	Isaiah..... 26:1-15	17	Isaiah..... 43:1-13
3	Isaiah..... 29:13-21	18	Isaiah..... 44:9-20
4	Psalms..... 67:1-7	19	Isaiah..... 44:22-28
5	Isaiah..... 30:8-18	20	Isaiah..... 45:1-13
6	Isaiah..... 35:1-10	21	Isaiah..... 45:18-25
7	Matthew.... 4:18-22; Mark 3:13-19	22	Luke.... 10:38-42; *John 11:1-5; 12:1-3
8	John... 1:35-44; 6:8-9; 12:20-22	23	Isaiah..... 48:12-22
9	II Corinthians 5:1-20	24	Isaiah..... 49:7-18
10	Isaiah..... 38:9-20	25	Isaiah..... 50:4-9
11	Isaiah..... 40:1-11	26	Isaiah..... 51:1-8
12	Isaiah..... 40:12-23	27	Isaiah..... 52:7-15
13	Isaiah..... 40:24-31	28	John..... 11:5-16
14	Isaiah..... 42:1-13	29	John ... 14:3-6; 20:24-29
15	Matthew.... 9:9-13; 10:1-4	30	Isaiah..... 53:1-12
		31	Isaiah..... 54:4-17

IT'S ON THE SIMPLE AND UPRIGHT THAT SOCIETY DEPENDS

PREACHING IN EAST BERLIN'S St. Mary's church Bishop Otto Dibelius of Berlin and Brandenburg sounded an urgent appeal to Evangelical Christians for "afflicted mankind and for the Church of Christ which promises liberation from distress and fear."

He said the internal power of a people didn't rest with the few who do outstanding things and wish to excel before others, but rather with those people who don't want to be anything but just simple and upright men.

"It is particularly on these people that society depends," said the bishop whom the German Communists have blacklisted as an "undesirable NATO clergyman."



OLIVE PICKERS in the Valley of Rephaim (the Valley of Giants) haven't changed their methods much since Biblical times. The olives are picked from the ground after they have been beaten off the branches with sticks and poles.



RACHEL'S TOMB is visited by pilgrims on the way from Jerusalem to Bethlehem. Here Jacob buried his wife and set up a memorial pillar of stones (Gen. 35:16-20). Crusaders built a chapel with a dome which has been restored more than once.



ST. PAUL set out to persecute Christians in Damascus through the Damascus Gate of Jerusalem. While on the way, Jesus appeared to him in a vision. (Acts 9). **RNS Photos**

Sharing Your Experience:

IN DIVIDED BERLIN

By Sp/4 Lucian v Polk

IN THE DIVIDED CITY of Berlin, 115 miles behind the Iron Curtain, a Lutheran chaplain began a program some time ago that is so commonplace today that the average soldier within the McNair Compound in Southwestern Berlin thinks nothing about it.

Chaplain Thomas O. Williamson arranged for a local church to visit the chapel several times. The men's group of the chapel, as Christian ambassadors, returned the visits to the German church. Now vespers and Sunday services are attended by both Americans and Berliners who enter the compound with a special church pass provided by the Area Coordinator.

When a soldier walks into the chapel for services or into the chapel center for a program, he immediately finds himself feeling like he were in his home congregation, and the highly publicized role of a soldier-ambassador is a natural one.

It is a role that comes freely and without outside pressure from the individual, who realizes, as I did, that all people, no matter of what nationality, color or religious preference, are part of God's congregation even when they are under such Communist pressure as are the people of Berlin.

And yet, somehow the naturalness of this program fades into common place today for the 6th Infantry soldier in this "outpost of democracy, where he finds himself a home-away-from-home in communion with God.



A NEW EVANGELICAL Kaiser Wilhelm Memorial church is rising in West Berlin beside the half-shattered tower of the old church named for Emperor Wilhelm I. The $1,500,000 octagonal structure of stone and glass, with a separate steeple and baptistry, will replace the worship house destroyed during World War II. Church officials wanted to demolish the old tower but Berliners demanded that "Old Faithful" be retained. RNS Photo

Sp/4 Polk will be the recipient of the July $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

Lutheran Diplomat Heads Foreign Service Institute

A LUTHERAN has been named to one of the principal positions in the State Department.

Dr. Carl W. Strom, 61, until recently U.S. Ambassador in Bolivia, became director of the Foreign Service Institute which teaches languages to career foreign service officers and also offers instruction in other subjects of value to their particular career development.

A graduate of Luther College, Decorah, Ia., Ambassador Strom holds an M.A. from Oxford University, England, and a Ph.D. from the University of Illinois.

His acceptance of the new post leaves two Lutherans in U.S. ambassadorial posts: Christian M. Ravndal, 62, in Czechoslovakia (also a graduate of Luther College), and John S. Rice, 62, who was recently named Ambassador to the Netherlands.

Mr. Rice, who is a graduate of Gettysburg College, has seen military service in both world wars. He was an Army private in World War I, and a colonel in the Army Air Force during World War II.

July 1961

A MIGHTY FORTRESS

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PATRICIA MALONEY, our Lutheran Girl of the Month for June, is a member of Trinity Lutheran Church, Milford, Connecticut. Pat is a recent graduate of Milford High School, and currently employed at the First New Haven National Bank. She has been active as a teacher in the Sunday School and is president of the Luther League of her church.

Pat has a brother, Bob, serving with the U.S. Navy on the U.S.S. Tutuila out of Norfolk. She was nominated by her pastor, the Rev. Carl Eric Moberg.

A MIGHTY FORTRESS

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TOP GENERAL WELCOMES LUTHERAN STUDENTS

GENERAL LYMAN L. LEMNITZER, chairman of the Joint Chiefs of Staff, personally welcomed 162 Lutheran college and seminary students to the Pentagon.

Greeting participants in the 12th annual Washington Seminar for Lutheran Students, General Lemnitzer, who is a member of the United Lutheran Church in America, said he hoped the students' visit to the Pentagon would give them a more adequate understanding of "the part that the armed forces play in carrying out the objectives and ideals of our country".

During his 20-minute welcome, the nation's top military official pointed to the efforts which the armed forces make to develop character and good citizenship in their personnel.

The 162 participants in the Lutheran student seminar represented ten theological seminaries, 23 Lutheran colleges and teacher training schools, a college preparatory school, a Lutheran deaconess training school, and 11 non-Lutheran colleges and universities.

They were members of six Lutheran church bodies: United Lutheran Church in America, 60 students; Lutheran Church—Missouri Synod, 38; American Lutheran Church, 36; Augustana Lutheran Church, 18; Lutheran Free Church, three; and one from the Wisconsin Synod.

(Continued on page 3)

COMMUNISTS BOAST 88 PER CENT PARTICIPATE IN RED YOUTH RITES

THE EAST GERMAN Central Committee for Youth Dedications boasted that 142,000 young people in the Soviet Zone took part in the Red youth rites this past spring. This represents over 88 per cent of all eligible youngsters.

An atheistic counterpart of Christian Confirmation, the rites have been denounced repeatedly by Protestant and Catholic authorities.

Although Protestant and Catholic leaders have condemned the Red rites as irreconcilable with the Christian faith, they recently adopted a more lenient attitude in view of increasing political pressure imposed by the Communists upon parents and children to force youngsters to take part in the ceremonies.

East German Protestant Churches have adopted temporary regulations which permit young people to continue taking part in the life of the Church even if they have enrolled for, or participated in, the Communist rites. They also will admit such youngsters to Confirmation after they have shown for at least one year that they want to be active members of the Church.

Soviet Zone Communists have repeatedly admitted that many youngsters are participating in the atheistic rites only as a matter of routine without identifying themselves with the Communist ideological platform. Since the ceremonies were started seven years ago, over 700,000 boys and girls have reportedly taken part in the dedications.



RED YOUTH DEDICATION RITES in Communist Germany are designed to counteract Church Confirmation.

Second Glance

Scriptures have now been printed in 1,165 tongues, according to the American Bible Society, which recently published portions of Scripture in Guajibo, Warao, Kankanaey, Kwangeli, and Senadi. Still, the Bible Society reported, there are 1,500 languages and dialects into which no part of the Bible has been translated, but all together these languages are spoken by not more than 10 per cent of the world's population.

Lutheran Brotherhood, fraternal life insurance society with home offices in Minneapolis, has awarded nearly $40,000 in grants to 19 Lutheran schools and organizations. The amount is part of a total expenditure of more than $650,000 to be given this year for a fraternal activity and benevolence program.

The United Lutheran Church in America needs 444 additional pastors in the immediate future, according to a report issued which cited a "manpower deficit" of ministers in the 2,500,000-member denomination. Of the 4,600 ULCA congregations 308 are without their own pastors.

A new joint seminary in Chicago to be known as the Lutheran School of Theology at Chicago will be organized by the four church bodies which expect to be merged in 1962. The proposed school will succeed Augustana Theological Seminary of the Augustana Lutheran Church, Chicago Lutheran Theological Seminary of the United Lutheran Church in America, Grand View Seminary of the American Evangelical Lutheran Church and Suomi Theological Seminary of the Suomi Synod.

Complete and near sell-outs of the New English Bible's New Testament by thousands of bookstores throughout the country have zoomed it to the top of the best-seller list in the United States. The new Bible, a fresh translation into contemporary English idiom from original Hebrew and Greek texts, is the result of 13 years' work by an interdenominational committee of Biblical scholars representing 11 major groups in the British Isles.

All three children of a widowed Esthonian refugee woman who was resettled by Lutherans in the United States in 1949 have by now won $9,000 four-year college scholarships. The first of the three to win the Pitney-Bowes scholarship was Andrus Varnik, son of the widow, who is now a 23-year-old army lieutenant in Korea. His sister, Reet, followed and is now doing graduate work at Columbia University. Recently the scholarship was given to Marit Varnik, 18, the youngest sister.



THE VERY OLD: Ruins of this ancient Christian church are among the countless antiquities and priceless records of the Christian, Jewish and Moslem faiths which the UN seeks to rescue before the Upper Nile Valley is flooded when Egypt's Aswan Dam is completed in 1970. Temples dating back to the Pharaohs are included. A newly formed U.S. committee is cooperating with the United Nations Educational, Scientific and Cultural Organization in the vast project. Teams of engineers and archaeologists already are at work, and one of their tasks will be raising a temple built by Ramses II weighing 250,000 tons. Division of movable treasures among participating nations will be made according to the amount of their contributions.



THE VERY NEW: This is the architect's sketch of a modernistic edifice to be erected by the St. Matthew's Lutheran Church (ALC) on a site recently cleared of slums just six blocks south of the U.S. Capitol in Washington, D.C. It will be the first major church of contemporary design on Capitol Hill. While a number of churches of modern architecture have been built in Washington's suburbs, new downtown churches hitherto have been of Gothic, colonial or other conservative classic designs. The 350-seat Lutheran sanctuary will be surmounted by a 90-foot steeple, and the roof, 40 feet high, will be supported by a series of triangular louvres representing praying hands raised in supplication to God.

Photos by R

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. Lammert Redelfs, the Rev. Raymond Tiemeyer, and the Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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*Denver; Lowry AFB; Fitzsimons Gen. Hosp.; Lutheran Service Center, 606 15th St.

Denver; Lowry AFB; Rev. LeRoy Miller, ALC, Montclair, 1420 Pontiac.

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Wilmington; New Castle AFB; Rev. R. E. Neumeyer, ULCA, Zion, 600 N. Jackson.

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St. Petersburg; AF Station, Dr. Henry V. Kahlenberg, ULCA, Trinity, 401 Fifth St., North.

Sanford; Sanford Naval Air Station; Rev. Ernest Bolick, Jr., ULCA, Good Shepherd, Sanford Shrine Club.

Tampa; McDill AFB; Rev. Carl A. Driscoll, ULCA, Good Shepherd, 501 S. Dale Mabry.

West Palm Beach; AFB & Navy Mine Defense Lab; Rev. Paul E. Arnold, ULCA, First, 2740 Parker Ave.

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Warner Robins AFB; UCLA, Faith, N. Pleasant Hill Road.

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Tacoma; Fort Lewis; McChord AFB; Rev. Christian M. Iverson, LF, Olivet, Kay at S. 15th St.

WEST VIRGINIA: Charleston; Guthrie AF Station & S. Charleston Navy Ordnance Depot; Rev. Robert G. Blacka, St. Paul, ALC, Lee St. at Beauregard.

WISCONSIN: Antigo; AF Station; Rev. Harold E. Kolsky, ULCA, Calvary, 7th Ave. & Edison St.
Baraboo; Badge Ordnance Works; ULCA, St. Paul, 727 8th St.
Madison; Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago.
Star Prairie; Osceola AF Station; Rev. Walter M. Abramson, ALC, Bethany.
Williams Bay; Williams Bay AF Station; Rev. R. D. Gildseth, ALC, Williams Bay.

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CANADA: Timmins, Ontario; Ramore AFB; ULCA, St. Peter's Ev., 209 Wilson Ave.

CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; Redeemer, Balboa Rd. at Wight St.

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Rio Piedras; Grace English, Uni. Ave. and Pelegrina St.

SWITZERLAND: Geneva; The Rev. Lowell Albee, Jr., 18 rue Dancet. Tel. 26.16.19.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, ULCA, Box 58.

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ARIZONA: Luke AFB, 4510 CCr Tra Wg (TF), Box #7 Ch, Capt, Edwin G. Heide (ALC).

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Fort Ord, 3rd Brigade (Tng) Ch (Capt) Richard L. Combs (ALC); Post Chapel, Ch (Maj) Paul E. Klett (ULCA).
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March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (ULCA).
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San Diego 40, USMCRD, CAPT Emil F. Redman, CHC (ALC).
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Fort McPherson, Hq THIRD US ARMY, Ch (Col) Harold H. Schulz (ALC).
Valdosta, Moody AFB, 3550 Pilot Tra Wg (Al), Ch, Capt, Luther T. Gabrielsen (ALC).

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McConnell AFB, 4347 Cmbt Supp Gp, Ch Capt, Arnold Nesvig (ALC).
McConnell AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

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Fort Knox, Ireland Army Hospital, Ch (Maj) John R. Bender (ULCA).

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Fort Devens, USASA Tra Regt, Chapel #4, Ch (Capt) David M. Johansson (AUG); 20 Eng Bn (Combat), Ch (1stLt) Gerald M. Gundersen (ALC).

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Plattsburgh AFB, 380th Cmbt Supp Gp, Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 4039 Strat Wg (SAC), Box #1517, Ch, Capt, Michael G. Viise (ULCA).
Westhampton, Long Island, Suffolk County AFB, 52nd Ftr Gp (ISAF), Ch, Capt, Charles W. Reider (ULCA).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC) 3rd Bn, 6th Marines, FMF, LT Jack E. Trethewey, CHC (AUG).
Cherry Point, H & HS Wg, 2nd Mar Acft Wg, MCAS, LT Theodore E. Schultz, CHC (ALC).
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Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th Ftr Gp, Ch, Capt, Roger Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).
Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

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Sheppard AFB, Sheppard Tech Tng Cen, Ch, 1st Lt, Mack C. Branham, Jr. (ULCA).

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APO 235, 6431st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, Ch, Capt, Willard L. Conradson (ALC).
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USS TOPEKA (CLG-8), CDR Edmund W. Pipho, CHC (ALC).
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COMDESRON # 3, LT John A. Piirto, CHC (SUOMI).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
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Navy # 3002, USNS, LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).

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Post Master, Seattle, Washington

Navy # 230, USNS, Box # 15, LT Vernon E. Stenberg, CHC (ALC).

HELP WANTED!

By Chaplain Richard L. Combs, Capt., USA

DID YOU KNOW that every chaplain in the Army is authorized by regulation to have a helper?

In the Army we call them Chaplain's Assistants. They are selected at our five major basic training centers—Fort Leonard Wood, Missouri, Fort Knox, Kentucky, Fort Jackson, South Carolina, Fort Dix, New Jersey, and Fort Ord, California—during the first week of basic training.

After completing the eight weeks of basic training they spend eight weeks at the BAAC school—Basic Army Administration Course—and then one week at one of the two Chaplain Assistant training schools—either Fort Dix or Fort Ord.

We are in constant need of chaplain's assistants in the Army. (By the way, it is a career field and you can go all the way to E-7 pay grade and even get proficiency pay as a chaplain's assistant.)

If you are a high school graduate and have a year or two of college under your belt, if you are of sound moral character, and if you are interested in becoming a chaplain's assistant, when you get to that basic training center you step forward and go see the Chaplain and tell him you would like to become a chaplain's assistant.

If you play the organ you will practically be a cinch to get the job.

Traditionally, Lutheran fellows have made the best chaplain's assistants due to several reasons—rich liturgical background, appreciation for church music, and concept of vocation. So why don't you give it a try and answer the call—HELP WANTED!

I have just returned from 90 days Administrative Absence spent at Luther Theological Seminary, St. Paul, Minnesota.



THE CHAPEL IN THE FIELD: Pfc. Jack Green, Pfc. Roy Tribe, chaplain's assistant, and Chaplain Richard L. Combs, all kneeling outside Chaplain's tent. Notice in background the field desk, behind which is the field altar and portable field organ.

While I was there I met a young fellow, Roy Tribe, who was one of my first assistants in the Army. It was in the 82nd Airborne Division at Fort Bragg, North Carolina. Roy had the spirit and enthusiasm and sense of duty to God and country that makes good chaplain's assistants. After his military service Roy finished college at Pacific Lutheran University and is now a senior at Luther Theological Seminary.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JUNE 1961

1	Nehemiah 10:28-39	17	James 4:1-12
2	Ecclesiastes 1:1-18	18	Proverbs 15:1-23
3	Ecclesiastes 3:1-17	19	Isaiah 9:1-7
4	Ecclesiastes 5:1-20	20	Isaiah 11:1-10
5	Psalms 42:1-43:5	21	Isaiah 12:1-6
6	Isaiah 1:1-20	22	Isaiah 14:12-21
7	Isaiah 2:1-11	23	James 2:1-26
8	Isaiah 5:8-25	24	James 5:1-20
9	Ecclesiastes 12:1-14	25	Galatians 5:1-26
10	II Timothy 4:1-18	26	Isaiah 24:1-13
11	I Timothy 6:1-21	27	Isaiah 25:1-9
12	Isaiah 6:1-13	28	Matthew 1:18-25; 12:46-50
13	Isaiah 7:1-17		
14	Acts 4:1-22	29	Luke 1:26-38; 46-55
15	James 1:19-27	30	Luke 2:22-35
16	James 3:1-18		

Top General Welcomes Lutheran Students

(Continued from page 1)

Five of the participants were members of other Protestant denominations who are attending Lutheran colleges. Two foreign participants came from Canada and Sweden.

While in Washington the students had an opportunity to observe the federal government operation, discuss current issues, clarify the responsibilities of Christian citizenship in a democracy, and appraise the role of Christians in public life.

Lutherans in high government positions who took part in various sessions of the seminar were: Congressmen Walter H. Moeller (Mo. Synod) of Ohio and Albert H. Quie (ALC) of Minnesota; Dr. Myrl E. Alexander (ULCA), assistant director of the Federal Bureau of Prisons; and Carl W. Loeber (Mo. Synod), acting chief, Spectrum Division, Directorate of Telecommunications, U.S. Air Force.

Ray Scherer (Mo. Synod), White House Correspondent for the National Broadcasting Company, and Chaplain (Commander) Robert Schneck (ULCA) of the ecclesiastical relations branch in the U.S. Navy's Chaplains Division also participated in the seminar.

An address by Morris Abrams, chief counsel for The Peace Corps, on "A New Approach for a New Age" gave the students first-hand information about this new government venture.

In the key-note address, Dr. Robert E. Van Deusen, Washington Secretary of the Division of Public Relations of the National Lutheran Council, discussed "The Christian Citizen in a Democracy."

After General Lemnitzer's welcoming remarks at the Pentagon, the students heard speeches on "The Role of the U.S. Armed Forces in World Affairs," "Our Missile and Space Programs" and "Character Guidance Programs in the Armed Forces" given by Thomas C. Thayer of the Defense Department's Office of International Security Affairs; Colonel Carolos R. Tosti, deputy chief of the U.S.A.F. Ballistic Missiles Branch; and Chaplain Schneck.

State Department officials pointed out the citizen's role in foreign affairs, told of the current status of disarmament negotiations and described the situation in Southeast Asia.



DR. MALVIN H. LUNDEEN, president of the Augustana Lutheran Church, talks with Chief of Army Chaplains (Major General) Frank A. Tobey in the Pentagon about the Army chaplaincy and religious programs for service men.

U.S. Army Photograph

Sharing Your Experience:

DECISION IN KOREA

By The Rev. George F. Spieker

LIKE SO MANY YOUNG MEN, when I completed college I was still undecided concerning my life's work. Therefore, I waited for the inevitable call to serve my country. Little did I suspect, at that early date, how instrumental my experience in the Army would be in choosing a career.

The significant factors can be traced to my 15 months in Korea. There, in a strange country, separated by more than 8,000 miles from my family, it fell my lot to be assigned to an infantry company.

At that time, line units were still occasionally suffering heavy casualties. We were in reserve. Following a period of training, our regiment replaced another regiment in a sector of the M.L.R. We were all feeling pretty miserable. How we rejoiced when the cease-fire was signed that summer.

Earlier I had met the chaplain of our unit. He had conducted services for our company in a large bunker while we were on line. I had spoken with him frequently. He gave me the encouragement I needed so badly.

Then it happened! The chaplain was to be away. There was no one to conduct the service that Sunday unless I would accept the challenge to preach the sermon. Well, you can appreciate how I felt. I had worked in Sunday School before, but never had I conducted a church service, much less preached a sermon.

Nevertheless, I accepted the challenge and prepared the sermon using a Testament and several daily devotional booklets. I'm sure that first sermon was hardly adequate, but my friends assured me it was presentable.

Some months later, I again had a similar opportunity to substitute for the chaplain. I certainly shall never forget those early experiences. I still have copies of those two sermons on file.

I probably will never know to what exte the chaplain's influence and interest was a deciding factor in the choice of my life's work. And precisely at what moment I made my decision I cannot say. But during those long months in Korea, I gradually came to an awareness of what I was to be. I sought entrance at our seminary in Philadelphia, spent three years there, and was ordained a Lutheran clergyman.

As I reflect upon those two years in the Army, I know now they were not wasted. Somehow, God used them to help me choose to serve Him as a minister in His Church.



THIS WAS KOREA: In August, 1950, an Army chaplain, kneeling on bank, said last rites for American soldiers lying in ravine with hands tied behind their backs—shot by Communist-led North Koreans.
U.S. Army Photograph

Pastor Spieker will be the recipient of the June $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

June 1961

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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SYLVIA KINARD, our Lutheran Girl of the Month for May, is a secretary in the Stewardship Department of the United Lutheran Church in America.

She came to New York recently from her home town, Red Lion, Pa. In Red Lion, Sylvia was president of the Luther League and a Sunday school teacher of Grace Lutheran Church.

While working in New York she attends St. Peter's Lutheran Church, Manhattan, where she is a member of the Young People's Club.

She is a graduate of Red Lion Area High School where she was a cheer leader, a member of the dramatic club, the school paper and yearbook staff. Prior to joining the church staff she was secretary at a bank in Red Lion and served as a waitress at *The Inn*, Buck Hill Falls, Pa., during the time the executive committee meeting of the Lutheran Laymen's Movement was scheduled.

After attending church services with the committee and staff, she accepted an invitation to come to New York to serve in the LLM—Stewardship Department office.

COMMUNIST RADIO BOASTS RELIGIOUS RITES 'DYING OUT'

THE BUDAPEST RADIO broadcast statistics which it claimed showed that christenings and other religious rites are "gradually dying out" in Communist Hungary and being replaced by "socialist ceremonies."

It said that since the first Communist "name-giving" ceremony was held at Budapest in 1959 to replace Christian baptism, it has been widely acclaimed and copied. Meanwhile, it stated, Communist substitutes have been introduced also for Christian marriages and funerals.

CRITICS HAIL LUTHERAN MOVIE

MOVIE CRITICS warmly praised "Question Seven," a film dealing with the agonizing problems faced by a Protestant minister in East Germany under Communist persecution, following its world premiere in Washington, D.C.

Congressmen, government officials and Washington religious leaders attended. The film was produced for Lutheran Flim Associates by Louis de Rochemont Associates of New York. Six other premieres are being held in the U.S. and Canada.

"Question Seven" was termed a "heart stirring drama" by critic Jay Carmody of the Washington Evening Star. Richard L. Coe of the Washington Post called it "a microscopic view of today's major battle . . . immensely able cast."

James O'Neill, Jr., of the Washington Daily News and Scripps-Howard papers said: "This is not merely propaganda, but rather a story with a deep and important meaning for all creeds, beliefs and faiths. By all means see 'Question Seven' if you have any doubts as to what would happen to your church and your religion if you were so unfortunate as to be living under Russian Slave rule."

The portrayal by British actor Michael Gwynn of the pastor-hero was praised by the three critics as "superb," "wholly creditable" and "exceedingly well-played."

Religious leaders of all faiths have indicated they would strongly recommend the film.



QUESTION SEVEN depicts the battle for the mind and souls of youth in East Germany, where the struggling and persecuted Church is all but smothered by the pressure and propaganda of the Communist state with its program of atheistic indoctrination and movements such as the FDJ (Free German Youth) parading with trumpets and flags through towns and cities.

Second Glance

The Commander's Cross of the Federal Republic of Germany was bestowed on Dr. Paul C. Empie, executive director of the National Lutheran Council, in recognition of his efforts in German church reconstruction, material aid and refugee resettlement. The NLC director was cited for his widespread work toward German rehabilitation, with emphasis on his leadership in church reconstruction.

The Lutheran World Federation has inaugurated a new tuberculosis rehabilitation program for Chinese refugees in Hong Kong. In the beginning, some 300 refugees will benefit from the program which is financed in part by Lutheran World Action funds.

Congressman Walter M. Mumma, a Lutheran from Harrisburg, Pa., died in Washington, D.C. at the age of 70. He was a member of St. John's Lutheran church in Steelton, Pa.

Detroit, Michigan, has been chosen as the birthplace of the Lutheran Church in America, a new denomination of 3,150,000 members which will be created at the end of June, 1962, when the United Lutheran Church in America, Augustana Lutheran Church, the Suomi Synod and the American Evangelical Lutheran Church will merge. The constituting convention at Detroit will be attended by 1,000 delegates from the four church bodies.

U.S. Senator Barry Goldwater of Arizona is scheduled as one of the major speakers at the annual Ashram of the Lutheran Student Association, to be held August 27-September 3 at Williams Bay, Wisc.

If you think that American Lutherans are the most generous in supporting missions and refugee aid projects, you are wrong. According to a recent Lutheran World Federation survey, the 55,000 member United Evangelical Lutheran Church in Australia, has—for its size—far surpassed all its sister Churches in the rest of the world in pouring resources into such Christian service. In one year it provided 121 missionaries and gave $57,900 for missions and $20,287 for World Refugee Year projects. At the same time, the 37 million German Lutherans provided 748 missionaries, $2,248,870 for missions and $304,793 for refugees; while the eight million Americans provided 1,378 missionaries, $10,129,723 for missions and $489,348 for refugees.

"Bread for the World," German Protestant fund drive for material and social aid to underdeveloped countries, which is now in its second year, is to be continued in future years. In its initial year it brought 19.5 million marks ($4,678,000), and the second annual campaign, launched last December, is expected to exceed this sum.



CHURCHES 'PEACE CORPS': President Kennedy's Peace Corps parallels many postwar church projects in the U.S. and abroad, such as these Ecumenical Work Camps. At top left and lower right, church youths from nine countries help former German prisoners-of-war build new homes and a road to Wiesbaden, Germany. Top right, workers are shown worshipping at Accord Farms, N.Y. camp. Lower left, youths help rebuild village of Glay, France. Such work camps have long been conducted by agencies of or affiliated with the National and World Councils of Churches, the YMCA, the National Student Christian Federation, denominational youth boards and other groups concerned in youth work and international affairs. Protestant church in the background was damaged during the German army's retreat. **RNS Photo**



LUTHERAN SERGEANT GIVES BIBLES TO ROK ARMY: An American Army Sergeant, who said he is trying to "Bring Christ to the nation," has given 50 New Testaments printed in Korean to the Republic of Korea chaplain's office, the "Stars & Stripes" reported recently.

For two months Sgt. Theodore Nichols, Hq. Det., U.S. Army Advisory Group, Korea (KMAG), was buying the New Testaments with his own money, then Grace Lutheran Church in Killeen, Tex., his home church, became interested in his work and pledged financial assistance to buy 1,000 New Testaments and 227 King James Bibles.

Nichols said he will donate 100 New Testaments a month for the next 10 months until the 1,000 pledged Bibles and 227 King James versions are delivered.

Our picture, from the Pacific "Stars & Stripes" shows Sgt. Nichols (right) presenting Col. Suk Bong Yang (center), ROK Army Chief Chaplain, and Maj. Young Bong Yoon (left), Chief of Supply, ROK Army Chaplain's Office, with [illegible] Testaments.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Dr. Robert E. Lee, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, the Rev. Walter Werronen, Dr. Ansgar E. Sovik and the Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

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Supplement to "A Mighty Fortress," May, 1961

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Donaldson AFB, 63rd ABGp, Ch, LtCol, John D. Barringer (ULCA).
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I believe that

GOD CREATED ME

By Chaplain Bernt C. Opsal, USNR

IN THE BEGINNING God created the heavens and the earth.

Who is God? According to Scripture we find that He is God the Father, God the Son, and God the Holy Spirit. They were all there, all three, the three in one.

In thinking of the work of the three persons of the Godhead, we oftentimes associate the *creation* with God the Father, and yet in a real sense all three persons were there.

I know God the Son was there because it says in John, the first chapter, verses one through three, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made."

In the fourteenth verse it identifies that Word when it says, "And the Word became flesh and dwelt among us . . . and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

We also know that God the Holy Spirit was there, because it says in Genesis, the first chapter, verse two: "The Spirit of God was moving over the face of the waters."

It is interesting to notice also in the first chapter of Genesis that God says in the twenty-sixth verse, in regard to the creation of man, "Let us (note the plural)—let us make man in our image, after our likeness"; God is one and yet there are three persons in that Godhead.

In Psalm 95, verses three through five, we read, "For the Lord is a great God, and a great King above all gods. In His hand are the depths of the earth; the heights of the mountains are His also. The sea is His, for He made it; for His hands formed the dry land."

What tremendous resources there are in the earth—gold, silver, metals, precious stones, oil, uranium, and others. In recent years in some areas in the upper Midwest one farmer after another has discovered oil on his property. This oil which he has found is God's. God has permitted him to find it and use it.

It behooves each discoverer of God's riches to use this wealth in a way pleasing to Him, but there are some people who cannot enjoy prosperity; some can't stand to be rich.

Jesus knew this. That's why He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." And so we have had examples of people who have had a Christian faith while living in poverty but, having become wealthy, have acted as though they alone owned this wealth, when in reality they are just stewards. God really owns it.

The resources of the earth and the world which we discover, which we have and possess, can be used to bless us and mankind if we are just willing to turn it loose according to God's scheme of things. And remember, by comparison with peoples of other parts of the world, almost everyone reading this article is rich even in regard to material things. A brief trip to such a place as India, China, Japan, or the Philippines would soon convince us of that.

There are tremendous resources in the sea. Each molecule of water, yes, each drop of water, has life in it. Scientists are working on a way by which the amoeba, the one-celled creation of God, will provide bread for all the people of the world. Sometimes I've seen the Pacific Ocean as still as it could possibly be. It resembled a sheet of glass. At other times it has become like an angry monster raging in fury.

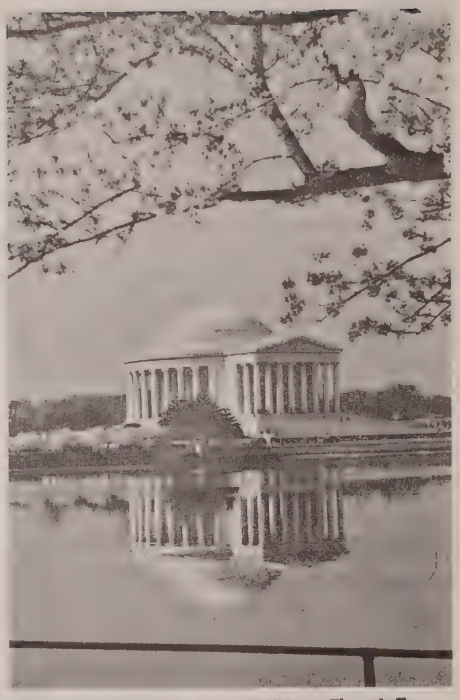
In Psalm 147 we are told, "He determines the number of the stars. He gives to all of them their names. Great is our God, and abundant in power; His understanding is beyond measure." Verses 8-9: "He covers the heavens with clouds, He prepares rain for the earth, He makes grass grow upon the hills. He gives to the beasts their food, and to the young ravens which cry."

God keeps track of all these things. No human being could possibly know everything that there is to know even about one subject, but God knows about them all. He knows everything about the creation. He creates, but He also keeps. He sustains. He has His whole universe in the hollow of His hand. If He were to remove His hand, the whole universe would collapse.

But do you know, the remarkable thing about it is this—that even though in comparison to the rest of God's creation you and I are quite small and insignificant—yet we find, according to Psalm 147, that God's delight is not in the strength of the animals nor in the strength of men, "but the Lord takes pleasure in those who fear him, in those who hope in His steadfast love."

Certainly this God of creation is great, or as Isaiah put it in chapter 40, verses 25-26-28: "To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of His might, and because He is strong in power not one is missing. Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, His understanding is unsearchable."

Have you not known? Have you not heard? The Lord is the everlasting God. I believe that God has created me and all that exists. Next time we will look further into that statement. We will look at man and see what God has created in him.



SPRING IN NATION'S CAPITAL: The Jefferson Memorial is framed by cherry blossoms in Washington, D.C. RNS Photo

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

MAY

1	I Corinthians 8:1-13	17	I Kings 4:20-34
2	I Corinthians 9:1-27	18	Proverbs 6:1-21
3	I Kings 3:3-15	19	Proverbs 24:15-34
4	Proverbs 3:1-18	20	II Thessalonians 3:6-13
5	Proverbs 4:1-27	21	Acts 2:14-39
6	Luke 6:32-49	22	I Corinthians 15:29-58
7	I Corinthians 10:1-11:1	23	I Corinthians 16:1-24
8	I Corinthians 11:2-34	24	Genesis 26:12-33
9	I Kings 5:1-12	25	Proverbs 2:1-15
10	Proverbs 22:1-16	26	Proverbs 14:14-35
11	Acts 1:1-14	27	Proverbs 23:19-35
12	Colossians 2:8-23	28	I Peter 1:3-21
13	Ephesians 6:1-20	29	Nehemiah 8:1-12
14	Proverbs 31:10-31	30	Nehemiah 9:1-15
15	I Corinthians 14:1-19	31	Nehemiah 9:16-38
16	I Corinthians 14:20-40		

Sharing Your Experience:

ALONE IN THE JUNGLE

By Pfc. Merland D. Tollefson Jr.

AS TRAINEES at the U.S. Army Jungle Warfare Training Center in the Canal Zone, we had looked forward to one of the highlights of the three week course, the "Escape and Evasion" problem.

This is a simulated emergency situation in which the trainee is expected to make his way through several miles of jungle alone and unaided.

On the appointed day we set out in high spirits, which in my case, did not last long.

After several hours of toiling through the heavy underbrush I sat down to rest.

"That's funny," I thought, "I should have reached the base camp by now." And as I drained the last drop of water from my canteen, I realized that I was lost.

With darkness descending, I panicked as visions of bottomless pits, spiny plants, heat exhaustion, poisonous snakes, and unseen insects flashed through my mind. I plunged through the steaming foliage until I fell exhausted to the ground.

Then, slowly, new phrases began ebbing into my conscious, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" . . . and . . . "Thou shalt not be afraid of the terror by night." Scriptures learned in tedious summer Bible Sessions and long since forgotten.

Panic left me, and I set to work constructing a shelter in which I spent the night. The next morning I remained there until I heard shouts and said a silent prayer of thanks as the search party came into view.

Pfc. Tollefson will be the recipient of the May $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



350th ANNIVERSARY OF THE KING JAMES VERSION: Portrayed here is the historic Hampton Court Conference in 1604 at which bishops of the Church of England and Puritan leaders mapped plans for a new translation of the Bible into English. Completed in 1611, the Authorized Version, more popularly, known as the King James Version, has long been endeared to millions because of its literary beauty. This scene is from an American Bible Society anniversary film entitled "How Our Bible Came to Us."

MORAL ISSUES STRESSED IN RISING HIGHWAY DEATHS

THE 800 MINNESOTA CONGREGATIONS of the American Lutheran Church have been urged to discuss the moral and spiritual issues raised by the rising highway death rate.

A statement submitted to the congregations urges Christians to practice driving discipline and to ride as passengers only with drivers who discipline themselves.

"The Christ we preach expects His followers to lead disciplined, controlled, responsible lives, governing themselves by the effects of their actions upon others," the statement declares. "Rash, impetuous, thoughtless and irresponsible behavior are alien to the Christian spirit."

May 1961

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

Vol. 12 complete

(1962-63)

MAR 2 9 '63



THIS UNUSUAL PAINTING of the Crucifixion, by Salvador Dali, more noted for surrealist spectaculars, hangs in the Glasgow, Scotland, museum. It is called the "Christ of St. John of the Cross." Forcibly calling our attention to the message of Christ crucified and risen, it has become recognized as a major painting of religious significance.

EASTER celebrates far more than the springtime reawakening of nature—it proclaims God's triumph over death in the glorious resurrection of His Son Jesus Christ! But the blossoming-forth of winter-deadened earth has long been considered a symbol of the life and immortality which Christ brought to the world through His victory. (RNS Photos)



A MIGHTY FORTRESS

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

The Word for Easter—

"HOW FLEETING MY LIFE!"

by Chaplain Bernt C. Opsal, USNR

NOT LONG AGO a terrible tragedy took place when two airmen and their wives, flying in a civilian plane, plunged to their death. Officiating at one of the two military funerals was an unforgettable experience. Between the two caskets there was placed a photograph of this couple, just married a few years ago. Some of the comments frequently heard were, "They lived a full life", "They enjoyed flying" and "They enjoyed each other's company."

This whole experience reminded us of the brevity of life. How often do we not think and act as though we were going to live forever. All of us, whether we are in danger zones on military assignment or driving "safely" on a highway or flying in a plane, generally think that a fatal accident "will never happen to me." But tragedy does strike without previous notice and with finality.

At funeral services frequently there is a passage which is read from Psalm 90:12, "So teach us to number our days that we may get a heart of wisdom." When we were children we thought of teen-agers as being quite "grown up." As teen-agers we may think of middle-aged forty years olds as being quite advanced in age. By the time one reaches forty he doesn't feel nearly as old as he thought he would. When he looks ahead he realizes that seventy is not too far away. And even if one lives to be eighty or ninety, which most people do not, how long is such a life span in comparison to eternity, where time is no more, where there is everlasting life?

Psalm 39:4 says, "Lord, let me know my end, and what is the measure of my days; let me know how fleeting my life is!" Behold, thou hast made my days a few handbreadths and my lifetime is as nothing in thy sight. Surely every man stands as a mere breath! Surely man goes about as a shadow!"

How difficult it is for us who live in this hustle and bustle of the 'sixties to hold up short and "begin to number our days." But if we would, then the Lord could give us a heart of wisdom. Life insurance companies have made us very conscious of time, of preparing for old age and providing for loved ones when we have left this earth. It is absolutely essential that we also give thought to eternity and to providing a place for ourselves when we leave this earth. How wonderful it is to know that *the Lord is providing* a place for us. All we have to do is to accept in faith what He has promised as we come to Him in repentance and trust. Certainty for eternity is even more important than temporal security.

During the Easter season we are reminded of the great hope which the Christian has, namely, eternal life with our Lord and loved ones who are followers of the Savior. Humanly speaking, Jesus had lots of nerve to make the claims that he did. But you see, He was not just a human. He was God and man in one person. This is why He could say, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" (John 11:25, 26).

One of the great blessings from God Himself is the assurance of eternal life through Jesus Christ who rose from the dead. If we are taken by death, will loved ones left behind be able to speak with confidence and hope that we have not just gone to a "beautiful isle of somewhere"? Will they have the assurance that on the basis of God's Word we have entered eternal life and have gone to that "place" prepared for us by the Lord Himself?

Christ said, "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:2,3). The Apostle Paul could say, "For me to live is Christ and to die is gain" (Philippians 1:21). *Can you say this?*



Lutheran

GIRL OF THE MONTH

BONNIE LOU WULBER is Lutheran Girl of the Month for April.

The second oldest of eight children, Bonnie has many responsibilities at home and on her family's Ohio farm. These have not hindered her active participation in school and church activities, however.

At Versailles, Ohio, High School, from which she graduated in 1962, our "Lutheran Girl" was an academic leader. In her parish Church, St. Paul's of Willowdell, Ohio, she sings in the choir, teaches Sunday school and a Junior Lutheran class, and has been a Luther League officer.

Bonnie intends to enroll at Capital University, Columbus, Ohio, this coming fall, where she will major in elementary education.

Her pastor, the Rev. Stephen M. Northrup, who nominated her, states that "she is always ready to serve wherever she is needed."

'PERFECT PRAYER' OF HERO CHAPLAIN RECALLED AFTER 20 YEARS

CHAPLAIN Clark V. Poling, one of the immortal four chaplains of the U.S.S. Dorchester, offered the "perfect prayer" before he sailed on what was to be his last mission, his father, Dr. Daniel A. Poling, said. He offered the prayer, "Lord, make me adequate," his father recalled at a dinner in Washington marking the 20th anniversary of the death of the four chaplains on Feb. 3, 1943.

Chaplain Poling—together with his colleagues, Chaplains George Fox (Methodist), Alexander D. Goode (Jewish) and John Washington (Roman Catholic)—lost his life in the sinking of the troop ship in the North Atlantic.

The chaplains gave their lifebelts to enlisted men who came to deck without the life-saving aids. When last seen, the chaplains were standing at the sloping rail, their arms linked together in prayer.

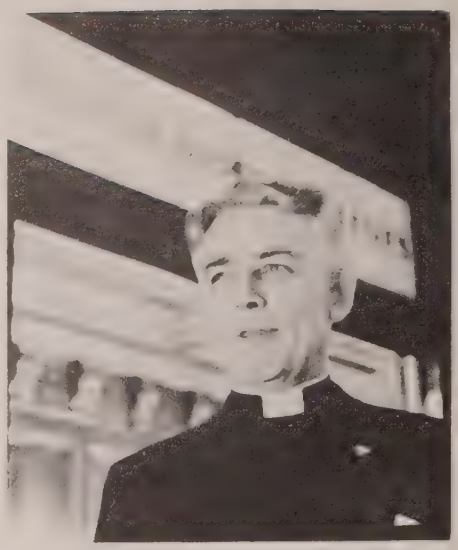
Dr. Poling recalled that his 31-year-old son, pastor of a Dutch Reformed Church in Schenectady, N.Y., came to his home just before sailing overseas and asked him not to pray that he would return. "I have no premonition and I think I will return," he quoted his son as saying, "but I ask no prayers on my behalf other than that I be adequate to the tasks I have to perform."

"This was a perfect prayer," said Dr. Poling, "it did not ask for preferment or for anything miraculous but just to be adequate to his responsibilities. And when I heard of how he died, I knew he had been adequate, and that the other men who died with him had been, too," Dr. Poling declared.

"I have often been asked what Clark accomplished by his death," Dr. Poling said. "He accomplished the same that the other 300,000 of our men who died in World War II bought with their lives."

"They bought us time to talk, to plan for a world of peace—just a little more time to try to win the peace," he told the 300 persons gathered for the commemoration. "If they had lost, we would not be here."

Dr. Poling appealed for a world of brotherhood and peace that would be worthy of the sacrifice the four chaplains made. "The hour may be late and the outlook very dim, but we have not lost the peace yet, and, God willing, perhaps we may not," he said.



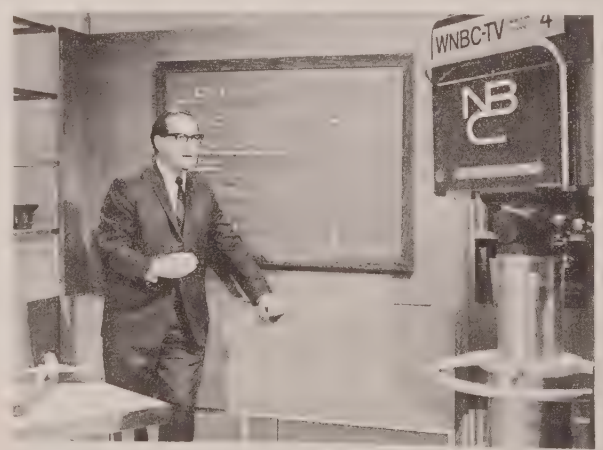
THE CLERICAL GARB of Pennsylvania State Representative Earl S. Walker often causes his fellow representatives to mistake him for the chaplain of the House. Actually he is a Lutheran clergyman as well as a freshman legislator. The pastor of Mt. Hebron Church, East Pittsburgh, Pastor Walker says he intends to go right on wearing clerical suits because the people "saw my picture on campaign folders that way and they voted for me that way. When they come to Harrisburg, they'll find me that way, as I do the job for which I was elected." He says if there is ever a conflict between religion and politics in his thinking, "I am a pastor first." (RNS Photo)

PASTOR OPENS 'KEY CLUB' PROGRAM FOR YOUTH

A DETROIT Lutheran Church has opened a key club for teenagers which won't have the "bunnies" associated with adult key clubs.

"Bunnies are a symbol of a playboy attitude which is irresponsible," commented the Rev. David Eberhard, pastor of Riverside Lutheran Church. "We want to show that church youth are responsible."

To be eligible for the club, each teener must put in four hours of service to the Church. Membership fee is $1 and dues are 10¢ a month. The club will provide recreational facilities, such as table tennis, barbells, games, television, and record player. Members also may have a juke box if they want to buy one, Pastor Eberhard said.



PICTURED AT LEFT is Dr. Hagen Staack, professor at Muhlenberg College, Allentown, Pa., as he gives TV course in the Book of Genesis. The three-month series continues through April on NBC-TV Frontiers of Faith program. Trained as a geologist, Dr. Staack is also an ordained Lutheran pastor. He has been called a "fresh and exciting personality" who "will open the eyes of his television viewers to the relevance of the Book of Genesis to today's world."

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt. Peter C. Schroder, Jr. (LCA).
Oakland 14, USNH, CDR Ross H. Trower, CHC (LCA); LTJG Robert L. Keys, CHC (LCA).
Point Mugu, USNAS, Box 60, CDR George R. Brosius, CHC (LCA).
San Diego 33, USNTC LCDR Carl E. Ruud, CHC (LCA); LCDR Ernest R. Lineberger, Jr., CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LTJG Walter A. Hiskett, CHC (LCA).
San Francisco, MSTS (PAC) LTJG Donald E. Butenshon, CHC (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
Treasure Island, USNS, Lt. James E. Seim, CHC, (ALC).

COLORADO:
Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Denver, Fitzsimons Army Hosp., Ch (Capt) Luther A. Gruver (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC).
Lowry AFB, Ch, Maj. Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wantz (LCA).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (LCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (LCA); Dept of the Army, Office, Chief of Chaplains, Ch (LtCol) Donald W. Helm (LCA); Dept of Navy, Office, Chief of Chaplains, CAPT Robert J. Schneck, CHC (LCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC)

FLORIDA: Eglin AFB, 4751st Missile Wg (ADC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (LCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 AB Gp, Ch, Capt, William G. Boggs (LCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (LCA).
Fort Benning, Hq. 151st Eng Gp, (C), Ch (Capt) John D. Logan (LCA); Post Chaplain Section, Ch (Capt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 484th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

ILLINOIS: Arlington Heights, Hq. 45th Arty, Ch (LtCol) John R. Himes (LCA).
Chanute AFB; Tech Train Center, Ch (Capt) Arnold Nesvig (ALC)
Great Lakes USNTC, LTJG Richard W. Selle, CHC (ALC); AdCom, LCDR Carl Elwood CHC (LCA); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC), USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); 1st Inf Div, Arty, Ch (1stLt) Norris L. Einertson, (ALC); Ch (Capt) Paul Forsberg (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (LCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (LCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (Capt) Conrad N. Walker (ALC).

Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (LCA); USAARMC, Ch (Maj) Joseph G. Killinger (LCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (LCA).
England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (LCA).
Fort Polk, 3rd Tng Regt, B.U.T. Bn, Ch (1stLt) Virgil A. Ganz (ALC).

MAINE: Dow AFB, 4038 Com Sup Gp (SAC) Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USAG, (8610), Ch (Capt) James E. Hansen (LCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (LCA).
Bethesda, USN Medical Center, Office of the Chaplain, LCDR Gordon O. Lindemann, CHC, (LCA).
Fort G. Meade, USAG, Ch (Major) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (LCA), Hq. 2nd US Army, Ch. (Lt. Col.) John D. Roth (LCA).
Frederick, Fort Detrick, USA Biological Lab Ch (Capt) David F. Tate (LCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).
South Weymouth, USNAS, LCDR Oscar Weber, CHC (LCA).

MICHIGAN: Kincheloe AFB, 507th ABGp, Ch, Capt, Edward L. Gard (LCA).
Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Sawyer AFB, Ch, Capt., Arthur E. Erickson (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (LCA).
Meridian, USN Aux Air Station, LCDR Donald D. Danielson, CHC, (ALC).

MISSOURI: Fort Leonard Wood, USAG (5017) Ch (1stLt) Bernard K. Borson (ALC).
Richard-Gebaur AFB, 328th ABGp, Ch, 1st Lt, Leland G. Thompson, (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (LCA).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (LCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
Fort Dix, Hq. 3rd Tng Regt, USATC!, Ch (Maj) David M. Johansson (LCA).
Lakehurst, USNAS, LCDR Arnold P. Spohn, CHC (LCA).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, (LCA).

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (LCA); Holloman AFB, Office of Army Chaplain, Ch (Capt) George H. Fischer (ALC).
Las Cruces, White Sands Missile Range, USA Support Element, Ch (1st Lt) Paul F. Garrity (LCA).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (LCA).
Fort Totten, USA Garrison, Ch (Maj) Percival C. Lovseth (ALC).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (LCA).
Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (LCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (LCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (LCA).

NORTH CAROLINA: Camp Lejeune, USNH, LT Jack E. Trethewey, CHC (LCA); off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC, (LCA); 2nd Mar Div, FMF, Lt Carl A. Brink, CHC, (LCA).
Fort Bragg, 82nd Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Special Forces (Abn) Ch (Capt) Arthur E. Solem (ALC); Ch (Maj) Richard L. Combs (ALC) Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (LCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (LCA).

OHIO: Lockbourne AFB, 801st. Cmbt Supp Gp, Ch, Capt, Jasper J. Smith (LCA). Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (LCA); Ch, LtCol, Karl F. Schafer (LCA).

OREGON: Kingsley Field, 408th Ftr Gp, Box 4149, Ch, Capt. William A. Thoresen (LCA).

PENNSYLVANIA: Edgemont, Ha. 2nd Msl Bn, 59th Arty, Ch (Capt) Lyle H. Shaw (ALC).
Olmsted AFB, 2855 ABWg, Ch, Capt James F. Wilson (LCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (Col) Harry F. Coder (LCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (LCA).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (LCA).
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (LCA).
Fort Jackson; USATC, Post Chaplain, Ch (Col) David E. Kinsler (LCA).
Parris Island, USMCRD, Lt, Hugh F. Lecky, CHC, (ULCA).

SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LT Carl A. Brink, CHC, (LCA).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (LCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (LCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, Capt Max H. Wolf (LCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Maj Francis E. Jeffery (ALC).
Corpus Christi, USNAS, LT Ted E. Edwards, CHC (LCA).
Fort Bliss, USA Defense Center; 3rd Ord Bn, Ch (Capt) Herminio Diaz (LCA).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (LCA); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (LCA); Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); 67th Med Gp Ch (Capt) Robert D. Thoms (ALC).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC); Ch, LtCol, Kenneth E. Hartman (LCA).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, 2849 ABWg, Box 563 Ch, Capt, Robert J. Wayne (LCA).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (LCA).
Fort Belvoir, 91st Eng Bn (Combat) Ch (1stLt) Robert R. Johnson (LCA); USA Eng Center, Ch (Capt) Edward L. O'Shea (LCA).
Fort Eustis, 48th Trans Gp, Ch (Capt) Jerome J. Vavrin (LCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman CHC, (ALC); USNAS, LT John D. Yeich, CHC (LCA); COMSERVRON #8, Bldg 142 NOB, LCDR Paul H. Lionberger, CHC (ALC).

WASHINGTON: Fort Lewis, Hq, 1st BG, 22nd Inf, Ch (Capt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
McChord AFB, 325th ABGp, Box 4001, Ch, Capt, Richard G. Eisemann (LCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, Capt, Orval C. Ause (ALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, 7322 ABWg, Box 1924, Ch, Capt, Mack C. Branham (LCA).
APO 23, 4683 ADWg, Ch, Capt, Deane S. Shively (LCA).
APO 28, Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Carl P. Oberleiter (ALC); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC), 1st BG, 38th Inf, Ch (1stLt) Irving C. Nius (ALC).
APO 36, 2nd BG, 38th US Inf, Ch (Capt) Ivan G. Ives (ALC).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (ALC).
APO 107, Hq VII Corps, Ch (LtCol) Rudolph H. Anderson (LCA).
APO, 114, Seventh US Army Training Center, Ch (Capt) John E. Peterson (LCA).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Helsel (LCA).
APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (LCA).
APO 133, Tuslog Det. 4, Ch (Capt) Gordon B. Hanson (ALC).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (LCA); Hq USAG—SAS, Chaplain Section, Ch (Capt) Carl E. L. Lucky, Jr. (ALC).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (LCA); Hq. 9th Eng Bn, Ch (Capt) Philip L. Olson (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (LCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (Capt) Gera'd M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (LCA).
APO 185, 504th Abn BG, Ch (Capt) Donald P. Blucher (ALC).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 225, 6th Missile Bn, 61st Arty, Ch (Capt) Walter M. D. Olsen (LCA).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Sigurd J. Nelson (LCA).
APO 254 TUSLOG; Det #30, Ch, Capt, Ray H. Saathoff (ALC).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 321, 602nd ACW Sq, Box 1428, Ch, Capt, Stanley K. Emerson (ALC).
APO 325, USA Garrison Activity, Chalons, Ch (1st Lt) Gerald R. Ristau (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (LCA) 4th Signal Gp, Ch (Capt) Delbert L. Daire (LCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (LCA).
APO 696, 24th Eng Bn, Ch (Capt) Milton C. Brown, Jr. (ALC).
APO 742, Hq. Berlin Brigade, Ch (Maj) Frank O. Vavrin, (LCA).
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (LCA).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Ch, Maj, Richard D. Trapp (ALC).
APO 872, Hq 7th Army Stock Control Center, Ch (Capt) Donald J. Ostroot (ALC).

Navy Fleet Post Offices, New York, New York

USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (LCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (LCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
USS POCONO (AGC-16), LT Leonard O. Seegers, CHC (ALC).
Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
Destroyer Division # 182, LT Arthur L. Smeland, CHC (LCA).
Navy #214 LCDR Walter J. Vierling, CHC (LCA).
Navy #555, USNAF, LCDR Don M. Michael, CHC (LCA).
Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Staff Chaplain, CDR Lawrence C. Vosseler, CHC (LCA).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, 1st BG, 31st Inf, Ch (Maj) Mervin S. Eyler (LCA).
APO 8, 7th Infantry, Ch (1stLt) Kent L. Johnson (ALC).
APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (LCA).
APO 33, Hq 815th Eng Bn, (C) Ch (1st Lt) Gilbert Olivarez (ALC).
APO 74, 405th ABGp, PAC, Ch, Major, Henry H. Hafermann (ALC).
APO 143, Hq. MAAG, Casual Mail Section, Ch (Maj) James R. Boggs (LCA).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, P.O. Box 366, Ch, LtCol, Voigt M Sink (LCA).
APO 331, Hq. USA, Ryuku Island, IX Corps, Ch (Capt) Donald B. Beal (LCA).
APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (LCA).
APO 919, 6139th ABGp, PACAF, Ch, Capt, Stuart H. Lengel (LCA).
APO 929, 6143rd ABGp, Ch, Capt, George M. Rushe (LCA).
APO 970, 6314 Supp Wg, Ch, Lt Col, John D. Barringer (LCA); 6316 ABGp, Box 118, Ch, Maj, Hugo G. Schmidt, Jr. (ALC).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USN BARRETT (TAP-196), LT James A. McCalmant, CH (ALC).
USS HECTOR (A.R.-7) LTJG Jesse W. Essinger, CHC (ALC).
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Comdesron #19, Lt Donald I. Olson, CHC (ALC).
Staff Commander Destroyer Division #153, LTJG Melius E. Bollesen, Chc, (ALC).
Navy #20, Box 11, Antartic Supp Activities, LT David L. Windle, CHC (ALC)
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #3923, USNH, LT Stephen L. Brandt, CHC, (ALC).
3rd Marine Div (reinf), FMF, Off Dist Chap, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
In Transit; Ch (1st Lt) Gordon H. Petersen (ALC).

Second Glance

¶ Speaking at the annual Presidential Prayer Breakfast in Washington in February, President Kennedy told 700 national leaders that "we cannot depend solely on our material wealth, military might or intellectual skill or physical courage to see us safely through" times of national crisis. "Along with all of these we need faith—the faith with which our Founding Fathers proudly proclaimed the independence of our country in what seemed at that time an almost hopeless struggle.

"We are the builders of the future," the President said, "and whether we build as public servants or private citizens . . . we all know the truth of the ancient psalm, 'Except the Lord build the house, they labor in vain that build it'."

¶ The Rev. William Crews, chaplain of the New Mexico State Legislature, opened a recent session with a prayer that has caused considerable comment. The pastor of St. Bede's Episcopal Church prayed: "Almighty God, we who spend $10,000 for a bus so our children will not have to walk, and then budget $100,000 for a gym so they can get exercise, do now seek Your guidance in all matters, that Your creation might be used with wisdom for the welfare of Your people."

¶ The National Lutheran Council's annual meeting passed a resolution calling on Christians in our land to make greater efforts to know and understand the United Nations, its strengths and weaknesses, its problems and achievements, "to the end that intelligent and prayerful support may be given to the efforts of nations to regulate their affairs for the best interests of all humanity."

¶ Lutherans in America raised over $4,203,000 in 1962's Lutheran World Action appeal. This was 98.1% of the announced goal. LWA funds are used to support the Church's ministry to service men and women, as well as various global mission and relief projects. A goal of $4,450,000 has been set for 1963.

¶ A total of 428,809 military personnel and their dependents utilized Lutheran Service Commission facilities in 1962, it was reported to the NLC annual meeting. The agency operates 20 service centers in the U.S. and overseas, and provides financial support to 28 congregations which maintain special programs for nearby armed forces personnel.

¶ The (Lutheran) Norwegian Missionary Society "has no intention of complying with a (South African) government order to evict the more than 3,200 Zulus now living at its Inhlazatsche and Imfule stations," it was reported. The segregation move ordered by South Africa would uproot tens of thousands of African Christians. Reason for the action is that the missions are situated in areas which, according to *apartheid* plans, are to be exclusively for whites.

Spring Fair at Lutheran College Promotes World Friendship, Good-will



YOUNGSTERS appear fascinated by a "tribesman" outside his fraternity's booth at Augustana College Friendship Fair. Students of the Lutheran college annually raise over $5,000 for scholarships for foreign students.

¶ Nineteen young Protestants, two of them clergymen, have been sentenced by the East German regime to jail terms for what was described as "militant religious activity."

¶ Growth in U.S. church membership failed to keep pace with population growth in 1961, for the first time in a century, according to recently released statistics. Church membership has grown from less than 10% of the population in 1776 to over 65% today.



THE REV. DR. P. O. BERSELL of Minneapolis, 80, receives a "Testimonial of Service" from Major General Robert P. Taylor for "outstanding assistance to military personnel and their dependents" dating back to 1917. Gen. Taylor, Armed Forces Chaplain Board chairman and chief of Air Force chaplains, also gave Dr. Bersell a letter of appreciation from the Department of Defense, citing his 45 years of service. The citation was presented at the 45th annual meeting of the National Lutheran Council. Dr. Bersell is retiring from chairmanship of both the NLC's Bureau of Service to Military Personnel and the Lutheran Service Commission.

EACH SPRING at Augustana College in Rock Island, Illinois, students prepare a campus-wide activity known as Friendship Fair.

Plans are begun early in January in preparation for the announcement of the theme late in February. Work then begins among campus organizations to plan and construct mammoth booths which extend into the rafters of the gymnasium. In the past these booths, built with the theme in mind, have depicted anything from Greek temples to fishermen's wharves to George Orwell's "Animal Farm." For a day the gym is transformed into a world of fantasy and fun.

Behind all of this, however, is the serious purpose for which the fair was founded—to do a small part in helping foreign students obtain an education, and to send Christian friendship and good-will abroad. With the money raised, overseas students are brought to Augustana and an Augustana student is given the opportunity to study abroad.

The theme of .the 1963 Friendship Fair is "Musical Marquees." On April 27, the booths at the fair will portray scenes from any musical ever advertised on a marquee. Preconstructed weeks in advance, the booths are completed in the gymnasium in one all-night affair. Thought, ingenuity, planning, and near-hysteria accompany the booth building.

On Saturday afternoon, the new world opens to people who come from many states to view the spectacle and join in the games which await them inside. Saturday evening an auction is conducted in the gym, at which everyone can bid for items donated by foreign students, friends of the college, and community businessmen.

At 10:00 the doors to the gym swing closed, but the people don't go home. They flock to Augustana's Centennial Hall for the big formal auction. Here small groups and large organizations have the chance to buy such parties as steak fries, boat rides, breakfasts, or just dinner for two. Bids soar to unbelievable heights for the best parties.

The climax comes when the scholarship winners from overseas are announced to the audience and a student from Augustana is awarded a scholarship to study abroad during his junior year. A Miss and Mr. Friendship, elected by the fair-goers, are crowned from the candidates who were selected by the student body. Finally, the grand total of the proceeds is announced. Last year, $5,700 was raised.

As a result of last year's fair, Augustana is proud to have on its campus Boniface Kwimbere and Geoffrey Mushi from the Lutheran mission field in northern Tanganyika, Africa, and Mikreyohannes Woldearegay from Fitche, Ethiopia. The student body is equally proud to be represented abroad by Carol Johnson, a junior from Chicago, who is studying in Germany.

Augustana's Friendship Fair continues to be a conscious effort on the part of American students to know and understand students from other countries.

Sharing Your Experience:

Photo Prize Helps Earthquake Victims

By SFC Norwood Boyette

AN UNUSUAL set of circumstances lends itself to a story concerning an Army Specialist who is a member of Memorial Lutheran Church, Harrisburg, Pa.

I first met Sp-4 John T. Griffith when I took charge of the Public Information Office at Camp Darby located at Livorno in central Italy. From our first meeting, we 'hit-it-off' and became a team working toward our mutual goal of helping the Italian people understand America. The task of presenting America in a good light demands the greatest degree of tact, since the city of Livorno is a Communist stronghold in Italy.

A combination of religious background acquired from Luther League work, leadership abilities and public relations finesse made him a natural for this type of job.

Some time ago, Griffith took a well-earned week's vacation in the Naples area. While visiting the enchanting Isle of Capri, he snapped an unusual photo. From the pier, he used a fisherman's net to frame a smooth sailing sloop anchored in the famed picturesque harbor, resulting in an idyllic photo.

After much encouragement from the office staff, he entered the noteworthy picture in his first photo-competition. It won first prize and a cash award.

A few days after the announcement was made of his award, the shocking news was heard of earthquakes in the Naples region. Remembering his pleasant trip to the area (Capri is a two-hour trip by boat) and realizing their plight, Griffith decided to endorse the check and forward it immediately to an American newspaper in Rome collecting contributions for the disaster victims.

While there were many things he could have purchased with the check, it was indeed heartwarming that a young fellow Lutheran was one of the first to answer the call of help by turning his check over to the relief fund. In my opinion, this illustrates the Biblical adage: "Train up a child in the way he should go: and when he is old, he will not depart from it."



FRAMED . . . Sp-4 John T. Griffith of the 8th Logistical Command in central Italy, used a fisherman's net to frame the picturesque harbor on the Isle of Capri. He later contributed his monetary award as first-prize winner in a photo contest, to aid Naples earthquake disaster victims.

Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

APRIL

1 Philippians 2:5-11	15 Luke 24:13-35
2 John 12:1-16	16 John 20:19-31
3 John 6:32-35	17 Acts 3:11-26
4 I Corinthians 11: 23-29	18 John 21:1-14
	19 Acts 13:32-41
5 Hebrews 8:8-12	20 John 21:15-23
6 Luke 22:14-22	21 Genesis 32:22-30
7 Zechariah 9:9-12	22 I Peter 2:21-25
8 II Corinthians 5: 14-21	23 John 10:11-16
	24 Hebrews 13:20-25
9 I Peter 1:18-23	25 Matthew 9:36-38
10 Acts 4:8-12	26 Psalm 23
11 Isaiah 52:13-53:12	27 John 10:1-10
12 Luke 23:32-43	28 Ezekiel 34:11-16
13 I Corinthians 15: 53-58	29 I Peter 2:11-20
	30 John 16:16-22
14 Daniel 3:8-25	

The author of this "Sharing Your Experience" article will be the recipient of a $10 check from A MIGHTY FORTRESS. You can be the next winner.

Send a short report on any true experience in the service you think may be of interest to others. If we use it, a $10 award will be coming your way. Be sure to include your return address with your letter.

April 1963

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
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Return Requested



JUDY GREIF of Des Moines, Iowa, is March's Lutheran Girl of the Month.

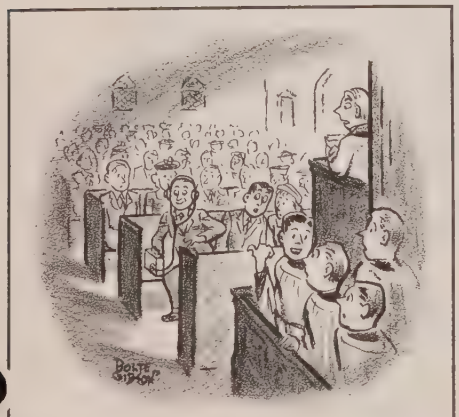
A member of a recently organized congregation, Prince of Peace Church of Northeast Des Moines, Judy herself is a recent convert to the Lutheran Church, having been instructed and baptized just two years ago. Since then, according to her pastor, the Rev. Harlan Blockhus, her "inspiring and devoted leadership has been much appreciated" by her parish.

Her church activities include participation in the choir, Sunday school staff, and Luther League. She presently serves the latter organization as its president.

Eighteen-year-old Judy's helpfulness was recognized at her high school commencement last June, when she was selected to receive the Distinguished Citizenship Award for being the "most helpful" member of her class.

She is now employed as a secretary in the credit department of a large store in Des Moines.

THE CHURCH BACK HOME



"He tunes in the 'Lutheran Hour'—says he's too polite to tell the pastor he doesn't care for his sermons. . . ."

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A MIGHTY FORTRESS

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THEOLOGICAL SEMINARY LIBRARY

LUTHERAN SUCCEEDS LUTHERAN AS HEAD OF NATO FORCES

GENERAL Lauris Norstad, son of a Lutheran pastor, retired recently from military life and a post he has held since 1956, Supreme Commander of Allied Forces in Europe. He was succeeded by another Lutheran, Gen. Lyman L. Lemnitzer.

General Lemnitzer, 63, assumed the top NATO military post after two years as Joint Chiefs of Staff Chairman—the highest uniformed military position in the United States.

General Norstad, 55, who had been in NATO commands for twelve years, was the fourth U.S. general to hold the key command post of the western defense alliance. His predecessors were former President Eisenhower, Gen. Matthew B. Ridgeway and Gen. Alfred M. Gruenther.

A son of the late Rev. Martin Norstad, Gen. Norstad was born in Minneapolis but spent most of his childhood in Red Wing, Minn. A brother, the Rev. Fredric M. Nordstad, went into the ministry. He served pastorates, as a Navy chaplain, as a director of chaplaincy services of the Lutheran Welfare Society of Minnesota and is now professor of Practical Theology at Luther Seminary in St. Paul.



GEN. NORSTAD

Gen. Norstad was the first Air Force officer and the youngest man, at 49, named to the top NATO command. A graduate of West Point in 1930, he entered the Army Air Corps a year later. He went to Germany in 1950 as Commander of the United States Air Force in Europe. In 1951, he assumed additional duty as Commanding General of the Allied Air Forces in Central Europe. Two years later he became Gen. Gruenther's Deputy Air Commander.

Similarly, Gen. Lemnitzer graduated from West Point in 1920. At the age of 51 he qualified as an army parachutist. He was Army Chief of Staff from July, 1959, until he assumed chairmanship of the Joint Chiefs on Oct. 1, 1960. General Lemnitzer has been called a "soldier-diplomat" because of his negotiating ability which came into prominence during the second World War.



GEN. LEMNITZER

LUTHERAN CHAPLAIN CITED FOR NUCLEAR SERIES WORK

LUTHERAN Chaplain (Capt.) James R. Hayes has been cited by the Army for meritorious service during the 1962 nuclear test series held in the Pacific. This marked the third time in as many years that he has received a significant military honor for his activities.

Chaplain Hayes, 43, was awarded the Army Commendation Medal (First Oak Leaf Cluster) for contributing to the high morale of personnel at an isolated location and for preparing a history of the test series conducted at Johnston Island.

The commendation dated November 28, 1962, stated that in addition to normal ministerial activities, Chaplain Hayes wrote a "highly professional historical record of the operation (which) added a permanent contribution to the success of the project." The award was signed by the Secretary of the Army.

Chaplain Hayes has been on continuous active duty since January, 1954. During World War II he served as an enlisted man with the Counter Intelligence Corps in the Pacific. He then entered Lutheran Theological Seminary in Philadelphia, Pa., and returned to military service as a chaplain.







OLD AND NEW IN CHURCH ARCHITECTURE

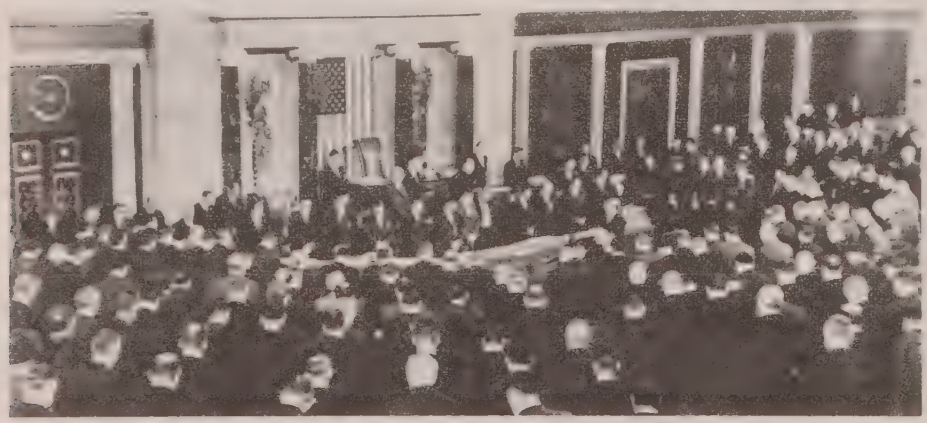
RECENT DESIGNS for Lutheran church buildings pictured above illustrate the variety of sources to which architects turn in seeking inspiration for new churches.

At left is St. John's Church in Phoenixville, Pa., which has been given the Pennsylvania Society of Architects' silver medal as the outstanding building of 1962. Architect Lawrence Drake used the 217-year-old Augustus church (upper left) in nearby Trappe, Pa., the oldest unaltered Lutheran church in America, as the inspiration for his design for the new $375,000 building.

The new St. John's is reminiscent of Reformation period buildings in Germany which German colonists copied when they settled in Pennsylvania.

At right are two views of a church that has been described as a bird, an airplane and a fish! It is the new building being built in Rocky Point, N.Y. for Trinity Church. Top photo is a rear view of a model of the structure, bottom photo a front view.

The Rev. Armin R. Heidmann, pastor, describes it as "a structure of our age." The building, which will cost $112,000 stresses the repeated use of triangular-shaped timber in the roof-line that sweeps upward from a long horizontal front. The triangular theme symbolizes the Holy Trinity. (RNS Photos)



CONGRESS OPENS SESSION WITH PRAYER

MEMBERS of the House of Representatives bow their heads, as prayer is offered by the Rev. Dr. Bernard Braskamp, House chaplain, pictured above. The 88th Congress opened with these ceremonies Jan. 9.

Two Senators and 15 House members in the new Congress are Lutherans. Of the 17, seven are Democrats and ten Republicans. They are members of the three major Lutheran Churches: seven belong to the Lutheran Church in America, seven to The American Lutheran Church and three to the Lutheran Church—Missouri Synod.

Fewer Lutherans are serving in this Congress than last. There were 21 in the 87th Congress, four Senators and 17 House members. (RNS Photo)

Second Glance

¶ The new year marked the start of official functions of the Lutheran Church in America, formed by merger of four Lutheran groups at a Detroit convention last June. It serves 3,250,000 out of North America's 8,600,000 Lutherans. Its new magazine, *The Lutheran,* a bi-weekly, appeared on Jan. 2, and was mailed to 355,000 subscribers.

¶ Another Lutheran merger was completed Feb. 1, as the Lutheran Free Church joined forces with The American Lutheran Church. A few congregations of the 90,000 member Free Church refused to join the 2,400,000 member ALC and are taking steps to organize a conference of their own.

¶ The Lutheran World Federation executive committee, meeting in Geneva, Switzerland, heard reports from Lutheran observers at the Roman Catholic Vatican Council. Executive secretary of the LWF, Dr. Kurt Schmidt-Clausen, remarked that "despite all the reservations which we have in regard to the Roman Catholic Church, the improvement of relations between this Church and ourselves . . . should fill us all with joy and thankfulness."

¶ The President of Finland, Dr. Urho Kekkonen, will address participants in the Helsinki Assembly of the Lutheran World Federation next summer, it was announced. Lutheran churchmen from all over the world are now making plans to attend the Helsinki meetings, in which the common concerns of the world's 70 million Lutherans in doctrine, witness and service will be discussed.

¶ Establishment of more Lutheran parochial elementary and high schools was urged by Dr. Conrad Bergendoff, executive secretary of the LCA's Board of Theological Education, in a speech before the National Lutheran Educational Conference. LCA congregations presently operate only 16 such schools, ALC congregations sponsor 57, while Lutheran Church-Missouri Synod schools number 1,400.

¶ Navy Chaplain (Lt) David L. Windle is the first Lutheran chaplain to be assigned to Antarctica. Stationed at McMurdo, he is serving Marie Byrd Land, South Pole and Hallett, as part of "Operation Deepfreeze."

¶ *Lutheran Service Commission News* announced the opening of two new centers recently. In San Francisco, the long-established center has relocated, while an entirely new facility has been opened in Colorado Springs, Colo. Addresses of these and other centers, where service personnel are always welcome, are found on center pages of A MIGHTY FORTRESS.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" March, 1963

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.
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†Parish Program Support

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ALABAMA: Fort Rucker, USAG (3185) Ch (1stLt) James L. Shiell (ALC)
ARIZONA: Davis-Monthan AFB, 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).
CALIFORNIA:
Camp Pendleton, USMCB, CDR Edmund W. Pipho, CHC (ALC); 1st Mar Div, FMF, 7th Eng Bn, LCDR Kenneth L. Ebb, CHC (LCA) USNH, LT John A. Piirto, CHC (LCA); 1st Mar Div. Marines 15, LT Paul H. Running, CHC (ALC).
Concord, USN Ammo Depot, LT Vernon E. Stenberg, CHC (ALC).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
George AFB, 831st ABGp Ch, LtCol, Kenneth E. Hartman (LCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt. Peter C. Schroder, Jr. (LCA).
Oakland 14, USNH, CDR Ross H. Trower, CHC (LCA); LTJG Robert L. Keys, CHC (LCA).
Point Mugu, USNAS, Box 60, CDR George R. Brosius, CHC (LCA).
San Diego 33, USNTC LCDR Carl E. Ruud, CHC (LCA); LCDR Ernest R. Lineberger, Jr., CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LTJG Walter A. Hiskett, CHC (LCA).
San Francisco, MSTS (PAC) LTJG Donald E. Butenshon, CHC (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
Treasure Island, USNS, Lt. James E. Seim, CHC, (ALC).
COLORADO:
Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Denver, Fitzsimons Army Hosp., Ch (Capt) Luther A. Gruver (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC).
Lowry AFB, Ch, Maj. Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wanty (LCA).
CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (LCA).
DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).
DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (LCA); Dept of the Army, Office, Chief of Chaplains, Ch (LtCol) Donald W. Helm (LCA); Dept of Navy, Office, Chief of Chaplains, CAPT Robert J. Schneck, CHC (LCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC)
FLORIDA: Eglin AFB, 4751st Missile Wg (ADC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
Jacksonville, USNH, LTJG Paul L. Kauffman, CHC (LCA).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (LCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 AB Gp, Ch, Capt, William G. Boggs (LCA).
GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (LCA).
Fort Benning, Hq. 151st Eng Gp, (C), Ch (Capt) John D. Logan (LCA); Post Chaplain Section, Ch (Capt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).
ILLINOIS: Arlington Heights, Hq. 45th Arty, Ch (LtCol) John R. Himes (LCA).
Chanute AFB; Tech Train Center, Ch (Capt) Arnold Nesvig (ALC)
Great Lakes USNTC, LTJG Richard W. Selle, CHC (ALC); AdCom, LCDR Carl Elwood CHC (LCA); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC), USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).
IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).
KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); 1st Inf Div, Arty, Ch (1stLt) Norris L. Einertson, (ALC); Ch (Capt) Paul Forsberg (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (LCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (LCA).
KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (Capt) Conrad N. Walker (ALC).

Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (LCA); USAARMC, Ch (Maj) Joseph G. Killinger (LCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (LCA).
England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (LCA).
Fort Polk, 3rd Tng Regt, B.U.T. Bn, Ch (1stLt) Virgil A. Ganz (ALC).

MAINE: Dow AFB, 4038 Com Sup Gp (SAC) Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (LCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (LCA).
Bethesda, USN Medical Center, Office of the Chaplain, LCDR Gordon O. Lindemann, CHC, (LCA).
Fort G. Meade, USAG, Ch (Major) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (LCA), Hq. 2nd US Army, Ch. (Lt. Col.) John D. Roth (LCA).
Frederick, Fort Detrick, USA Biological Lab Ch (Capt) David F. Tate (LCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).
South Weymouth, USNAS, LCDR Oscar Weber, CHC (LCA).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (1stLt) Walter M. D. Olsen (LCA).
Kincheloe AFB, 507th ABGp, Ch, Capt, Edward L. Gard (LCA).
Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Sawyer AFB, Ch, Capt., Arthur E. Erickson (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (LCA).
Meridian, USN Aux Air Station, LCDR Donald D. Danielson, CHC, (ALC).

MISSOURI: Fort Leonard Wood, USAG (5017) Ch (1stLt) Bernard K. Borson (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (LCA).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (LCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
Fort Dix, Hq. 3rd Tng Regt, USATCI, Ch (Capt) David M. Johanson (LCA).
Lakehurst, USNAS, LCDR Arnold P. Spohn, CHC (LCA).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, (LCA).

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (LCA); Holloman AFB, Office of Army Chaplain, Ch (Capt) George H. Fischer (ALC).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (LCA).
Fort Totten, USA Garrison, Ch (Maj) Percival C. Lovseth (ALC).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (LCA).
Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (LCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (LCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (LCA).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); USNH, LT Jack E. Thetheway, CHC (LCA); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC, (LCA).
Fort Bragg, 82nd Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Special Forces (Abn) Ch (Capt) Arthur E. Solem (ALC); Ch (Maj) Richard L. Combs (ALC) Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (LCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (LCA).

OHIO: Lockbourne AFB, 801st. Cmbt Supp Gp, Ch, Capt, Jasper J. Smith (LCA). Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (LCA); Ch, LtCol, Karl F. Schafer (LCA).

OREGON: Kingsley Field, 408th Ftr Gp, Box 4149, Ch, Capt. William A. Thoresen (LCA).

PENNSYLVANIA: Edgemont, Hq. 2nd Msl Bn, 59th Arty, Ch (Capt) Lyle H. Shaw (ALC).
Olmsted AFB, 2855 ABWg, Ch, Capt James F. Wilson (LCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (Col) Harry F. Coder (LCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (LCA).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (LCA).
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (LCA).
Fort Jackson; USATC, Post Chaplain, Ch (Col) David E. Kinsler (LCA).
Parris Island, USMCRD, Box No. 476, LTJG Donald I. Olson (ALC); Lt, Hugh F. Lecky, CHC, (ULCA)

SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LT Carl A. Brink, CHC, (LCA).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (LCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (LCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, Capt Max H. Wolf (LCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Maj Francis E. Jeffery (ALC).
Corpus Christi, USNAS, LT Ted E. Edwards, CHC (LCA).
Fort Bliss, USA Defense Center; 3rd Ord Bn, Ch (Capt) Herminio Diaz (LCA).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (LCA); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (LCA); Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); 67th Med Gp Ch (Capt) Robert D. Thoms (ALC).
Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (LCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, 2849 ABWg, Box 563 Ch, Capt, Robert J. Wayne (LCA).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (LCA).
Fort Belvoir, 9th Eng Bn (Combat) Ch (1stLt) Robert R. Johnson (LCA).
Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs, (LCA); 48th Trans Gp, Ch (Capt) Jerome J. Vavrin (LCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman CHC, (ALC); USNAS, LT John D. Yeich, CHC (LCA); COMSERVRON #8, Bldg 142 NOB, LCDR Paul H. Lionberger, CHC (ALC).

WASHINGTON: Fort Lewis, Hq, 1st BG, 22nd Inf, Ch (Capt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
McChord AFB, 325th ABGp, Box 4001, Ch, Capt, Richard G. Eisemann (LCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, Capt, Orval C. Ause (ALC).

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APO 23, 4683 ADWg, Ch, Capt, Deane S. Shively (LCA).
APO 28, Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Carl P. Oberleiter (ALC); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC), 1st BG, 38th Inf, Ch (1stLt) Irving C. Njus (ALC).
APO 36, 2nd BG, 38th US Inf, Ch (Capt) Ivan G. Ives (ALC).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (ALC).
APO 107, Hq VII Corps, Ch (LtCol) Rudolph H. Anderson (LCA).
APO, 114, Seventh US Army Training Center, Ch (Capt) John E. Peterson (LCA).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Helsel (LCA).
APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (LCA).
APO 133, Tuslog Det. 4, Ch (Capt) Gordon B. Hanson (ALC).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (LCA); Hq USAG—SAS, Chaplain Section, Ch (Capt) Carl E. L. Lucky, Jr. (ALC).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (LCA); Hq. 9th Eng Bn, Ch (Capt) Philip L. Olson (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (LCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (Capt) Gera'd M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (LCA).
APO 185, 504th Abn BG, Ch (Capt) Donald P. Blucher (ALC).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Sigurd J. Nelson (LCA).
APO 254 TUSLOG; Det #30, Ch, Capt, Ray H. Saathoff (ALC).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 321, 602nd ACW Sq, Box 1428, Ch, Capt, Stanley K. Emerson (ALC).
APO 325, USA Garrison Activity, Chalons, Ch (1st Lt) Gerald R. Ristau (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (LCA) 4th Signal Gp, Ch (Capt) Delbert L. Daire (LCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (LCA).
APO 696, 24th Eng Bn, Ch (Capt) Milton C. Brown, Jr. (ALC).
APO 742, Hq. Berlin Brigade, Ch (Maj) Frank O. Vavrin, (LCA).
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (LCA).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Ch, Maj, Richard D. Trapp (ALC).
APO 872, Hq 7th Army Stock Control Center, Ch (Capt) Donald J. Ostroot (ALC).

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USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (LCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (LCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
Destroyer Division # 182, LT Arthur L. Smeland, CHC (LCA).
Navy #214 LCDR Walter J. Vierling, CHC (LCA).
Navy #555, USNAF, LCDR Don M. Michael, CHC (LCA).
Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Staff Chaplain, CDR Lawrence C. Vosseler, CHC (LCA).

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APO 8, 7th Infantry, Ch (1stLt) Kent L. Johnson (ALC).
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APO 33, Hq 815th Eng Bn, (C) Ch (1st Lt) Gilbert Olivarez (ALC).
APO 74, 405th ABGp, PAC, Ch, Major, Henry H. Hafermann (ALC).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, P.O. Box 366, Ch, LtCol, Voigt M Sink (LCA).
APO 331, Hq USARYIS, Ch (Capt) Edward L. O'Shea (LCA); Hq. USA, Ryuku Island, IX Corps, Ch (Capt) Donald B. Beal (LCA).
APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (LCA).
APO 919, 6139th ABGp, PACAF, Ch, Capt, Stuart H. Lengel (LCA).
APO 970, 6314 Supp Wg, Ch, Lt Col, John D. Barringer (LCA); 6316 ABGp, Box 118, Ch, Maj, Hugo G. Schmidt, Jr. (ALC).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

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USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff Commander Destroyer Division #153, LTJG Melius E. Bollesen, Chc, (ALC).
Navy #20, Box 11, Antartic Supp Activities, LT David L. Windle, CHC (ALC)
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #3923, USNH, LT Stephen L. Brandt, CHC, (ALC).
3rd Marine Div (reinf), FMF, Off Dist Chap, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

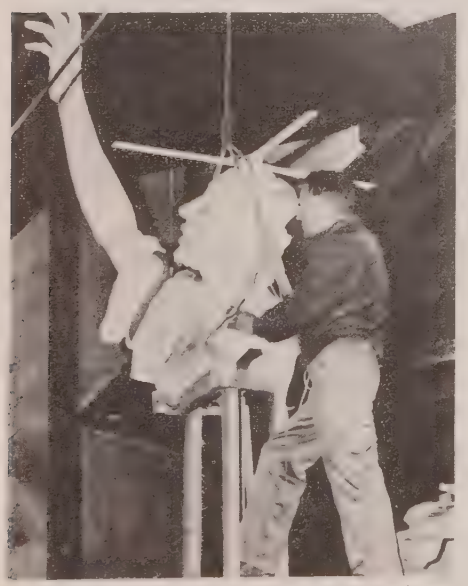
APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
In Transit; Ch (1st Lt) Gordon H. Petersen (ALC).

¶ Gethsemane Church of Seattle, Wash., which operates a parish program for service people stationed in that area, has received *Guideposts* magazine's 1962 Church Award "for conspicuous initiative and spiritual creativity in its inner city program." The Rev. Everett Jensen is pastor.

¶ Nearly 700 religious leaders, clergy and lay, met in Chicago, Jan. 14-17, for the first National Conference on Religion and Race. Marking the 100th anniversary of Abraham Lincoln's Emancipation Proclamation, the churchmen from all of America's major religious bodies discussed the role of Church and Synagogue in racially changing communities and issued an appeal to all Americans "to work, pray and act courageously in the cause of human equality and dignity while there is still time."

¶ Dr. Hagen Staack, Lutheran theologian and professor at Muhlenberg College, Allentown, Pa., is presenting a three-month series of talks on the Book of Genesis on NBC-TV's weekly "Frontiers of Faith" program. Dr. Staack holds advanced degrees and teaches college courses in both geology and religion.

¶ High schools, colleges and seminaries of the Lutheran Church in the U.S. and Canada have a total enrollment of 78,130 students, the National Lutheran Educational Conference reported. This is an increase of 6,215 above last year. However, seminary enrollment dropped almost 4%, which in view of the great need of pastors is viewed as a "serious situation."



LINCOLN BORGLUM, son of famed Mt. Rushmore sculptor Gutzon Borglum, is shown completing a bust of Christ with arm upraised which was begun by his father. This will serve as a model for a Christ on the Mountain Monument, a 175-foot-high figure to be placed atop Spearfish Mountain in the South Dakota Black Hills. The figure will be "built," not carved as were the presidents' heads on Mt. Rushmore.

A Discipline for Lent—

CHECK UP ON YOURSELF!

by the Rev. Charles D. Trexler, Jr.
Lt. Col., USAR

THE NIGHT when Jesus was betrayed He met with his disciples for the Last Supper. There is always something very sad about a last meal together. Remember your last meal with your family before you left to go into the service? The Last Supper in the upper room had this sorrow of parting hanging over it. But this sorrow was deepened when Jesus said, "The hand of him that will betray me is on the table with me." Immediately the disciples became very much disturbed. You know Da Vinci's painting of the Last Supper. Jesus has just told them about the betrayal. The artist captures something of the turbulent scene as the question "Lord, is it I?" goes around the table.

It is to the credit of the disciples that they asked this question, each one referring to himself. They might very well have asked it of the other fellow. This is the all too familiar human pattern. James and John had asked for a position of honor at Jesus' right and left. The other disciples might very well have been suspicious of that. They might very well have asked, "Lord, is it James?" or "Lord, is it John?" They might have been suspicious of the one who was handling the funds and have asked, "Lord, is it Judas?" Or they might have asked, "Lord, is it Peter?" —because Peter, in his impulsive way, was always putting himself in the foreground and was looked upon as their leader. But each of them, as the question was asked, said, "Lord, is it I?" It was a good thing that they asked the question about themselves.

It was a good thing that they judged themselves first. It's always easier to see a fault in another person than in yourself. But of this you can be sure: *the very faults that you see most clearly in other people are the faults you have yourself.* It is easier to judge other people than to judge ourselves. Our Lord warns us to be sure to take the plank out of our eye before we try to take the speck of dust out of someone else's eye.

It is good for us as disciples of Christ always to be asking this question—always to be testing ourselves as to whether our lives are betraying our Lord. We always have to be checking up on ourselves. St. Paul warns those who are standing up straight to take heed lest they fall. There's a story about Da Vinci and the famous painting of the Last Supper. He was looking for models. He found a young man in the cathedral choir at Milan who was, he thought, a wonderful model for Christ. But he had a problem in finding a model for Judas. Time moved slower then, and he waited 20 years to finish the painting. Finally he found a derelict of a man in the streets of Rome and used him as a model for Judas. Imagine his amazement when he discovered that this model was the same person who had posed for the figure of Christ years ago. If we are on our own we never know what we are capable of becoming. We must constantly be sure we are in a state of grace. We must constantly be asking the question, "Lord, is it I?"

It is good for us to ask this question. It is good for us to judge ourselves—at least to question ourselves—before we judge or question others. The only way that Christ can come into our hearts with his strength and power is by the road of humility. His strength is made perfect in weakness. It is the seeming weakness of sincere humility which is the greatest strength we have.

What about your life — your actions — your conversation? Are you betraying Christ? Lord, is it I?



AS LENT BEGINS, an American GI who guards the "truce line" between North and South Korea is shown praying near a wooden cross overlooking his guardpost. The soldier is a member of the U.S. Army's First Cavalry Division.

Ash Wednesday, the first day of Lent, was Feb. 27 this year. The season continues for 40 days, not counting the six Sundays in Lent. Lenten observances concentrate in a special way on our Lord's struggle against the powers of sin and death, culminating in the events of Good Friday and Easter.

For those who have not kept up a regular devotional life, Lent is a good time to begin the practice of daily Bible reading as suggested on the last page of this issue.

"Radio Voice of the Gospel" Begins Operation in Ethiopia

ADDIS ABABA, the capital of Ethiopia, is the location of a new radio station, owned and operated by the Lutheran World Federation. Operating under the call letters ETLF, the station was officially opened by Emperor Haile Selassie I on Feb. 26.

With its two 100 kilowatt shortwave transmitters, the station will be a powerful tool in the hands of the Church in its effort to proclaim the Christian message to the peoples of Africa and Asia.

Development of the station began with endorsement of the idea by the LWF's Commission on World Mission in 1958. The strategic importance of reaching Africa with the Gospel and the rapid increase in the number of radio receivers in an area where most people cannot read or write suggested this move. A 30-year agreement was signed with the Ethiopian government, property for erection of studios and transmitters was purchased, staff members appointed, and construction begun.

In addition to the main studio in Addis Ababa, seven area production studios are in operation in various countries to which broadcasts are beamed. Another nine such area studios are planned. Initial broadcasts are in the following languages: Amharic, Arabic, English, Malagasy, Sesotho, Afrikaans, Zulu and Swahili. Additional areas will be added later, including broadcasts to India.

"Radio Voice of the Gospel" staff at the home studio includes more than 65 persons, representing more than 20 nationalities. Several Americans are included, among them Erich Kraemer, technical director of the station. General director is Dr. Sigurd Aske, a Norwegian. A large group of Ethiopian nationals works hand-in-hand with the foreign staff members.

About 30% of the station's programs will be evangelistic in nature, 70% educational. Almost 50% of the broadcasts will be under non-Lutheran church auspices.



CHIEF technician for ETLF, J. Boe (left), gives directions to his assistant, Ato Amde Berhan. (Kofod Photo)



AFRICAN nationals listen to "Radio Voice of the Gospel" test broadcasts over ETLF. (LWA Photo)

Fortify your faith through

DAILY BIBLE READINGS

Beginning this month, our daily Bible reading suggestions are based on *The Uniting Word*, a daily Bible reading guide issued by the youth offices of the Lutheran church bodies.

These readings follow the Church Year. Monday through Saturday, the passages are texts for the coming Sunday; the Sunday reading is the Old Testament Lesson for that day.

Thousands of your fellow Lutherans are reading the same Scripture passages each day as this guide suggests. By following this plan you will be united in reading the Word with them.

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

MARCH

1	Hebrews 4: 14-16	16	John 13: 31-38
2	Luke 10: 17-20	17	Jeremiah 26: 1-15
3	Genesis 22: 1-4	18	Romans 6: 15-23
4	I Thessalonians 4: 1-8	19	Matthew 26: 59-66
		20	Psalm 42
5	Matthew 15: 21-28	21	Mark 14: 43-50
6	Genesis 32: 24-32	22	Jeremiah 20: 7-11
7	Luke 7: 36-50	23	John 18: 15-27
8	Hebrews 5: 7-9	24	Isaiah 55: 1-7
9	Mark 9: 14-32	25	Hebrews 9: 11-15
10	Exodus 33: 12-23	26	Matthew 27: 15-26
11	Ephesians 5: 1-9	27	Psalm 69: 6-16
12	Matthew 26: 36-46	28	Luke 23: 1-12
13	Psalm 116: 1-9	29	II Corinthians 1: 3-7
14	Luke 22: 31-38	30	John 19: 1-11
15	Colossians 1: 24-29	31	Numbers 21: 4-9

March 1963

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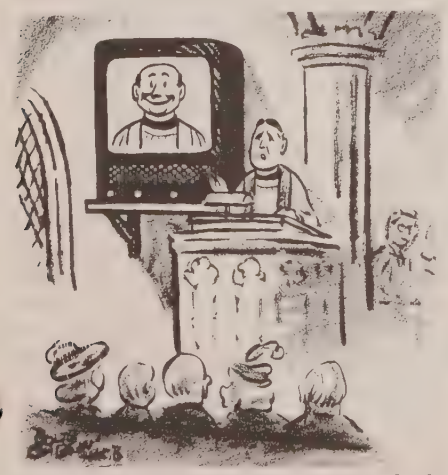
GIRL OF THE MONTH

NANCY JANE FROMM, a member of St. Mark's Church in Reading, Pennsylvania, is Lutheran Girl of the month for February.

Service to her church is high on the list of Nancy's activities. She is military personnel contact secretary, in charge of mailing A MIGHTY FORTRESS to service men and women of her parish. Her musical accomplishments equip her to be substitute organist and an alto in the choir, as well as pianist in the church school.

At 24, only a few years out of high school, she is secretary to the vice president of an insurance company, and has been "cover girl" for the company's publication. She frequently takes part in seasonal dramatic productions in her church.

Pastor Laurence G. Horn of St. Mark's, who nominated Nancy, describes her as "attractive, with an infectious smile and brown eyes that match her hair."



"The guest preacher this morning will be Dr. Glucose—who is definitely more in the mood than I am!"

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LUTHERAN CHAPLAIN LEADS AIR FORCE TV "CHAPEL"

A LUTHERAN CHAPLAIN has been named permanent minister of the Air Force "Chapel of the Air"—a weekly televised service viewed at USAF installations throughout the world. It has been estimated that the program has a larger military audience and wider geographical coverage than any other Protestant weekly service.

Chaplain, Major, Hans E. Sandrock, a pastor of The American Lutheran Church, was recently assigned to the professional division of the Chief of Air Force Chaplains office. One of his principal responsibilities is the "Chapel of the Air." He preaches weekly to thousands via kinescope recordings.

The half-hour service is produced by WTOP-TV and telecast to its Washington, D.C. audience each Sunday morning. Kinescopes of the program are subsequently viewed over armed forces television stations in Alaska, Iceland, Greenland, Puerto Rico, Okinawa, Korea, the Philippines, and the Azores.

After the kinescopes have been viewed by television audiences, they are distributed to radar sites, missile installations and other isolated Air Force units where they are shown by motion picture projectors.

The usual format of the weekly "Chapel of the Air" since its beginning on April 8, 1956, included a guest preacher, either an Air Force chaplain or a Church official, with the permanent minister conducting the order of worship. In October the Air Force Chaplain Chief, Major General Robert P. Taylor, designated that the preaching also be a responsibility of the permanent minister.

Chaplain Sandrock said that this is being tried for several months in an effort to strengthen the continuity of the weekly service.

A native of Waverly, Iowa, Chaplain Sandrock is a graduate of Wartburg College (Waverly) and Wartburg Seminary, Dubuque, Iowa. He has taken graduate work at the University of Iowa and the Air University, Maxwell AFB, Alabama. His military experience since entering the Air Force in 1950 has included duty at bases in Mississippi, Alabama, California, Alaska and Iceland.

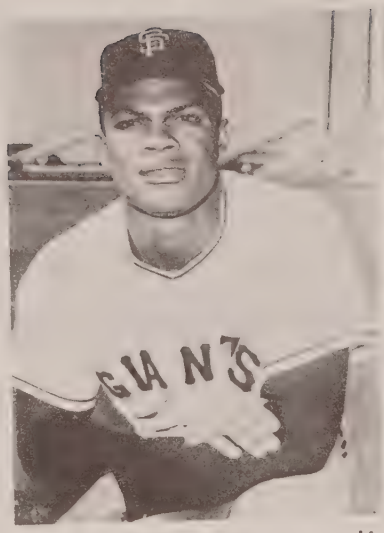
He is one of 244 chaplains of Churches participating in the National Lutheran Council who are on active duty in the armed forces. Eighty-one of these serve in the Air Force.

Picture below shows Chaplain Sandrock in television pulpit.



SPORTS FIGURES SPEAK THE WORD "OUT OF SEASON"

TAKING LITERALLY the Biblical injunction to "preach the Word . . . out of season . . ." (2 Tim.4:2), two young sports personalities are witnessing for Christ in a special way when not occupied on the playing fields.





Pictured at right is Felipe Alou, star outfielder of the San Francisco Giants. After the close of the baseball season last fall, he joined a Pocket Testament League team in Peru, to help in an evangelization and Scripture distribution campaign in South America.

A native of the Dominican Republic, Mr. Alou's command of Spanish especially fitted him for witness in Latin America. The young ballplayer has been a National League batting star for five years.

A brilliant pass-catching end of the Boston Patriots of the American Professional Football League, Anthony Romeo is pictured at far right exercising his other profession: a Baptist minister. Since entering the pulpit two years ago, he has preached on Sunday evenings during the football season to a large crowd of young men and women. During the off-season he speaks four times a week, and leads revival meetings in many parts of the country.

Professional football is paying for his continued education and that of his wife. Mr. Romeo forthrightly states that his path to the ministry was "erratic." His early college years were punctuated by a drinking problem, brawls and cheating on a college examination. For the latter infraction, he was barred from football for a year at Florida State University.

The football star attributes much of his growth as a man and as a Christian to the Fellowship of Christian Athletes. Looking back, he said: "I think the Lord had his hand in my life all along to change me from what I was. . . . I would like to show what the Christian life has meant to a person like me. The first step is the willingness to do what God wants, not what the individual wants." (RNS Photos)

Second Glance

¶ The Army has been keeping more chaplains on active duty than authorized in its normal table of organization in order to meet the needs of the military buildup brought on by the Cuban crisis.

At the end of October there were 1,346 chaplains on active duty: 975 Protestant, 327 Roman Catholic, 44 Jewish.

¶ Reports at the close of the first session of the Roman Catholic Second Vatican Council on Dec. 8 indicated that "progressive" tendencies within the Church had found widespread support among the more than 2,000 bishops gathered as "Fathers of the Council."

Although no official announcement of Council decisions was made, it appeared likely that church leaders in various countries would be permitted to introduce the language of the people into various parts of the Mass, in place of the traditional Latin. The bishops also voted not to accept a committee report on the sources of revelation (Scripture and Tradition) which was considered offensive to Protestants.

¶ Lutheran leaders in America began talks in January to plan a new cooperative agency for theological study and Christian service. Meeting in Chicago, representatives of The American Lutheran Church, the Lutheran Church in America and the Lutheran Church—Missouri Synod reviewed the theological basis for inter-Lutheran activities and the present cooperative relationships between Lutheran bodies, as well as the general purpose and objective of the proposed new association and possible fields of work. More than 95% of America's 8,600,000 Lutherans are members of these three groups.

¶ Bishop Otto Dibelius, 82-year-old-German churchman, will continue for the time being as head of the Evangelical Church of Berlin and Brandenburg. Meeting separately because of the Berlin wall, the East and West Berlin Synods could not agree on a successor.

Bishop Dibelius, who has signified his desire to retire, has been barred from visiting Soviet Zone Churches by the East German government. It was feared that Dr. Kurt Scharf, considered the logical successor to the Bishop, would also be barred from the Eastern Zone, and hence he failed to receive the necessary two-thirds majority in the East Berlin Synod.

¶ Lutherans in Germany and Sweden donated two fully equipped $40,000 mobile clinics for medical relief work in Algeria. Lutheran World Relief has increased clothing shipments to the revolution-torn country and also sent 10,000 blankets for use by refugees.

¶ Cuban refugees are being aided through an $80,000 program of Lutheran Immigration Service. Over 100,000 Cubans are now in the Miami, Florida area. About 700 families will be helped each month by Lutheran efforts, which will supplement the work of other church bodies.

¶ Government, religious and civic leaders participated in the First National Institute on Religious Freedom and Public Affairs in Washington, D.C., in November. Members of several major religious groups discussed such topics as the "religious vote," political pressure by religious groups, the changing meaning of religious freedom, and fair practices by religions in the public life.

¶ Delegates to a conference on "The Church's Concern for a Diverse Society," sponsored by the National Lutheran Council's Human Relations Department, heard a seminary professor condemn racial discrimination. Dr. N. Arne Bendtz of Lutheran School of Theology, Rock Island, Ill., urged disciplinary action by the Church against any pastor or congregation guilty of discrimination. "The transfigured presence of Jesus Christ in the sacrificial-sacramental structure of the Church" should make it intolerant of all forms of segregation, he told the Chicago conference.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" February, 1963

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Topeka; Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf. Rev. Ernest F. Tonsing, LCA, First, 434 Harrison St.
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RECALL HERITAGE OF GREAT PRESIDENTS' RELIANCE ON GOD

"There Is a Time for Everything"

by Chaplain Bernt C. Opsal, USNR

BOTH OF THE PRESIDENTS whose birthdays are celebrated widely in February were schooled in the heritage of the Bible. In their speeches and writings, as well as in many of their official actions, the Christian background of their thinking can be plainly seen.

George Washington, revolutionary leader and "father of his country" was known as a God-fearing man. Except for the more formal portrait by Stuart, perhaps the most famous painting of Washington is that depicted below. It shows the General on his knees, asking for divine guidance at Valley Forge, where his ill-fed troops, "barefoot and otherwise naked," suffered through the winter of 1777-78. In Washington's time, the philosophy of "deism," which denied many of the teachings of Biblical Christianity, was widespread. In spite of this, the President remained an active Christian—a member and vestryman of the Episcopal Church at his home in Mount Vernon, Virginia.

Abraham Lincoln, sixteenth president and "great emancipator," was never a member of a Christian Church. In his early years he at times expressed himself as hostile to certain orthodox beliefs of Christianity. Nevertheless, his close familiarity with the Bible can be seen in his many recorded utterances, especially in the second inaugural address.

Recent research has shown that Lincoln grew more appreciative of the traditional faith of the Church toward the end of his life. His Civil War experiences seem to have driven him toward a more personal reliance on God in prayer and the Scriptures.

Interestingly, Lincoln was for a time a financial supporter of a Lutheran college—Illinois State University in Springfield, Ill. This school was closed during the Civil War, but is associated with the beginnings of Augustana College and Seminary, now in Rock Island, Ill., and with Carthage, Ill., College.

"FOR EVERYTHING there is a season and a time for every matter under heaven." So writes the author of Ecclesiastes, a rather unknown book of the Old Testament. He goes on to say among other things that there is

"a time to be born. . . and a time to die;
a time to kill. . . . . and a time to heal;
a time to weep. . . . . and a time to laugh;
a time to embrace. . . . and a time to refrain from embracing;
a time to keep silence. . and a time to speak;
a time for war. . . and a time for peace."

As human beings we are stewards of time. We realize in the service the importance of certain hours, appointments and dates. Those who are involved in the astronaut programs know how important is the meeting of certain time schedules. We also know that on certain occasions we have a great deal of time for ourselves. What do I do with my time on liberty, on furlough or on leave? It is possible simply to "kill time." It's also possible to use time wisely and profitably.

As far as men are concerned, the writer of Ecclesiastes tells us, "I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; also that it is God's gift to man that every one should eat and drink and take pleasure in all his toil" (Eccl. 3: 12, 13).

"Take pleasure in all my toil?" someone asks. "I thought work was a punishment given to man after the Fall as recorded in the third chapter of Genesis."

"Because you have listened to the voice of your wife . . . cursed is the ground because of you; in toil you shall eat of it all the days of your life . . . In the sweat of your face you shall eat bread till you return to the ground."

There is a sense in which this is true but there is another side to the coin. You recall that at the Creation, after God had made the earth and all the living things upon it and saw that it was very good, He then created man in His own image, male and female. "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" God said the same regarding everything that creeps on the earth, everything that has the breath of life, every plant and tree bearing seed (Gen. 1). "The Lord God took the man and put him in the garden of Eden to till it and keep it" (Gen. 2:15).

Man was not to sit around and twiddle his thumbs in a glorified state of doing nothing. A Christian should find great pleasure in his toil—in his work. To do one's work carefully, with pride and dignity, no matter how insignificant or menial it may seem, brings honor to God. More than once I have seen a machinist witness to the Lordship of Christ in his life by being the best workman in the shop. Good cheerful attitudes of helpfulness, cooperation and loyalty are also fruits of the Spirit of God in one's life, bearing witness that this man has been touched by the greatest of men, the God-man Jesus Christ.

Ecclesiastes, however, draws a sharp distinction between those who are living life "to the full" apart from God, as over against those who are pleasing Him. "There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil. This also, I saw, is from the hand of God; for apart from Him who can eat or who can have enjoyment? For to the man who pleases Him God gives wisdom and knowledge and joy; but to the sinner He gives the work of gathering and heaping, only to give to one who pleases God. This also is vanity and is striving after wind" (Eccl. 2: 24-26).

It was Pastor Dietrich Bonhoeffer, who while in prison awaiting the death penalty under Adolph Hitler, wrote of "time" as being the most precious gift one could have. Although he was to face a firing squad, he still thought of himself living a full life, enriched by "experience, creative endeavor, enjoyment and suffering." He, with others, lost many possessions but they did not lose "time," because they made the most of the time that they had. (*Letters and Papers from Prison* by Dietrich Bonhoeffer. New York: Macmillan Co. Paperback edition.)

There is a time for everything. For the Christian, however, there is the added dimension of using all God-given time to His glory (1 Cor. 10:31; 11:1).

WASHINGTON IN PRAYER at Valley Forge is the way many Americans like best to remember our first President. It is said that this difficult winter showed "the true fibre of his character and the courage of his soul." (RNS Photo)



THE BIBLE ON THE RIVER KWAI

by Ernest Gordon

THE BIBLE is always relevant. It is as relevant today as it was for our forefathers of the early Church. Scientific and philosophical works become dated and old-fashioned. What is it then about the Bible that makes it as important for the man of the twentieth century as the man of the first?

Simply this: that it tells us of God's dealings with the children of His creation and redemption. God does not grow old; neither do the things of the spirit that belong to Him. God and man's dependence on Him never change from one generation to another. What is unique about man is that he was created for fellowship with his Creator. Fallen though man is, God loves him and comes seeking him.

In my book *Through the Valley of the Kwai*, I have told the story of how God reached down into the condition of despair and degradation we were experiencing as prisoners of war of the Japanese in the jungle of Thailand as we built a railroad through it to Burma. This railroad was known as the Railroad of Death because every mile of it cost the lives of 64 prisoners of war and 240 Southeast Asians. But it was also the Railroad of Life for many of us. God found us even in the shadows of death.

One ex-prisoner told me that after he had experienced the grace of God he longed desperately for a Bible. There was none in his camp so he had to wait a long time until his wish was realized. "This," he commented, "was the greatest deprivation of all."

In the camp where I was at Chungkai we were much better off. A young Scottish soldier from Aberdeen had organized a lending library of Bibles. These he had inherited from men who had died. Daily he hobbled along through the huts giving out his Bibles for the sick men who were there in such numbers. Whenever one group had finished their reading, he would pick up his Bibles and go on to the next group until he had covered the whole hospital area.

Jock was desperately ill himself, but he kept going on with his self-appointed task of "Word-bearer" until his Master summoned him home. He was a simple lad by worldly standards, but I am sure he received a king's welcome. For him the trumpets would blow with no uncertain sound.

When I think of him I can still see him limping along carrying a rice-sack full of Bibles over his shoulder.

"Here's the Word for today," I can hear him say as he handed out the Bibles with a kindly smile.

Jock was right. "Here's the Word for today," because it is God's Word.

Many people allow themselves to be defeated by the events of life in this confused age, because they never take time to hear what God has to say. The bombastic utterances of power mad dictators are given priority in our newspapers and too often in our lives. If the words of such men were the only news then we would have every reason to suffer from failure of nerve and the paralysis of the will. There is other news, however, the Good News of God in Christ toward which the Old Covenant points, and of which the New Covenant proclaims. This is the good news of the "comrade God" who has promised to be with us always.

No matter how hard the journey may be, He prepares a table for us even in the presence of our enemies. What is more, He prepares a way for us that is the way of eternal life.

Shortly after my release from prison camp, I was flown into Rangoon. One of my men met me in the hospital where I had been taken. "Wait a minute," he said, "I'm going to get something for you." He soon returned to hand me a new Bible. "Here," he said, "I talked a chaplain out of this for you. I knew you'd want it. We'll need it as much as we ever did in the jungle."

The Book that was relevant for our captivity was also relevant for our freedom: for it is the Message of life now and always.

THE REV. DR. ERNEST GORDON is now dean of the chapel at Princeton University. This article is reprinted with permission from the *Bible Society Record*.

Fortify Your Faith Through

Daily Bible Readings

We suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

FEBRUARY

1	Genesis	3:1-13	15	Isaiah	59:1-8
2	Genesis	3:14-24	16	Isaiah	59:9-15
3	Genesis	4:1-16	17	Hosea	4:1-10
4	Genesis	6:5-22	18	Amos	5:18-24
5	Genesis	18:16-33	19	Amos	8:4-10
6	Genesis	19:24-29	20	Matthew	23:1-15
7	Exodus	32:1-6	21	Matthew	23:16-24
8	Exodus	32:7-14	22	Matthew	23:25-36
9	Exodus	32:15-24	23	Matthew	27:15-23
10	1 Samuel	15:10-16	24	Romans	2:1-11
11	1 Samuel	15:17-23	25	1 Corinthians	5:1-13
12	2 Samuel	12:7-15	26	James	2:14-26
13	Psalms	51:1-19	27	James	4:1-17
14	Isaiah	43:22-28	28	1 John	3:4-18

February 1963

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

SUE BAKER, our Lutheran Girl this month, has demonstrated Christian leadership in both civic and church affairs. Her home is in Wheeling, West Virginia, where she is a member of Christ Luther- Church.

At Wheeling High School, from which she graduated last June, she was president of the Y-Teens, head majorette of the band, and secretary of the senior class. In her Church, Sue served as president of the Luther League, vice president of the Ohio Valley Luther League Association, a choir member and Vacation Church School teacher.

Now enrolled at West Liberty State College, she is preparing for a career in teaching. Her interest in this profession was shown last year by her service as secretary of the Future Teachers of America of Wheeling. Extra-curricular interests include playing the bassoon, swimming (she's a senior life-saver), and sports in general.

Her pastor, the Rev. William H. Kurz, pays tribute to Sue as "a devoted Christian girl and a capable leader."

A MIGHTY FORTRESS

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FAMED LUTHER RETREAT USED BY EAST GERMAN PROPAGANDISTS

THE WARTBURG CASTLE, prototype for the castle design on the masthead of "A Mighty Fortress," has become a source of cold war controversy. The castle, located near Eisenach, East Germany, is most famous as the retreat where Martin Luther found refuge for almost ten months after his condemnation by the Diet of Worms in 1521.

The East German press recently reported that more than five million people have visited the castle since the close of World War II. A new reception hall has been built where visitors will be given short lectures on the castle's history in German, Russian, Hungarian, English and Polish.

In West Berlin, however, it was said by church sources that visitors from "capitalist countries"—if they receive entry visas—are required to apply for special passes to visit the castle. Quite often, they said, passes are refused. The West Berlin sources also said that often Communist propaganda sheets are passed out to visitors. The castle was put under the "guardianship" of the East German government in 1952 as a "national cultural site." It is administered by a foundation jointly sponsored by the City of Eisenach, the Erfurt District (state), and the Lutheran Church of Thuringia.

Dr. Siegfried Asche, long a director of the foundation, fled to West Germany in 1960, claiming that under the communist regime "unpolitical and free scientific work" was possible no longer.

Last spring, the Wartburg Castle was the site of atheist youth dedication ceremonies for children from the Erfurt District. They caused widespread indignation in Lutheran circles and were condemned as a desecration of one of Protestantism's most historic shrines.

After attending the Diet of the Holy Roman Empire at which he made his famous "Here I stand" speech, refusing to retract his writings unless convinced by Scripture and right reason that he was wrong, Luther was "kidnapped" by influential friends who sheltered him at the Wartburg for his own protection. This was necessary since the Reformer had been declared an outlaw by the Emperor, giving anyone the right to capture or kill him. While living at the famous castle, he translated the New Testament into German.

"Divine Nonsense"

by The Rev. Dr. Paul C. Empie

IT IS OFTEN SAID that the victory of Christianity came about the year 325 when the Emperor Constantine removed the ban on the Christian religion and made it legal for Christians to come out of the catacombs to worship in broad daylight. No longer were they persecuted because of their faith, sold as slaves, burned as torches, torn apart by lions and wild horses. Finally, it is said, the Church had won. But this wasn't really the time of victory! When was the victory won? The victory was won every time one of the hundreds of thousands of martyrs paid the price by going into slavery, paid the price by submitting to beatings and persecutions, and with hymns on his lips went to death rather than yield to the slavery of believing in false gods. That is the way it is today. *Victory is won when you pay the price for it.*

Certainly, those in the armed forces ought to be first to recognize this fact. Victory is not won by the signing of a peace treaty. It is won through the sacrifices of committed and disciplined men. They may or may not die in the course of it; but giving up their right to themselves in the service of their country, they are contributing to the victory each moment they pay the price for it in the line of duty. This relates to another significant thing that our Lord says to us: "If a man would come after me, let him deny himself. . . ." Now "denying himself" doesn't mean going without something, but rather denying *oneself*. Phillips translates this passage as follows: "Let him give up his right to himself, take up his cross and follow me."

This is God's divine nonsense.

(From a baccalaureate address given by Dr. Empie, executive director of the National Lutheran Council, at the Air Force Academy.)

DID YOU KNOW that Constantine ended 250 years of Roman oppression of the Church after he claimed to see a cross in the sky with the words, "In this sign you will conquer"? He thought the vision referred to a military victory. Later, just before death, he was the first Roman emperor to be baptized a Christian.



TWO OUTSTANDING LUTHERAN CADETS at West Point are congratulated by the Rev. James D. Ford, Lutheran pastor who is assistant chaplain of the U.S. Military Academy. In center is Cadet Homer Holland, Brigade Executive Officer, who was recently honored at a review for standing first academically in the First (Senior) Class. A member of St. Paul's Church, East Troy, Wis., he teaches in the West Point Sunday School. At right is Cadet William Alexander, Brigade Activities Officer, head acolyte at West Point for 1962-63. His duties include lighting candles, acting as crucifer, and reading Scripture lessons. His home Church is Zion, Pennbrook, Pa. (NLC News Photo)



A JAZZ EXPERT who is also a Lutheran pastor was featured recently on a weekly radio program, "Two Worlds of Jazz," along with a Roman Catholic priest. The Rev. John Gensel, pastor of Advent Lutheran Church, New York City, has developed a special ministry in the world of night clubs and jazz spots, where he visits musicians often overlooked by the Churches. Pastor Gensel is shown in center of above picture, flanked by Father Norman O'Connor, also a jazz expert, and author Nat Hentoff. Known as New York City's "jazz pastor," the Lutheran clergyman must conduct his ministry at unconventional hours to reach the night-living musicians. (RNS Photo)

LEADER'S COURAGE IN SHIPWRECK HELD TESTIMONIAL TO PRAYER

A LEADER'S COURAGE, maintained by faith and prayer, has been credited for the survival of 12 of 17 Tongan islanders who were stranded for three months on a barren reef in the South Pacific.

Forty-three-year-old David Fifita, a Christian, was the brave leader who held his crew together and gave it hope during the long weeks which took the lives of five of the party.

The saga began when the group's vessel was wrecked on Minerva Reef while on a voyage to New Zealand. There was no vegetation on the reef and the men were forced to distill sea water to remain alive. Taking shelter in the wreckage of a 60-ton Japanese trawler, the Tongans used its timbers to keep a constant fire burning for the distillation of the water—enough to give each man a small cupful daily.

After assessing the party's position on the reef, Captain Fifita started a daily routine for his men—work, rest, and prayer. The men were well-behaved, he said: "They prayed and they grumbled and sometimes were hard to manage, but mostly they were good. Sometimes I felt weak, but not for long. . . . I prayed and kept strong. When I was weary and troubled, I shut myself in a cabin away from everyone and I prayed."

"Sundays we have a big service and I would give a talk . . . not a sermon, because I am not clever like that. But I talk of all that has happened in the week we have just lived through. I tell them that perhaps they thought they would not get through the week, but they did and they can do the same for the next week and then more weeks."

After several weeks, Captain Fifita realized that the chances of being sighted by a rescue party were slim, so he authorized the construction of an improvised boat to sail for help. The Tongans made the boat by marking boards with a knife, laying a strip of hot iron across the mark to make a groove, and then cutting into the wood with a chisel and nails. The task took five weeks, with the men becoming sick and often fainting.

At last, when the boat was finished, Captain Fifita, his son, Sateki, and another man set out to summon help. They were supplied with a piece of shark, a piece of octopus, and a seabird caught on the waters. Their water supply ran out on the fourth day at sea.

Ten days after setting out from the reef, the three sighted the Kadavu coast, 40 miles south of Suva, Fiji. Rough seas prevented headway in the makeshift boat, so they started to swim the nearly two miles to shore. Fifita had to support his son and the other man, both of whom steadily became weaker by the swim.

At last his son reached the point of complete exhaustion. Sending the other man ahead, Captain Fifita talked with the young man. They agreed he could go no farther. They then said a prayer, the father kissed his son and left him. Only 100 yards further, he could touch sand beneath the water. He turned around, but his son had disappeared.

Once on shore, Captain Fifita told the story of the shipwreck. New Zealand Air Force planes based on Fiji were sent to the reef and the other 10 survivors were rescued, only hours after the fourth man died there.

DID YOU KNOW that the Bible presents an exciting amount of shipwreck and rescue which in some points is similar to the modern experience reported above? Read the 27th chapter of the Acts of the Apostles to learn how St. Paul found courage from God and shared it with his companions in one of history's most famous shipwrecks.

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Honolulu; U.S. Naval Base; Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, P.O. Box 227.
Waikiki; Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave. Room 207.

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Idaho Falls; Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St.
†Mountain Home; Rev. Herman W. Mueller, Mo., Faith, 1190 N. 6th East.

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Park Ridge; O'Hare International Airport; Rev. Warren C. Weeg, ALC, Messiah, 1605 Vernon Ave.
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Walton; Bunker Hill AFB; Rev. Harold Murkve, LCA, Shiloh, N. Davis & Bishop Sts.

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Kansas City; Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel.
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Salina; Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St.
Topeka; Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf. Rev. Ernest F. Tonsing, LCA, First, 434 Harrison St.
Wichita; McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco.

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Sidney; Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Road.

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Portsmouth; Naval Command, Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

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Fortuna AFB; Rev. K. Roger Johnson, ALC, First
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Groveport; Lockbourne AFB; Rev. George L. Troutman, ALC, Zion, Center & Main Sts.
Marion; Engineer Depot; Rev. M. E. Hollensen, ALC, Emmanuel, 243 South Prospect St.
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Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's Fifth & Caroline.

OKLAHOMA: Clinton; Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave.
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Myrtle Beach; AFB; Rev. William F. Wingard, LCA, St. Philip's, 6200 N. Kings Hwy.
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SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St.

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In Transit; Ch (Capt) Donald B. Beal (LCA).

N.Y. WORLD'S FAIR TO HAVE PROTESTANT EXHIBIT CENTER

WITH SEATTLE'S CENTURY 21 exposition successfully completed in October, American fairgoers are turning toward 1964 when the New York World's Fair will open. Evangelical Christianity will be represented at the fair by a Protestant Center.

A Lutheran spokesman at the November ground-breaking ceremonies for the $960,000 structure called it vital to the full meaning of the exposition, "a place of peace in the jumble of sights and sounds." The Rev. Dr. Philip A. Johnson of the National Lutheran Council, said that "we . . . who are planning to exhibit in the Protestant Center are here . . . to bear witness that the Christian faith belongs at the very heart and center of life. . . ."

Lutherans hope to lease 1,200 square feet of display space in the Center, which will include a Court of Protestant Pioneers, a theatre for films and programs, and a Music Garden. Architect's drawing of the pavilion is pictured below. (RNS Photo)



UNIQUE PROGRAM BRINGS TEEN-AGERS BACK TO CHURCH

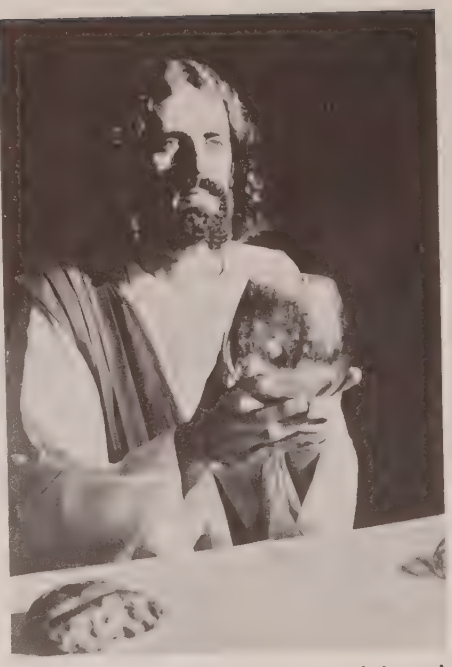
A YOUNG PASTOR who speaks their language is bringing the high school kids back to church at Our Savior's Lutheran Church in Moorhead, Minn. He is the Rev. Ronald Hinrichs, 27, who terms himself "a fairly young punk as pastors go—fresh from the seminary."

Under the program, 150 sophomores, juniors and seniors select the subjects they want to learn about, and the people they want for teachers. It's their baby and it's all done on a voluntary basis. What they want is what they get. Fourteen subjects are taught. There is no grading.

Says Pastor Hinrichs: "We've broken the Sunday school train of thought. We're treating them as adults. We're de-emphasizing the teacher and emphasizing the student."

Here's what the program is: Every other Sunday night is class night. There is a minimum of one hour for each class, but when the discussion gets hot, the class runs on. There is no time limit. The instructors—moderators would be a more appropriate term—come from every walk of life—morticians, mechanics, anything—and not all are from Our Savior's congregation.

By having the activities on Sunday night instead of Sunday mornings, the youngsters are freed for Sunday services and are integrated into the Church and given specific responsibilities.



PORTRAYING CHRIST in the choral and dramatic production that highlighted the Lutheran Reformation Festival in Chicago early in November was John P. Jefferson of Indianapolis, Ind. Mr. Jefferson, an active Lutheran layman, has played the lead in several performances of "Declare His Glory," which is based on the Lutheran Communion liturgy. All major Lutheran groups in the Chicago area cooperated in sponsoring the Reformation observance, which drew a capacity crowd of over 5,000 to the Arie Crown theatre. Christians of all Protestant and Roman Catholic bodies were invited to attend the festival which emphasized the central message of Christianity. (RNS Photo)



MARINES ON ALERT duty at the Guantanamo Naval Base in Cuba are shown in the photo above as they attend prayer service within the base, led by Chaplain J. B. Eskridge. U.S. forces at the base were placed on alert status at the start of the Cuban crisis involving installation of Soviet missiles. (RNS Photo)

Second Glance

¶ Delegates to the American Lutheran Church convention in Milwaukee listened to President Kennedy's speech on the Cuban crisis and then sent a message assuring Mr. Kennedy of their "united support in prayer in this hour of national crisis."

The message said: "May the God of peace sustain your strength, grant you wisdom, and guide your steps in the coming crucial days that an honorable and peaceful solution to the crisis may be found."

¶ Important actions by the ALC convention in late October included: the decision, by a vote of 647-307, to continued ALC membership in the World Council of Churches; unanimous approval of plans to merge the 90,000 member Lutheran Free Church into the 2,400,000 member ALC; approval of talks to be sponsored by all three major Lutheran bodies in America, looking toward a common Lutheran agency for theological discussion and cooperative church work; adoption of a budget of more than $22 million for the Church's work in 1963; issuance of a policy statement asserting the right of the Church's welfare and educational institutions to lay claim to federal loans and grants, but warning against implications of governmental control.

¶ Dr. P. O. Bersell, 80 year old president emeritus of the former Augustana Evangelical Lutheran Church (now part of the Lutheran Church in America) predicted a merger of the LCA and the ALC within 15 years, in a recent newspaper interview. He also forsees merger with the third major Lutheran body, the Missouri Synod, in 25 years.

¶ The "Peace Corps" idea has found a reflection in a Lutheran program proposed for a slum area of New York City's lower east side. Students at Valparaiso (Ind.) University will work for a subsistence salary while assisting the pastor of Trinity Church, Manhattan, where the parish population density numbers 100,000 per square mile. Volunteer junior and senior male students of the Lutheran college will especially concentrate on work with children and teen-agers.

¶ Two Lutheran pastors running for congress were defeated in the November elections. In Ohio, Rep. Walter H. Moeller, a clergyman of the Lutheran Church—Missouri Synod, lost his bid for a third term by a narrow margin. In Washington a pastor of the Lutheran Church in America, Richard G. Christensen, was defeated by incumbent Sen. Warren G. Magnuson, a Lutheran layman, in his first attempt at election to the U. S. Senate.

¶ January 18-25 has been set aside as a "Week of Prayer for Christian Unity." The World Council of Churches has called on Christians to pray "for the unity for which Christ prayed, unity in truth and love, for the sake of our common witness and service."

A PROBLEM BECOMES AN OPPORTUNITY

By Capt. Lloyd S. Jacobson

LAST JULY I left my wife and two children in the United States to serve a fifteen month remote tour in northern Japan. As many service people, both married and single, can attest, leaving loved ones for an extended period of time is a difficult experience. However, I confidently believe that this type of hardship can be a test of our faith in the Lord Jesus Christ. Often, perhaps, it is the Lord's way of using a person where he is needed most.

The Japanese city of Wakkanai is situated on the northern tip of Hokkaido and has a population of about 50,000. In the center of this industrious fishing town is a Japanese Church with a congregation of about 50 devoted members. By simple arithmetic, this means a ratio of one Christian out of 1,000 persons, quite a small group when compared with the Christian proportion in the western world, but a real influence in this city just across the Soya Straits from Soviet Sakhalin.

Having recently moved into a new chapel on our station, the Protestant Men have begun a program to get better acquainted with and bolster the Christian population of Wakkanai. Once a month, we invite the Japanese Church to join us at Sunday Vespers for a bi-lingual service. It is a thrill to stand next to a Japanese and listen to him singing an old familiar hymn in an ancient oriental tongue. After the service, we have refreshments and make an attempt to gain a better understanding of each other through Christian fellowship.

Living in the United States where the majority of my contacts, both social and business, are Christians, I never gave a thought to the fact that somewhere a small group of Japanese, completely engulfed in a non-Christian world, were striving to spread the Word of God. There is a great deal to be done in this land to promote the Gospel, but with the Lord's help His Word will be heard and I have been given the opportunity to do my small share.

Fortify Your Faith Through

Daily Bible Readings

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

JANUARY

1	Genesis 1:1-13	17	Acts 2:37-47
2	Genesis 1:14-23	18	Genesis 2:1-17
3	Genesis 1:24-31	19	Genesis 2:18-25
4	Genesis 11:1-9	20	Psalms 19:1-14
5	Genesis 12:1-9	21	Psalms 8:1-9
6	Exodus 3:1-12	22	Psalms 65:1-13
7	Exodus 6:1-9	23	Psalms 97:1-12
8	Exodus .. 12:21-27	24	Psalms 100:1-5
9	Exodus 20:1-17	25	Psalms 147:1-11
10	Joshua 1:1-9	26	Psalms .. 147:12-20
11	1 Samuel 3:1-9	27	Psalms 148:1-14
12	1 Samuel 3:10-21	28	Matthew .. 6:25-33
13	1 Samuel .. 16:1-13	29	Acts 14:8-18
14	John 1:1-18	30	Acts 17:22-31
15	Acts 2:1-21	31	Philippians . 1:3-21
16	Acts 2:22-36		

Capt. Jacobson will be the recipient of a $10 check for his contribution to our column "Sharing Your Experience in the Service." Why don't you try to get the next award?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in A MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service. Mail your report to A MIGHTY FORTRESS, 50 Madison Ave., New York 10, N.Y.



BASE CHAPEL, Wakkanai Air Station, Japan, was dedicated last September. Capt. Lloyd S. Jacobson, author of this month's "Sharing Your Experience," was one of the trumpeters at the dedication ceremonies. His home parish is St. Andrew's, Dover, Delaware.

January, 1963

A MIGHTY FORTRESS

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HAVE YOU SEEN THE SAVIOR?

by Chaplain Bernt C. Opsal, USNR

IT MUST HAVE BEEN a tremendous experience to be among that group of shepherds who were watching their flock that dark night two thousand years ago. Suddenly an angel appeared in the sky above them and the glory of the Lord shone around them. The spotlight of history was turned upon these people. God didn't spotlight a king's chamber but a quiet place in the field of Judea. Their reaction was understandable. "They were filled with fear." (Luke 2 RSV).

It's an awesome experience whenever the spotlight of God's Word shines upon our hearts. Sin is revealed. Unbelief, doubt and selfishness come alive. One of the problems today is that smog, man-made and otherwise, prevents the light of the gospel from coming into our hearts. We are so busy we don't stop, look and listen. We don't take time to let His still, small voice speak to us. The light from God, who is light, *is powerful* to penetrate the darkness but we must be willing to let it have its way into the inner recesses of our hearts.

Stop right now today in your busy schedule to take time to read His Word and allow the gospel to shine in your mind and life. No one can do it for you. You and I must discipline ourselves to "take time to be holy—speak often with our Lord."

Last spring Soviet cosmonaut Gherman Titov, who had traveled farther through the celestial splendor of the heavens than any other man up to that time, declared his disbelief in God while visiting the World's Fair at Seattle.

"Sometimes people are saying that God is out there," Titov said. "I was looking around attentively all day but I didn't find anybody there. I saw neither angels nor gods. I don't believe in God. I believe in man—in his strength, in his possibilities and in his reason."

The poor man. He was looking in the wrong place. He should try looking in God's Word. "The fool says in his heart, 'There is no God.' . . ." (Psalm 14:1).

Man has eyes to see but does not see. He has ears to hear but does not hear. If only he will stop, look and listen to the Lord speaking through His Word, then he will be able to see and hear who God is and what He is like.

The shepherds were not content just to see the Savior in the manger. "When they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them." (Luke 2:18).

There is so much help to be drawn from this account of Christ's birth. How we need truly to see the Savior again, afresh, in His Word this Christmas. How we need to spend time with humble and yielded hearts before the awesome and tremendous fact that Christ the Savior has come to earth.

Like the shepherds, we must tell others what we know of Him. Those who hear, may, also, at first just wonder at what we have to say. We leave the rest to Him, who truly is the light of the world and who *alone* can cause the light to shine in darkened hearts.



The Christmas Story

AND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord,

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2: 1-14
King James' Version

YOUR FAMILY BY ADOPTION

By The Rev. Martin H. Obst, NLC Contact Pastor,
Peace Lutheran Church, Beeville, Texas

Be it a small town in Texas like Beeville, a city in a far away country like Naples, Italy, or a teeming metropolis of our own nation like Los Angeles! Each has its loneliness, forsakenness and problems. Here are two young sailors walking from the bus station to the liberty bus stop carrying their sea bags. Their families are a thousand miles away, so they think. Their loved ones are equally far away, so they feel. Their church is beyond their reach, so they act.

Strange that they should feel like two individual islands in the middle of nowhere. But this is how we all feel at times. Only God in Christ can bring a change and has brought a change. Let us see how.

Here are Richard and Howard after having checked "on board." They make liberty to town to do their wash. While they are waiting at the ride stand a car pulls up and offers them a lift to the base. The man introduces himself "I am the Lutheran pastor in town." "We are Lutherans, too," is their reply. The conversation goes on. They are invited to church, communion, Luther League and Bible class. They take the pastor up on the invitation. Before long they are in the middle of the congregation's program.

Two years later, when they leave, there are farewell parties, and parting tears. For in two years Richard and Howard learned to know *their family by adoption.* "You are all the children of God by faith in Christ Jesus" is the witness of Scripture. Richard and Howard experienced it. For if the Christians are God's children then all Christians are our brothers and sisters. Richard and Howard learned to know and understand this.

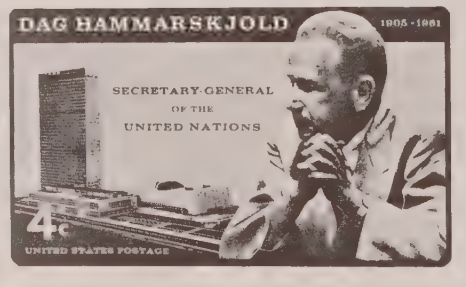
Their family was not a thousand miles away. It was as close as their Lutheran Church. Their loved ones were as close as their fellow Lutherans with whom they worshiped, communed, studied scripture and prayed. Their church was within their reach for they made use of it almost daily. When God adopted Howard and Richard as His children He also gave them an adopted family—the Lutheran Church.

My friend, if you call yourself a Lutheran and a Christian—*your adopted family* is as near as (1) Your nearest fellow Christian or fellow Lutheran, (2) Your nearest Lutheran church and pastor, (3) Your nearest Protestant chapel and chaplain. This adopted family can take the place of mother and father, sister and brother. In fact, you have no choice, this adopted family must take the place of your blood relatives. As a result you are not alone. You are loved. You are understood and wanted. Open your eyes and make use of *your adopted family.* "You are all the children of God by faith in Christ Jesus."



TEN MILLION RSV BIBLES SOLD

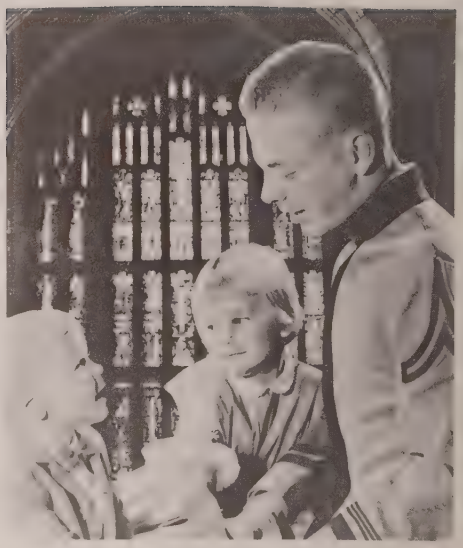
SINCE its publication in 1952, the Revised Standard Version of the Bible has sold some 10,000,000 copies. This adds up to a stack of RSV's more than 231 miles high—73 miles higher than the peak of Col. John Glenn's orbital flight and 849 times taller than the Empire State Building.



U.S. Stamp Honors U.N. Leader

A STAMP honoring the late Dag Hammarskjold, secretary-general of the United Nations who died in a plane crash in Africa on Sept. 18, 1961, has been issued by the U.S. Post Office Department. Nationwide distribution of the 4-cent stamp was made on Oct. 24, United Nations Day.

In his work for peace, Mr. Hammarskjold, a Lutheran, was religiously-motivated. He was the friend and confidant of religious leaders throughout the world. As a child he spent a great deal of time in the household of Archbishop Nathan Soderblom, Primate of the Church of Sweden, who was a leader in early movements that led to the formulation of the World Council of Churches.



SUNDAY SCHOOL AT WEST POINT

CADET Richard Venes of Westbury, N.Y., reads to two children during Sunday school at the United States Military Academy at West Point, N.Y.

Over 150 cadets teach some 600 children who attend the post's churches.

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Daily Bible Readings

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6. **Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.**

DECEMBER

1	Luke	5:1-11	16	Isaiah	9:2-7
2	Matthew	13:1-9	17	Isaiah	42:1-9
		18-23	18	Luke	1:5-23
3	Matthew	13:44-52	19	Luke	1:67-80
4	Matthew	18:10-22	20	John	1:1-18
5	Matthew	20:1-16	21	Matthew	1:18-25
6	Luke	10:25-37	22	Luke	1:26-38
7	Luke	12:13-31	23	Luke	1:46-56
8	Luke	15:11-32	24	Luke	2:8-20
9	Mark	5:1-20	25	Matthew	2:1-12
10	Luke	5:17-26	26	Matthew	2:13-23
11	John	5:1-18	27	Matthew	5:1-16
12	John	6:1-15	28	Romans	12:1-21
13	John	9:1-16	29	Ephesians	6:10-24
14	John	9:17-41	30	I Cor.	13:1-13
15	Mark	4:35-41	31	Romans	8:35-39

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Supplement to "A Mighty Fortress" December, 1962

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APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (ULCA).
APO 919, 6139th ABGp, PACAF, Ch, 1stLt, Stuart H. Lengel (ULCA).
APO 970, 6314 Supp Wg, Ch, Lt Col, John D. Barringer (ULCA).
APO 970, 6316 ABGp, Ch, Maj, Hugo G. Schmidt (ALC).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

Navy Fleet Post Offices, San Francisco. Calif.

USN BARRETT (TAP-196), LT James A. McCalmant, CH (ALC).
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (ULCA).
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
DESDIV #192, Lt Huah F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Navy #20, Box 11, Antartic Supp Activities, LT David L. Windle, CHC (ALC)
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #3923, H.S.A., LT Stephen L. Brandt, CHC, (ALC).
3rd Marine Div (reinf), FMF, Off Dist Chap, LT Donovan A. Myers, CHC (ULCA).
1st MAWg, PAC, Off Wing Chap, LCDR Gordon O. Lindemann, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
Attending School: USN: LTJG Walter A. Hickett, CHC (ULCA); LTJG Robert L. Keys, CHC (ULCA).
In Transit Ch (Capt) Donald J. Ostroot (ALC); Ch (Capt) Donald B. Beal (ULCA); Ch (Capt) Delbert L. Daire (ULCA); LT Jorgen U. Vaage, CHC (ALC.)

DR. BERSELL COMPLETES 45 YEARS OF SERVICE TO MILITARY PERSONNEL

DR. P. O. BERSELL announced in Washington, D.C., his retirement from two Lutheran agencies concerned with military affairs after completing 45 years of service on behalf of Lutherans in uniform.

Dr. Bersell, 80, whose home is in Minneapolis, Minn., retired from the presidency of the Augustana Lutheran Church 11 years ago. He is chairman of both the *National Lutheran Council's Bureau of Service to Military Personnel* and the *Lutheran Service Commission*, a joint agency of the NLC and the Lutheran Church—Missouri Synod.

He has been the only chairman of the BSMP since its establishment in 1948 and of its predecessor, the NLC's Service Commission (1941-1948).

Octogenarian Bersell noted that "the good Lord has given me some active years" since retiring from the Augustana presidency at 69; but he added that younger leaders, he felt, should guide the affairs of Lutheran agencies concerned with members in the armed forces.

Although expressing his intention of formal retirement early in 1963 from the two supervisory committees he said he would be available for consultation if needed.

Dr. Bersell's interest in servicemen dates back to World War I when he helped to establish a laymen's group: The Lutheran Brotherhood of America. This organization, which claimed some 60,000 Lutheran men in congregations across the nation, began its active work on Sept. 9, 1917. It concentrated on erecting buildings, with the permission of the War Department, at Army camps for soldiers' use.

Later that same year the National Lutheran Commission for Soldiers' and Sailors' Welfare was established. This Commission supplied camp pastors for military installations and provided staff for buildings erected by the Lutheran Brotherhood group. It also led to the organization of the National Lutheran Council in 1918.

One of the most prominent Lutheran leaders in the U.S., P. O. Bersell was born on the campus of Augustana College, Rock Island, Ill., May 6, 1882, where his father served on the faculty.

Ordained in 1906, Dr. Bersell served pastorates in Illinois and Iowa. In 1935 he was elected ninth president of the Augustana Lutheran Church, a post he held for 16 years.

He had an active part in the formation of the Lutheran World Federation, the National Council of Churches and the World Council of Churches. He served on the World Council's Central Committee from 1948 to 1961.

Active also in the recent merger of four church bodies into the Lutheran Church in America, Dr. Bersell served on the Joint Commission on Lutheran Unity which guided merger efforts, was chairman of the JCLU's seminary committee and preached the sermon at the LCA's opening service of Holy Communion last June.



DR. P. O. Bersell (right) is interviewed by Kenneth Dole, WASHINGTON POST religious news editor, after announcing his retirement in the nation's capital.



MARY HARTMAN, our Lutheran Girl of the Month for December, is a student at St. Olaf College, Northfield, Minnesota.

During high school she actively participated in events at St. Luke's Lutheran Church, Greendale, Wisconsin.

The Greendale Women's Club awarded her a college scholarship for "her scholastic abilities" and for exhibiting "a high degree of leadership."

Despite a heavy extra-curricular high school schedule Mary also had time for Christian service at St. Luke's as Sunday School organist, vocal soloist, Luther League president and as staff assistant at Vacation Church School, wrote her home pastor, the Rev. Rolf Olson, in nominating her.

After college, Mary is interested in a nursing career.

Second Glance

Lutheran congregations whose ministers were ordered to the active duty military chaplaincy from reserve status in 1961-62 received high praise from the Army Chief of Chaplains.

Chaplain (Major General) Frank A. Tobey said that he is "keenly aware of the disruption this caused in the various churches concerned and as Chief of Chaplains I am sincerely grateful to the good people of those congregations for the fine spirit in which they sacrificed in the interest of our national defense."

Two governors, Frank Morrison of Nebraska and Norman Erbe of Iowa, participated in a "Mid-America Workshop" sponsored by the National Lutheran Council's Division of American Missions. The meeting explored issues facing the rural church.

Lutheran World Relief may start overseas "work projects" through which unemployed and underfed people would be paid in food for their labor on community development projects.

Dr. Carl W. Segerhammer, newly-elected president of the Pacific Southwest Synod of the new Lutheran Church in America, conducted Protestant religious missions at USAF bases in the Pacific and Far East during October.

Gethsemane Lutheran church in Seattle, Wash., received the 1962 Church Award given by "Guideposts" magazine for its "resourceful reaching out" into the community.

The first "Guideposts" Church Award was given in 1959 and went to Calvary Lutheran of Minneapolis for its youth program.

Four Lutherans in Rome are attending the Second Vatican Council by invitation of its Secretariat for Promoting Christian Unity. Two are delegate-observers of the Lutheran World Federation, one is a delegate-observer of the Evangelical Church in Germany and another from the Sorbonne faculty in Switzerland is a guest of the unity secretariat.

Dr. Reuben K. Youngdahl of Minneapolis returned to America "tremendously impressed" with the caliber of U.S. servicemen who took part in a spiritual retreat he addressed at Berchtesgaden, Germany.

The 120,000-member Latvian Ev. Lutheran Church in Exile installed a new archbishop in colorful ceremonies held in Washington, D.C. The new spiritual leader for Lutherans of this Baltic country who have been forced from their homeland by Communists is the Rev. Dr. Karlis Kundzins. He has lived in Seattle, Wash., for the past 11 years.

Three Chinese families from Hong Kong have been resettled in California through the aid of Lutheran Immigration Service and Lutheran welfare agencies. Donald E. Anderson, director of the joint National Lutheran Council and Lutheran Church—Missouri Synod agency, said they came to the U.S. under a government program.

CHRISTMAS, 1962



MANY CITIZENS IN UNIFORM will spend Christmas Day at home with their families. This privilege is not possible for every serviceman. As in years past the anniversary of our Savior's birth will be celebrated by members of the armed forces on duty high in the atmosphere, at sea and in many lands.

A MIGHTY FORTRESS picture files reveal how some servicemen spent previous Christmases away from home . . . . worshiping in a chapel surrounded by deep snow drifts . . . . relaxing in a Lutheran Service Center . . . . helping with a Christmas party for underprivileged children . . . . singing carols.

Christmas, 1962 gives Christian men and women in the military another opportunity to share the meaning of their Savior's birth with others.





December, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Return Requested



Lutheran

GIRL OF THE MONTH

RUTH EMILY KELLEHER, our Lutheran Girl for the month of November, is in her junior year at Colby College, Waterville, Maine.

At her home church, Trinity Lutheran, South Paris, Maine, Ruth has been the organist for four years. "It's just a pump organ," she says. "I'm really not qualified to play a pipe organ."

Modest about her musical talent, she is equally proficient on the organ, piano and trumpet. Her pastor, the Rev. Edwin A. Kyllonen, commends her on the fine manner in which she assisted him in introducing the congregation to the new worship service.

At Trinity, Ruth has taken an active part in youth work as Luther League secretary and as a teacher in the church school.

She was valedictorian of her class at Oxford Hills High School. Ruth hopes to become a teacher of music.

BIBLE IS HIS HOBBY

COLLECTING old and rare Bibles is the hobby of Frank J. Pavlica of New York City, Moravian-born Lutheran layman, whose collection, accumulated the past 24 years, numbers over 130 volumes. Some of them are of massive size similar to the one he is shown holding here.

A retired employee of the Consolidated Edison Company, Mr. Pavlica has exhibited his collection at the American Museum of Natural History, the New York Coliseum, and various churches and banks in the New York metropolitan area.



RNS Photo

A MIGHTY FORTRESS

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SERVICEMEN SET NEW HIGH IN LUTHERAN CENTERS' ATTENDANCE

ATTENDANCE at Lutheran service centers reached a new six-month high with 224,246 military personnel reported visiting centers during the first half of 1962.

According to a statistical summary released by the Lutheran Service Commission in Washington, D.C., men and women in uniform are making increased use of the denomination's service centers and activities they sponsor. The previous half-year attendance top was recorded during the second half of 1961 when 204,452 servicemen and women were served by LSC facilities.

LSC staff stationed at centers throughout the world officiated at 156 baptisms, 132 confirmations and 27 weddings during the first six months of this year.

More than 23,000 were recorded at church services held in overseas Lutheran service centers. Over 3,000 servicemen and their dependents participated in Bible classes at overseas centers.

Other statistics released by the LSC listed: instruction classes preparing for church membership, 4,513; welfare cases, 298; social activities, 26,174; interviews, 13,685; communions, 5,188; and referrals to local congregations (mostly in the U.S.), 4,165.

The majority of the 35 LSC facilities reporting in the six-month summary are open daily as off-station "homes-away-from-home" for military personnel located at near-by installations.

The Lutheran Service Commission is a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.

LET US BE THANKFUL

"For Thy care of me through the changing years,
For the blessed privilege of tears,
For Thy 'Fear thou not,' when assailed by fears, I thank Thee, Lord.

"For health and strength and abiding will
That enable me my place to fill,
While remembering Thy 'Peace, be still,' I thank Thee, Lord.

"For Thy chastening rod that proved Thy love,
For my steadfast faith scoff cannot move,
For Thy promise of sweet rest above, I thank Thee, Lord.

"For the soul's dark battles often won,
For finishing of the tasks begun,
For the power to say, 'Thy will be done,' I thank Thee, Lord."

—Selected

Courtesy of Tract Mission
Minneapolis, Minnesota



"Thanks be to God, which gives us the victory through our Lord Jesus Christ."

(1 Cor. 15:57 RSV)

RNS Photo

PORTRAIT OF A CHRISTIAN

by the Rev. Howard A. Kuhnle, Pastor
Redeemer Lutheran, Binghamton, N.Y.

"Bill's a good member of our church." How many times have you heard this phrase said by pastors or laymen. What does it mean?

Probably to most people this means a person who takes an active part in the work of the church and its organizations and spends a good deal of time in the church.

But let's analyze the matter further. Just what does it mean?

Constitutions of congregations usually require that a member to be in "good standing" must attend regularly, commune at least once a year and contribute to the financial support of the church. But these requirements alone are only dead bones until they become clothed with living flesh—that is, one should attend joyfully in order truly to worship the triune God; commune not only once a year but more frequently as there is opportunity in his congregation; and contribute not only as a duty but cheerfully because the money is used for furthering the work of the gospel of Jesus Christ in all the world.

Yet these basic requirements are only a minimum. Much more is implied.

The most important factor is to live as Christians. The world judges Christians not so much by what we say, and not so much by our standing in the congregation, as by our actual Christian lives. Do our *deeds* live up to our *professions?*

Another basic requirement—yes, opportunity more than requirement—is that of private prayer and personal devotions. These are neglected far too much in this twentieth century of speed and action. The words of Jesus still apply, since He sees motives as well as actions, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Still another privilege rather than duty is testimony by our words and deeds to God's love and power. Jesus on the day of His ascension, said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Indeed, a person who has these characteristics is not only a "good member of the church" but a true Christian—outwardly and inwardly.



NURSE LT. COL. IRENE M. WENDT demonstrates two of the uniforms worn by Air Force nurses. Col. Wendt is chief of the Nurse and Medical Specialists Division at Wright-Patterson Air Force Base, Ohio.

Since beginning her military career in 1942, Nurse Wendt has earned a number of firsts. During World War II she was on the flight crew that flew the first litter of wounded men from the European Theater of Operations to the States. In recruiting, she recruited the first Occupational Therapist student. It is believed that she recruited the first nurse from the state of Alaska.

She is a member of Zion Lutheran Church, Manawa, Wis. Col. Wendt is a graduate of the Oshkosh (Wis.) High School and of the South Chicago Community Hospital of Nursing.

Fortify Your Faith Through

Daily Bible Readings

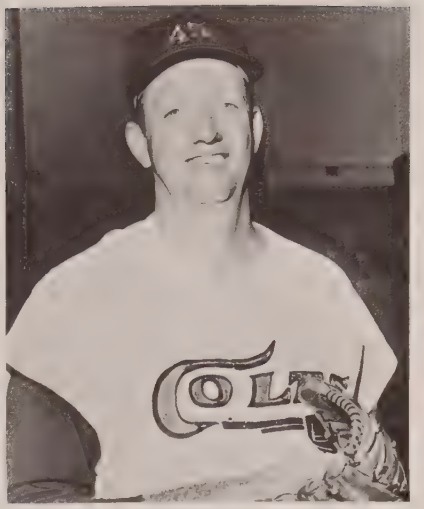
THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

NOVEMBER

1	Revelation	21:1-27	16	Job	36:1-33
2	Revelation	22:1-21	17	Job	37:1-24
3	Proverbs	4:1-27	18	D'teronomy	5:1-21
4	Proverbs	6:1-35	19	Psalm	19:1-14
5	Matthew	5:27-42	20	Psalm	27:1-14
6	Matthew	6:1-34	21	Psalm	46:1-11
7	Matthew	7:1-29	22	Psalm	103:1-22
8	Isaiah	1:1-31	23	Psalm	24:1-10
9	Isaiah	2:1-11	24	Psalm	107:1-16
10	Ezekiel	2:1-10	25	Exodus	3:1-12
11	Ezekiel	18:19-32	26	Joshua	1:1-18
12	Amos	5:1-24	27	I Samuel	3:1-21
13	Amos	8:1-14	28	I Samuel	16:1-13
14	Job	32:1-22	29	Isaiah	6:1-8
15	Job	35:1-16	30	Amos	7:10-17



NOW PITCHING— A METHODIST MINISTER

MEET the associate minister of Bethany Methodist church, Houston, Texas. He's Russ Kemmerer, star relief pitcher of the Houston Colt .45s of the National League. A busy man in the church and on the ballfield, he's also a man of many names: *Russ* to the fans, *"One-Pitch"* to the Houston sportswriters, and *the Rev. Russell Paul Kemmerer* to his congregation.

A big-leaguer since 1954, with stops in Chicago and Washington before joining the Colts, Mr. Kemmerer is an ordained Methodist minister who graduated from the University of Pittsburgh and Wesleyan University, Bloomfield, Ill. At Bethany Methodist he assists in the direction of Christian education.

A big man (6-foot-2, 200 pounds), Mr. Kemmerer is a right-handed relief pitcher who got his "One-Pitch" nickname for having stopped the Milwaukee Braves and St. Louis Cardinals with one-pitch performances. Church officials find Mr. Kemmerer "different" from other ministers in only one respect: he has to sign autographs when he greets members at the door.

CENTER OPENS IN COLORADO

A NEW Lutheran service center opened at Colorado Springs, Colo.

Dr. Carl F. Yaeger and Chaplain Raymond C. Hohenstein, associate executive secretaries of the Lutheran Service Commission, said that the center is housed on the second floor of a building at 222 East Pike's Peak Avenue, a choice downtown location in Colorado Springs.

This is the first time the LSC, a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, has established a service center in this Colorado city. It opened in September.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" November, 1962

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

*Service Center
†Parish Program Support

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PORTRAIT OF A CHRISTIAN

by the Rev. Howard A. Kuhnle, Pastor
Redeemer Lutheran, Binghamton, N.Y.

"Bill's a good member of our church." How many times have you heard this phrase said by pastors or laymen. What does it mean?

Probably to most people this means a person who takes an active part in the work of the church and its organizations and spends a good deal of time in the church.

But let's analyze the matter further. Just what does it mean?

Constitutions of congregations usually require that a member to be in "good standing" must attend regularly, commune at least once a year and contribute to the financial support of the church. But these requirements alone are only dead bones until they become clothed with living flesh—that is, one should attend joyfully in order truly to worship the triune God; commune not only once a year but more frequently as there is opportunity in his congregation; and contribute not only as a duty but cheerfully because the money is used for furthering the work of the gospel of Jesus Christ in all the world.

Yet these basic requirements are only a minimum. Much more is implied.

The most important factor is to live as Christians. The world judges Christians not so much by what we say, and not so much by our standing in the congregation, as by our actual Christian lives. Do our *deeds* live up to our *professions?*

Another basic requirement—yes, opportunity more than requirement—is that of private prayer and personal devotions. These are neglected far too much in this twentieth century of speed and action. The words of Jesus still apply, since He sees motives as well as actions, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Still another privilege rather than duty is testimony by our words and deeds to God's love and power. Jesus on the day of His ascension, said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Indeed, a person who has these characteristics is not only a "good member of the church" but a true Christian—outwardly and inwardly.



NURSE LT. COL. IRENE M. WENDT demonstrates two of the uniforms worn by Air Force nurses. Col. Wendt is chief of the Nurse and Medical Specialists Division at Wright-Patterson Air Force Base, Ohio.

Since beginning her military career in 1942, Nurse Wendt has earned a number of firsts. During World War II she was on the flight crew that flew the first litter of wounded men from the European Theater of Operations to the States. In recruiting, she recruited the first Occupational Therapist student. It is believed that she recruited the first nurse from the state of Alaska.

She is a member of Zion Lutheran Church, Manawa, Wis. Col. Wendt is a graduate of the Oshkosh (Wis.) High School and of the South Chicago Community Hospital of Nursing.

Fortify Your Faith Through

Daily Bible Readings

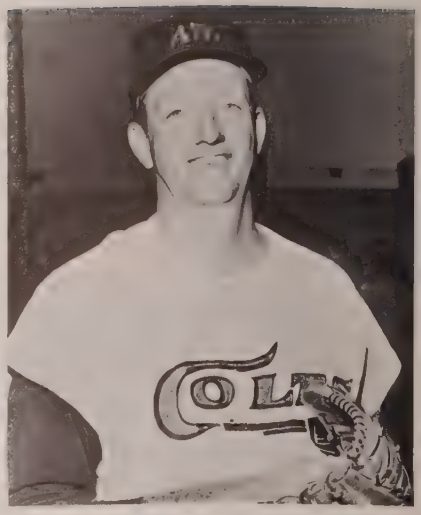
THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. **Set aside a definite time each day for reading the Bible.**
2. **Read the Bible in company with someone else whenever you can.**
3. **Read it when you are alert.**
4. **Read it thoughtfully, prayerfully, unhurriedly.**
5. **Look for a message to you personally, and be ready to respond to it.**
6. **Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.**

NOVEMBER

1	Revelation	21:1-27	16	Job	36:1-33
2	Revelation	22:1-21	17	Job	37:1-24
3	Proverbs	4:1-27	18	D'teronomy	5:1-21
4	Proverbs	6:1-35	19	Psalm	19:1-14
5	Matthew	5:27-42	20	Psalm	27:1-14
6	Matthew	6:1-34	21	Psalm	46:1-11
7	Matthew	7:1-29	22	Psalm	103:1-22
8	Isaiah	1:1-31	23	Psalm	24:1-10
9	Isaiah	2:1-11	24	Psalm	107:1-16
10	Ezekiel	2:1-10	25	Exodus	3:1-12
11	Ezekiel	18:19-32	26	Joshua	1:1-18
12	Amos	5:1-24	27	I Samuel	3:1-21
13	Amos	8:1-14	28	I Samuel	16:1-13
14	Job	32:1-22	29	Isaiah	6:1-8
15	Job	35:1-16	30	Amos	7:10-17



NOW PITCHING— A METHODIST MINISTER

MEET the associate minister of Bethany Methodist church, Houston, Texas. He's Russ Kemmerer, star relief pitcher of the Houston Colt .45s of the National League. A busy man in the church and on the ballfield, he's also a man of many names: *Russ* to the fans, *"One-Pitch"* to the Houston sportswriters, and *the Rev. Russell Paul Kemmerer* to his congregation.

A big-leaguer since 1954, with stops in Chicago and Washington before joining the Colts, Mr. Kemmerer is an ordained Methodist minister who graduated from the University of Pittsburgh and Wesleyan University, Bloomfield, Ill. At Bethany Methodist he assists in the direction of Christian education.

A big man (6-foot-2, 200 pounds), Mr. Kemmerer is a right-handed relief pitcher who got his "One-Pitch" nickname for having stopped the Milwaukee Braves and St. Louis Cardinals with one-pitch performances. Church officials find Mr. Kemmerer "different" from other ministers in only one respect: he has to sign autographs when he greets members at the door.

CENTER OPENS IN COLORADO

A NEW Lutheran service center opened at Colorado Springs, Colo.

Dr. Carl F. Yaeger and Chaplain Raymond C. Hohenstein, associate executive secretaries of the Lutheran Service Commission, said that the center is housed on the second floor of a building at 222 East Pike's Peak Avenue, a choice downtown location in Colorado Springs.

This is the first time the LSC, a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, has established a service center in this Colorado city. It opened in September.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" November, 1962

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Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (ULCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (ULCA).
George AFB, 831st ABGp Ch, LtCol, Kenneth E. Hartman (ULCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
Long Beach, USNS, CDR Edwin W. Andrews, CHC (ULCA).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (ULCA).
Oakland 14, USNH, CDR Ross H. Trower, CHC (ULCA).
Point Mugu, USNAS, Box 60, CDR George R. Brosius, CHC (ULCA).
San Diego 33, USNTC LT Donovan A. Myers, CHC (ULCA); LCDR Carl E. Ruud, CHC (ULCA).
San Diego 36, USNS, Box 139, LCDR Ernest R. Lineberger, Jr. CHC (ULCA).
San Diego 40, USMCRD, LTJG Jesse W. Essinger, CHC (ALC).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (ULCA).
San Diego, USNH (SOQ) CDR Warren L. Wolf, CHC (ULCA).
San Francisco, MSTS (PAC) LTJG Donald E. Butenshon, CHC (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (ULCA).

COLORADO:
Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (ULCA).
Denver, Fitzsimons Army Hosp. Hq. Comp. (3412), OMC 426, Ch (Capt) Gordon B. Hanson (ALC); Ch (Capt) Luther A. Gruver (ULCA)
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC).
Lowry AFB, Ch, Maj, Melvin T. Ostlin (AUG).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (ULCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (ULCA); Dept. of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).

FLORIDA: Eglin AFB, 4751st Missile Wg (ADC), Aux Field #9, Ch, Capt, Paul R. Kilde (ALC).
Jacksonville, USNH, LCDR John R. Hershberaer, CHC (ULCA); LTJG Paul L. Kauffman, CHC (ULCA).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (ULCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (ULCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).
Fort Benning, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky, Jr. (ALC); Ha. 151st Eng Gu. Ch (Capt) John D. Logan (ULCA); Ch (1stLt) Irving C. Njus (ALC); Post Chaplain Section, Ch (Capt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

ILLINOIS: Arlington Heights, Hq. 45th Arty, Ch (Maj) John R. Himes (ULCA).
Great Lakes USNTC, LTJG Richard W. Selle, CHC (ALC); AdCom, LCDR Carl Elwood CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC), USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); Ch (Capt) Norris L. Einertson, (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (ULCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (1stLt) Conrad N. Walker (ALC).

Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (ULCA); USAARMC, Ch (Maj) Joseph G. Killinger (ULCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (ULCA).
England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (ULCA).
Fort Polk, USAG (4009), Ch (1stLt) Virgil A. Ganz (ALC).

MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (ULCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (ULCA).
Fort G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (ULCA).
Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).
South Weymouth, USNAS, LCDR Oscar Weber, CHC (ULCA).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (Capt) Walter M. D. Olsen (SUOMI).
Kincheloe AFB, 507th ABGp, Ch, Capt, Edward L. Gard (ULCA).
Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, USAG (5017) Ch (1stLt) Bernard K. Borson (ALC).
Richards-Gebaur AFB, 328th Ftr Wg, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

NEBRASKA:
Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (ULCA).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (Capt) George Fischer (ALC).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (ULCA).
Fort Totten, USA Garrison, Ch (Maj) Percival C. Lovseth (ALC).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (ULCA).
New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).
Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (ULCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (AUG).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); USNH, LT Jack E. Thethewav, CHC (Aug); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (ULCA).
Fort Bragg, 87th Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Special Forces (Abn) Ch (Capt) Arthur E. Solem (ALC); Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, LtCol, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (Capt) Gordon H. Petersen (ALC).

PENNSYLVANIA: Edgemont, Hq. 2nd Msl Bn, 59th Arty, Ch (Capt) Lyle H. Shaw (ALC).
Olmsted AFB, 2855 ABWg, Ch, Capt James F. Wilson (ULCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (LtCol) Harry F. Coder (ULCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (ULCA); Davisville, Antarctic Supp Acty, LT David L. Windle, CHC (ALC).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Fort Jarkson; USATC, Post Chaplain, Ch (Col) David E. Kinsler (ULCA).
Parris Island, USMCRD, Box No. 476, LTJG Donald I. Olson (ALC).

SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LT Carl A. Brink, CHC, (AUG)

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (ULCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Capt, Francis E. Jeffery (ALC).
Corpus Christi, USNAS, LTJG Ted E. Edwards, CHC (ULCA).
Fort Bliss, 7th Msl Bn, 5th Arty, Ch (Capt) Kent L. Johnson (ALC); Ch (1stLt) Gilbert Olivarez (ALC); Ch (Capt) Herminio Diaz (ULCA).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (AUG); Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); Ch (Capt) Robert D. Thoms (ALC).
Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, 2849 ABWg (AFLC) Ch, Capt, Robert J. Wayne (AUG).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA).
Fort Belvoir, USA Eng Cen & Fort Belvoir (2429) Ch (1stLt) Robert R. Johnson (AUG).
Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs, (ULCA); 48th Trans Gp, Ch (Capt) Jerome J. Vavrin (ULCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman CHC, (ALC); USNAS, LT John D. Yeich, CHC (ULCA).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp Ch, Capt, Sigurd J. Nelson (AUG).
Fort Lewis, Hq. 1st BG, 22nd Inf, Ch (Capt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
McChord AFB, 325th ABGp, Box 4001, Ch, Capt, Richard G. Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (Capt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, 7322 ABWg, Box 1924, Ch, Capt, Mack C. Branham (ULCA).
APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC); Ch, Capt, Deane S. Shively (ULCA).
APO 28, Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Carl P. Oberleiter (ALC); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC).
APO 36, 1st BG, 30th Inf, Ch (Capt) Ivan G. Ives (ALC)
APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (LFC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO, 114, Seventh US Army Training Center, Ch (Capt) John E. Peterson (ULCA).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Heisel (ULCA).
APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (ULCA).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Philip L. Olson (ALC).
APO 164, 78th Eng Bn, Ch (Capt) Donald P. Blucher (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (Capt) Gerald M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (ULCA).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (LtCol) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (LtCol) Rudolph H. Anderson (AUG); Hq & Hq. Co. 3988 USA Gen Depot, Ch (Capt) Gerald R. Ristau (ALC).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 321, 602nd ACW Sq, Ch, Capt, Stanley K. Emerson (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (ULCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (AUG).
APO 742, Hq. Berlin Brigade, Ch (Maj) Frank O. Vavrin, ULCA.
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Ch, Maj, Richard D. Trapp (ALC).

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USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
USS TANNER (AGS-15), LCDR Arnold P. Spohn, CHC (ULCA).
Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
Service Squadron # 8, LT Paul H. Lionberger, CHC (ALC).
Destroyer Division # 182, LT Arthur L. Smeland, CHC (AUG).
Navy #214 LCDR Walter J. Vierling, CHC, (ULCA).
Navy #555, USNAF, LCDR Don M. Michael, CHC (ULCA).
Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Staff Chaplain, CDR Lawrence C. Vosseler, CHC (ULCA).

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APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).
APO 74, 405th ABGp, PAC, Ch, Capt, Henry H. Hafermann (ALC).
APO 76, 6167th Supp Sq, PACAF, Box 191, Ch, Capt, William G. Boggs (ULCA).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, Ch, LtCol, Voigt M Sink (ULCA).
APO 331, Hq USARYIS, Ch (Capt) Edward L. O'Shea (ULCA).
APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (ULCA).
APO 919, 6139th ABGp, PACAF, Ch, 1stLt, Stuart H. Lengel (ULCA).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

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USN BARRETT (TAP-196), LT James A. McCalmant, CH (ALC).
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #3923, H.S.A., LT Stephen L. Brandt, CHC, (ALC).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
Attending School: USN: LTJG Walter A. Hiskett, CHC (ULCA); LTJG Robert L. Keys, CHC (ULCA).
In Transit: Ch (Capt) Donald J. Ostroot (ALC); Ch (Maj) Merrvin S. Eyler (ULCA); Ch (Capt) Donald B. Beal (ULCA); Ch (Capt) Delbert L. Daire (ULCA); Ch (Capt) David M. Johansson (AUG); LT Jorgen U. Vaage, CHC (ALC).

Second Glance

American church leaders who visited Russia for three weeks this fall said that the "continued existence of vital churches in the Soviet Union, despite all party pressures and campaigns against them, is one of the forces that may in the long run modify Soviet ideology and policy."

The churchmen paid special tribute to the "stubborn faith and faithfulness of millions of ordinary Soviet citizens." It is this faith, rather than the Soviet constitutional guarantees of freedom of worship, which actually protects the church from total obliteration by the government, they said.

Arthur J. Goldberg, named by President Kennedy as Associate Justice of the U.S. Supreme Court, is an active and devout member of Temple Sinai, a Reform Jewish congregation in Washington, D.C.

Fred Berkobin, 22, first president of the LCA's Luther League, urged pastors and adults of the church to "please take note: Youth need guidance but not domination." He said that youth need to be talked with rather than at.

Miss America 1963 received special congratulations from members of her church, First Congregational in Sandusky, Ohio. Miss Jacqueline Mayer sings regularly in her church's choir which is directed by her mother.

East German officials denied a religious funeral for an 18-year-old youth killed by Communist guards as he sought freedom by scaling the wall dividing East and West Berlin. The youth, Peter Fechter, who was left to die without a doctor on the Eastern side of the wall was buried without a clergyman. An official speaker was sent to the grim burial by the East Berlin City Funeral Commission.

"Flights in Freedom"—a program under the auspices of Protestant, Catholic and Jewish organizations — is transporting Cuban refugees out of overcrowded Miami to resettle with church help in other U.S. cities.

Rockets, those which produce rain, started a new religious controversy in South Africa. The rockets are used by farmers in S.A.'s desert regions at $25 a piece to "seed" rain clouds. Members of the Dutch Reformed Church objected saying it is against the Bible to "make" rain and send up satellites. The experiments were halted because of objections.

Some 250 delegates to the first triennial convention of the American Lutheran Church's Brotherhood devoted a major portion of their three-day meeting to an intensive Bible study program led by the Rev. Herbert Brokering of Minneapolis.

Dean Heinrich Grueber of West Berlin, the German Lutheran clergyman who became famous for his efforts to help Jews during the Nazi era, made a seven-week speaking tour of major U.S. cities during September and October.

LCA YOUTH AND MEN ELECT





RNS Photos

OFFICERS elected at the constituting convention of the Luther League of the new Lutheran Church in America are (from left); Fred Berkobin, a 22-year-old seminary student from Nutley, N.J., president; Mary Mauney of Roanoke, Va., secretary; and Donald M. Hallberg of Chicago, Ill., treasurer.

The 500 delegates to the San Francisco convention voted to omit lunch for one day and send the money to the Church's overseas relief agency. They also decided to accept non-Lutherans as associate members. The new Luther League, made up of the youth groups of the four Churches which merged to form the LCA, has some 125,000 members in 6,000 congregations.

These lay leaders will help guide the new Lutheran Church Men, 85,000-member auxiliary of the Lutheran Church in America, formed at a constituting convention in Hickory, N.C. Left to right are: Dr. Earl Freeze of Rochester, N.Y., a manufacturer, named the group's first president; Earl High of Bertrand, Neb., vice-president; State Senator John L. Olson of Worthington, Minn., secretary; and Eugene H. Kelchner of Merchantville, N.J., treasurer. Not shown is Jack H. Oetgen of Atlanta, Ga., executive secretary.

At their convention the men adopted a $212,000 biennial budget. Lutheran Church Men includes laymen organizations of the four Lutheran denominations which united last June to form the new 3,200,000-member LCA.

'COPTER AND CROSS



RNS Photo

HELICOPTERS are particularly adept in placing new light-weight aluminum steeples and crosses above American churches. At Kent, Wash., a hovering helicopter sets in place a 20-foot-long cross atop the new First United Presbyterian church. The two-man crew, one on churchtop and one in 'copter, performed the chore in exactly nine minutes.

THANKSGIVING CLOTHING APPEAL FOR LUTHERAN WORLD RELIEF

NEARLY all Lutheran congregations in the U.S. will participate in Lutheran World Relief's annual Thanksgiving Clothing Appeal. It is to be held the week of November 18-25.

Members of some 18,000 congregations are being urged to support the material aid agency's effort to obtain clothing for one million people this year.

LWR officials said it is hoped the Thanksgiving Appeal will gather enough garments for at least 600,000 people. Clothing received in earlier appeals this year makes distribution possible to some 400,000, they said.

Participating in the effort are 11,500 congregations of the National Lutheran Council's participating church bodies and 5,600 congregations of the Lutheran Church—Missouri Synod. It is anticipated that some 850 congregations of the Wisconsin Evangelical Lutheran Synod again will take part in the appeal.

The NLC bodies and the Missouri and Wisconsin Synods comprise the large majority of American Lutheranism. Smaller Lutheran bodies have a total of about 400 congregations.

Brochures and posters proclaiming the theme of this year's appeal —"Whatever you do, do all for the glory of God"— cite critical clothing needs in many areas.

Last year the Thanksgiving appeal netted 3,127,902 pounds of clothing.

Sharing Your Experience:

SWIMMER FINDS 'NEEDLE IN HAYSTACK'

by Sp-4 John T. Griffith

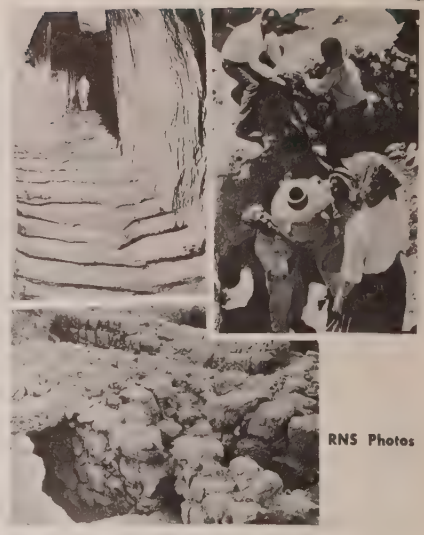
A SEARCH more difficult than "finding a needle in a haystack" occurred recently at the American Beach in Tirrenia. Tirrenia is a sea-side resort town in central Italy, a short distance from the United States Army's Camp Darby.

The scene was a promotion party for new Specialists Fourth Class Robert Nenni and Marland Burckhardt. One of the guests, Sp-4 Robert Triano lost a small high school ring somewhere in the Tyrrhenian Sea.

When the loss was realized, a halt was called to the water games being played by a number of guests. The group of celebrators, including the command's Protestant Chaplain, Captain Raymond E. Barry, who is a Disciples of Christ minister, began the virtually hopeless hunt. But search they did. After a half-hour of combing the beach and sea with everything from diving masks to children's shovels, the hunt was ended without the ring being retrieved.

Another member of the party, Sp-4 Montz Calkin, who knew nothing about the loss, later decided to "go-in-for-a-dip." On entering the water, an object he thought to be a pebble lodged between his toes.

On closer examination—you guessed it—he found that the pebble was Triano's ring.



RNS Photos

FIRST U.S. PROTESTANT CHAPLAIN IN MOSCOW



The Rev. Donald V. Roberts, pastor of the First Presbyterian Church in Tonawanda, N.Y., has been appointed by the National Council of Churches to serve as the first Protestant chaplain to American residents in Moscow. Mr. Roberts, 35, will minister to the U.S. diplomatic and press personnel and their families in the Russian capital and to any other English-speaking residents or tourists who wish to attend services. Although Mr. Roberts will be directly responsible to the National Council, his salary will be paid by the United Presbyterian Church in the U.S.A., the Protestant Episcopal Church and the Lutheran Church in America.

John T. Griffith will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in A MIGHTY FORTRESS.

So many of you are abroad in strange countries: Why not tell other readers of the Fortress what these lands are like? Why not send a picture along to show interesting scenes or events?

Sit down and try to write about what happened to you or your friends in the servcie, but, please do not expect us to acknowledge contributions or to return them.

ANCIENT GIDEON'S CIVIL DEFENSE SYSTEM

SCENES from an archaeological excavation of the ancient Biblical city of Gideon, near Jerusalem, show (top left) a tunnel cut from solid rock in the 10th Century B.C. to connect the city with a spring outside the wall in order to provide water when the city was under siege; a wine jar (top right) removed from a 17th Century B.C. tomb found in an elaborate cemetery near the city; a segment of a massive inner wall (bottom) built in the 10th century and the opening to the tunnel leading to the spring.

A University of Pennsylvania archaeological expedition led by Dr. James B. Pritchard discovered that the city had an elaborate "civil defense" system. It included an outer wall about five feet thick, an inner wall about 10-feet-wide, 22-feet-high and two-thirds a mile in circumference, the tunnel under the walls to the spring, and a high pool 80-feet-deep within the walls to store water in case of attack.

November, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Return Requested



CHERYL JACOBS, our Lutheran Girl for the month of October, calls St. Petersburg, Florida home.

An active leader among the young people of Redeemer Evangelical Lutheran Church, she is president of her congregation's Luther League and state secretary of the Augustana Luther League in Florida.

According to her pastor, the Rev. J. A. Parklander, she is deeply devoted to her Lord and her Church and has gained the respect and confidence of fellow Leaguers while being instrumental in developing a dynamic youth program at Redeemer Church.

Cheryl has served on parish education and youth committees in the church and regularly sings in the Senior and Chapel Choirs. She also serves as accompanist for the Junior Choir.

Miss Jacobs was nominated by Student Pastor Theodore E. Chell.

RSN Photo



United Nations Headquarters
New York City
U.N. Day—Oct. 24

A MIGHTY FORTRESS

VOL. XII | New York, N. Y., October 1962 | No. 6

8.6 Million North American Lutherans

MEMBERSHIP of the Lutheran Churches in North America totaled 8,611,068 adults and children at the end of 1961.

The Lutheran bodies reported 8,333,797 baptized members in the United States and 277,271 members for their affiliated groups in Canada, according to the annual statistical summary issued in New York by the National Lutheran Council. The figures were compiled by Miss Helen M. Knubel, secretary of research and statistics in the Council's Division of Public Relations.

The total represents a gain of 154,205 members or 1.8 per cent during 1961—145,508 in the U.S. and 8,697 in Canada. The percentage of increase was one-tenth of one per cent above the 1960 gain, a level considerably below the average gain of 3.1 per cent over the previous decade, when increases in membership ranged from 2.7 to 3.6 per cent.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists.

The NLC's summary is based on statistics supplied by fifteen Lutheran church bodies, plus the Negro Missions conducted by four groups associated in the Lutheran Synodical Conference. Ten of the bodies recorded advances in membership, three reported no change and two suffered losses.

The six bodies that participate in the National Lutheran Council—United, American, Augustana, Lutheran Free, Suomi Synod and American Evangelical—have 5,640,087 members, a gain of 73,155 over the previous year.

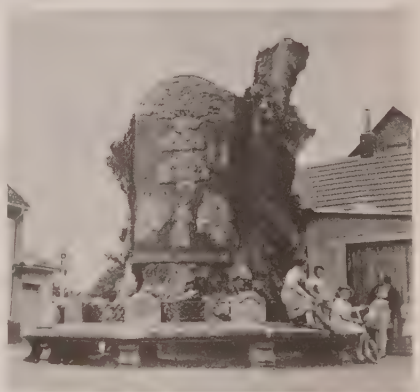
(By early 1963 the number of NLC bodies is expected to reduce to two as a result of mergers. The United, Augustana, American Evangelical and Suomi Synod have officially formed the new Lutheran Church in America and this body will begin to function formally on Jan. 1. It also is expected that the Lutheran Free Church will merge into the American Lutheran Church as of next Feb. 1.)

The Synodical Conference—consisting of the Missouri Synod, Wisconsin Synod, Synod of Evangelical Lutheran Churches and Evangelical Lutheran Synod, with Negro Missions—has 2,936,421 members or 72,280 more than in 1960.

Five independent bodies—National Evangelical, Church of the Lutheran Confession, Finnish Apostolic, Lutheran Brethren and Eielsen Synod—total 34,560 members, a gain of 8,770. Virtually all of this increase was due to receipt of figures for the first time this year from the Church of the Lutheran Confession.

THE TRUNK of the famed Luther elm in Worms, Germany, has been transformed into a lasting monument in honor of the 16th century reformer. According to one legend the tree furnished shade for Martin Luther when he was on his way to the fateful Diet of Worms in 1521. Another popular legend, illustrated in the bas-relief, claims that while two women were discussing Luther's trial, one stuck her walking stick into the ground saying, "Luther's teachings are as true as it is true that this stick will grow leaves and roots." The tree has been associated with Luther for hundreds of years, and its trunk, dead since 1949, has been transformed into a 36-foot-square bas-relief which shows Luther before the Diet of Worms. The elm is crowned with the Luther Rose, which is now the symbol of the Lutheran World Federation.

RNS Photo



Luther Elm

Mass Communion Marks Birth of New Church

THE FINAL ACT of the opening session of the Lutheran Church in America at Detroit, Michigan, was a two-hour communion service in which most of the delegates and visitors participated.

With colorful ceremony and moving solemnity the largest merger in the history of American Lutheranism brought the Lutheran Church in America into being on Thursday, June 28, 1962. More than 7,000 persons witnessed the birth of the new denomination of 3,200,000 members.

The climactic moment came when four quarters of a massive white candle, each with a separate wick at its knife edge, were lighted by acolytes and then brought together in a single flame to symbolize the union of four church bodies into one body.

". . . four churches now are joined together," a voice intoned, "just as four candles are lighted, four segments that will make a whole,

". . . these flames each burning brightly in its own small circle of light will now be joined in one, become one, one strong source of light,

". . . and flame up to signify that we who were four are one."

As the candle, three feet high and a foot in diameter, flickered and then burned brightly on its pedestal inside the improvised chancel in the arena of Cobo Hall, it was encircled with a broad band of gold as a symbol of unity and eternity.

The "agreement of consolidation" entered into by the uniting Churches and filed with Minnesota's Secretary of State described the LCA as a non-profit corporation whose purpose is "to promote the Christian religion according to the tenets of the faith as set forth in the laws of the Church."

With its 3,200,000 members, the Lutheran Church in America becomes the largest of the 11 branches of American Lutheranism. The LCA ranks sixth in size in American Protestantism.



Forty clergymen administered communion. 160 persons were served at a table. Symbolic candle stands in front of main altar.

RSN Photos



Acolytes light four candle segments



. . . . and merge them into one.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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Supplement to "A Mighty Fortress" October, 1962

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GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).
Fort Benning, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky, Jr. (ALC); Hq. 151st Eng Gp. Ch (Capt) John D. Logan (ULCA); 2nd Inf Div, Ch (Capt) Jerome J. Yavrin (ULCA); Ch (1stLt) Irving C. Njus (ALC); Post Chaplain Section, Ch (Capt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

ILLINOIS: Arlington Heights, Hq. 45th Arty, Ch (Maj) John R. Himes (ULCA).
Great Lakes USNTC, LTJG Richard W. Selle, CHC (ALC); AdCom, LCDR Carl Elwood CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); Ch (Capt) Norris L. Einertson, (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (ULCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (1stLt) Conrad N. Walker (ALC).

Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (ULCA); USAARMC, Ch (Maj) Joseph G. Killinger (ULCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (ULCA).
England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (ULCA).
Fort Polk, USAG (4009), Ch (1stLt) Virgil A. Ganz (ALC).

MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (ULCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (ULCA).
Fort G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (ULCA).
Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (Capt) Walter M. D. Olsen (SUOMI).
Kincheloe AFB, 507th ABGp, Ch, Capt, Edward L. Gard (ULCA).
Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, USAG (5017) Ch (1stLt) Bernard K. Borson (ALC).
Richards-Gebaur AFB, 328th Ftr Wg, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

NEBRASKA:
Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (ULCA).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (Capt) George Fischer (ALC).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (ULCA).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (ULCA).
New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).
Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (ULCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (AUG).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); USNH, LT Jack E. Thetheway, CHC (Aug); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (ULCA).
Fort Bragg, 87th Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Special Forces (Abn) Ch (Capt) Arthur E. Solem (ALC); Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, LtCol, Karl F. Schafer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (Capt) Gordon H. Petersen (ALC).

PENNSYLVANIA: Edgemont, Hq. 2nd Msl Bn, 59th Arty, Ch (Capt) Lyle H. Shaw (ALC).
Olmsted AFB, 2855 ABWg, Ch, Capt James F. Wilson (ULCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (LtCol) Harry F. Coder (ULCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (ULCA); Davisville, Antarctic Supp Acty, LT David L. Windle, CHC (ALC).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain's Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Fort Jackson; USATC, Hq. 4th Tng Regt, Ch (Capt) Keith J. Beam (ULCA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).
Parris Island, USMCRD, Box No. 476, LTJG Donald I. Olson (ALC).

SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LT Jorgen U. Vaage, CHC (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (ULCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Capt, Francis E. Jeffery (ALC).
Fort Bliss, 7th Msl Bn, 5th Arty, Ch (Capt) Kent L. Johnson (ALC); Ch (1stLt) Gilbert Olivarez (ALC); Ch (Capt) Herminio Diaz (ULCA).
Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (AUG); Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); Ch (Capt) Robert D. Thoms (ALC).
Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, 2849 ABWg (AFLC) Ch, Capt, Robert J. Wayne (AUG).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA).
Fort Belvoir, USA Eng Cen & Fort Belvoir (2429) Ch (1stLt) Robert R. Johnson (AUG).
Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman CHC, (ALC).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp Ch, Capt, Sigurd J. Nelson (AUG).
Fort Lewis, Hq. 1st BG, 22nd Inf, Ch (Capt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
McChord AFB, 325th ABGp, Ch, Capt, Richard G Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

Army and Air Forces Post Offices, New York, N.Y.

APO 10, 7322 ABWg, Box 1924, Ch, Capt, Mack C. Branham (ULCA).
APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC); Ch, Capt, Deane S. Shively (ULCA).
APO 28, Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 34, 98th Gen Hosp, Ch (Maj) Carl P. Oberleiter (ALC); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC).
APO 36, 1st BG, 30th Inf, Ch (Capt) Ivan G. Ives (ALC).
APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (LFC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO, 114, Seventh US Army Training Center, Ch (Capt) John E. Peterson (ULCA).
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APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (ULCA).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Philip L. Olson (ALC).
APO 164, 78th Eng Bn, Ch (Capt) Donald P. Blucher (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (Capt) Gerald M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (ULCA).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (LtCol) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (LtCol) Rudolph H. Anderson (AUG); Hq & Hq. Co. 3988 USA Gen Depot, Ch (Capt) Gerald R. Ristau (ALC).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 321, 602nd ACW Sq, Ch, Capt, Stanley K. Emerson (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (ULCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (AUG).
APO 742, Hq. Berlin Brigade, Ch (Maj) Frank O. Vavrin, ULCA.
APO 800, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Ch, Maj, Richard D. Trapp (ALC).

Navy Fleet Post Offices, New York, New York

USS DAHLGREN (DLG-3), Lt Arthur L. Smeland, CHC (AUG).
USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
USS TANNER (AGS-15), LCDR Arnold P. Spohn, CHC (ULCA).
Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
Navy #214 LCDR Walter J. Vierling, CHC, (ULCA).
Navy #555, USNAF, LCDR Don M. Michael, CHC (ULCA).
Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Staff Chaplain, CDR Lawrence C. Vosseler, CHC (ULCA).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, Hq. 1st BG, 17th Inf, Ch (Capt) David M. Johansson (AUG).
APO 24, Hq. 2nd BG, 4th Cav, 1st Cav Div, Ch (Capt) Richard L. Combs (ALC).
APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).
APO 74, 405th ABGp, PAC, Ch, Capt, Henry H. Hafermann (ALC).
APO 76, 6167th Supp Sq, PACAF, Box 191, Ch, Capt, William G. Boggs (ULCA).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, Ch, LtCol, Voigt M Sink (ULCA).
APO 331, Hq USARYIS, 51st SOC. Torii Station, Ch (Capt) Edward L. O'Shea (ULCA).
APO 919, 6139th ABGp, PACAF, Ch, 1stLt, Stuart H. Lengel (ULCA).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

Navy Fleet Post Offices, San Francisco, Calif.

USN BARRETT (TAP-196), LT James A. McCalmant, CH (ALC).
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS KITTY HAWK (CVA-63) CDR Ross H. Trower, CHC (ULCA).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA), LT Stephen L. Brandt, CHC, (ALC).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
Attending School: USN: LT Carl A. Brink, CHC (AUG); LTJG Ted E. Edwards, CHC, (ULCA); LTJG Paul L. Kauffman, CHC (ULCA); LTJG Robert L. Keys, CHC, (ULCA); LT Paul H. Lionberger, CHC (ALC); LT John D. Yeich, CHC (ULCA).
In Transit: Ch (Capt) Donald J. Ostroot (ALC); Ch (Maj) Merrvin S. Eyler (ULCA); Ch (Capt) Donald B. Beal (ULCA); Ch (Capt) Delbert L. Daire (ULCA); Ch (Maj) Percival C. Lovseth (ALC); LT Chandler F. Pauling, CHC (ULCA).

Second Glance

Dr. Franklin Clark Fry, president of the new Lutheran Church in America, was named Clergy Churchman of the Year by Religious Heritage of America, Inc., in Washington, D.C. Dr. Fry is also chairman of the World Council of Churches' Central Committee and president of the Lutheran World Federation.

Hollywood movie star James Stewart and German Lutheran Bishop Otto Dibelius participated in a ceremony honoring "Question 7" at the Berlin Film Festival.

An "Ashram Study Conference," jointly sponsored by Lutheran and Episcopal student organizations, was held at Stephens College, Columbia, Mo., the last week of August.

Church leaders gathered in Paris this summer for the meeting of the 100-member, policy-making Central Committee of the World Council of Churches.

An American and a Danish theologian are representing the Lutheran World Federation as delegate-observers at the Second Vatican Council of the Roman Catholic Church. Dr. George Lindbeck, a layman, is associate professor of historical theology at Yale Divinity School in New Haven, Conn., and Dr. K. E. Skydsgaard, a clergyman, is professor of systematic theology at the University of Copenhagen.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

OCTOBER

1	Hebrews 5:1-14	16	II Timothy .. 2:1-26
2	I Corinthians 1:1-31	17	II Timothy .. 3:1-17
3	I Corinthians 2:1-16	18	II Timothy .. 4:1-22
4	I Corinthians 3:1-23	19	Titus 1:1-16
5	I Corinthians 9:1-27	20	Titus 2:1-15
6	I Cor. 10:1-33	21	Titus 3:1-15
7	I Cor. 11:1-34	22	I John 1:1-10
8	I Cor. 12:1-31	23	I John 2:1-29
9	I Cor. 15:1-34	24	I John 3:1-24
10	I Cor. 15:35-58	25	I John 4:1-21
11	I Cor. 16:1-24	26	I John 5:1-21
12	Philippians 1:1-30	27	Revelation 1:1-20
13	Philippians 2:1-30	28	Revelation 2:1-29
14	Philippians 3:1-21	29	Revelation .. 3:1-22
15	II Timothy .. 1:1-18	30	Revelation 5:1-14
		31	Revelation .. 7:1-17

"Forgetting What Lies Behind"

by Chaplain Bernt C. Opsal, USNR

AS WE SAT in Yankee Stadium watching the world's champions play the Minnesota Twins, we could sense the tension and the terrific pressure that was felt by the players on the field. Each pitch, each throw, each time at bat could be crucial as far as the outcome of the game was concerned, as only one run separated the champions from the challengers from the Midwest. The Twins, now in second place, were threatening the Yankees for first place in the American League race.

A tremendous roar went up in the cavernous stadium as the announcement came over the public address system, "Ladies and gentlemen, the next batter is number seven, Mantle, center field, number seven." As the popular center fielder came to the plate one realized what he was trying to overcome. A series of injuries had plagued him this season. He needed to forget what lay behind. This was also true of other ball players. A .300 hitter, who had been in a batting slump the last few games, had to forget what lay behind. The fielder who had made a costly error the inning before had to forget what lay behind. Any misfortune, any miscue, any bad break in sports must be forgotten and laid aside, after one has momentarily reflected and profited by a mistake that may have been made. But forget one must, lest an error or misfortune plague one's memory and mind and mar the effectiveness of the task and challenge at hand.

Paul, the Apostle, was a sports enthusiast. His writings contain references to athletic events as he compares them with the Christian life. In Philippians, the third chapter, he makes reference to those who would attempt to identify the Christian life with works' righteousness or earning merit or worthiness before God. He calls such ill advised people "dogs," "evil workers," and "those who mutilate the flesh." He puts no confidence in himself but identifies the true believers as those who worship God in spirit and glory in Christ Jesus.

In verses 4-6 he refers to his own "pedigree." It's quite an impressive list of "character references." However, he says, "But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord." (vss. 7-8).

Paul didn't say, "Do as I say but don't do as I do." He backed up the verbal expression of his beliefs by visible deeds. He goes on to say, "For His sake I have suffered the loss of all things and count them as refuse, in order that I may gain Christ and be found in Him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness of God that depends on faith." (vss. 8-9). The reason why he did this is "that I may know Him and the power of His resurrection and may share His sufferings, becoming like Him in His death, that if possible I may attain the resurrection from the dead." (vss. 10-11).

This great Apostle had no illusions about himself. He knew what a sinner he had been and what a sinner he still was but now saved through the righteousness which can only be found in Jesus Christ. He even called himself the foremost of sinners.

But there are two things that he does. *First,* to forget what lies behind and *second,* to strain forward to what lies ahead, he presses on to the goal to become more and more like Christ. This he does not in his own strength but in that power, which God alone gives, through faith in Jesus Christ our Lord.

It is not easy to forget one's mistakes, poor judgment and sins. There are times when the devil may bring them out like skeletons in a closet to haunt us with their memories. This was Martin Luther's experience again and again as we find them in his writings. But he would turn the weapon of God's Word, the sword of the Spirit, upon the enemy. "It is written . . . it is written," soon squelched the evil one who tried to undermine his faith. On the thirty-first of October, Reformation Day, we think of the breakthrough by Martin Luther as God's Holy Spirit gave the great reformer faith to trust in the Word alone and not in the ideas of men.

One amazing thing about God's love is that, not only does He remove our sins from us as far as the east is from the west (Psalm 103:12), which of course never meet, but He also says, "I am He who blots out your transgressions for my own sake, and I will not remember your sins." (Isaiah 43:25).

To be truly effective in the Christian life, in this sense, we have to be like a big league ball player and "Forget what lies behind." It goes without saying, that if we have unconfessed sins then we must accept the invitation by a forgiving heavenly Father and bring them to the foot of the cross, repent of them and trust in the merits of Jesus Christ. It we are not rightly related to any one of our fellowmen then we are to go to him, get it straightened out and then bring our gifts to the altar (Matthew 5:23-26). But having done this we are to forget what lies behind . . . strain forward to what lies ahead . . . and press on toward the goal for the prize of the upward call of God in Christ Jesus. He calls you and me to become more and more like Christ day by day. What a challenge! What an opportunity! What an experience!

STATION NEEDS STAFF

Several positions remain open on the staff of the new Lutheran World Federation "Voice of the Gospel" radio station in East Africa.

The station director is calling for "qualified, dedicated" applicants who would go to Ethiopia on missionary status. Positions open include a news editor and assistant news editor, English and French announcer-editors and program producers, a broadcast editor and a program exchange bureau officer.

Candidates should contact LWF Broadcasting Service, P.O. Box 654, Addis Ababa, Ethiopia.



Chief Boilerman Clark's ship, USS HANCOCK, is shown underway here. He is a member of Holy Trinity Lutheran Church at Wildwood, New Jersey.

U.S. Navy Photo

Aboard the USS Hancock somewhere in the South China Sea, a Lutheran in service reflects on . . .

How Small Our World Is!

by Harry R. Clark

As a Chief Petty Officer in the United States Navy I have traveled thousands of miles from home. I have spent many of the past eight years abroad and have toured many continents.

My experience, like most of us, has been that during this period of years I have received the weekly church bulletins from my home congregation, Holy Trinity, Wildwood, New Jersey, without fail. Wherever I was or was transferred to it wouldn't take too long for word from my church to come to me.

It is a wonderful and comforting feeling that though we travel far and wide and spend a considerable amount of time away from home and our loved ones, yet the pastor and members of our home church are interested enough to keep in contact with us. It is a reassuring reminder that our Lord is close by us no matter where we are!

I have had the pleasure of visiting many Lutheran services in Europe and the Western Pacific. It is a privilege to worship with fellow Lutherans from all over the world.

I know that when I return home my church will know me and welcome me back as though I had never left. It is a wonderful experience to know there are such good people in the world today.

Harry R. Clark will be the recipient of the October $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the servcie, but, please do not expect us to acknowledge contributions or to return them.

TYPHOON KATE DAMAGES CENTER IN PHILIPPINES

The Lutheran Service Center and parsonage at Olongapo, Philippine Islands, were damaged by the blacklash of Typhoon Kate.

Chaplain Raymond C. Hohenstein, associate executive secretary of the Lutheran Service Commission, said that strong winds over the South China Seas combined with the backlash of Typhoon Kate struck Olongapo on July 24. Flood waters and floating objects, he said, caused severe damage to the center and service pastor's home in Olongapo.

Service Pastor Louis T. Buchheimer wrote Commission headquarters in Washington, D.C., that a "river across the street (from the Olongapo center and parsonage) changed its course and came through our yard and house."

"A runaway, 18-foot boat hit the center and then narrowly missed the house. Huge floating logs and downed trees leveled large sections of two concrete walls around the yard," he reported.

Mr. Buchheimer, who was enroute from the Lutheran Chaplain Convocation in Japan at the time of the flood, expressed thankfulness that his wife did not drown.

At one point, he related, she was in water up to her neck in the house.

Dr. Carl F. Yaeger, associate executive secretary with Chaplain Hohenstein of the LSC, in the Far East at the time, made a personal inspection of the damage to the LSC property in the Philippines.

Secretary Hohenstein estimated on the basis of initial assessments that repairs will cost over $1,000.

Lutheran Service Centers are maintained throughout the world for U.S. military personnel and their dependents as a joint project of the National Lutheran Council and the Lutheran Church—Missouri Synod.

October, 1962

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

DIANE KARIKKA, our Lutheran Girl for the month of September, is a member of Elim Lutheran Church, Ogden, Utah.

She was elected Miss Ogden for 1962 after an active high school career which included being nominated for "Who's Who Among Student Leaders in the High Schools of America." In her senior year she was elected vice president of the student body, Homecoming Queen and a member of the National Honor Society.

Diane was nominated by her pastor, the Rev. Leonard E. Dalberg. He commented that "her pleasant personality and pleasing smile have won not only the hearts of her Sunday School pupils but the admiration of the adults at Elim also." She has taught Sunday school since her junior year in high school. In Luther League she has ' on devotional secretary, vice-president and sident.

Utah State University is the home for Diane this fall where she is majoring in elementary eduction. She is the daughter of Mr. and Mrs. A. K. Karikka.

R.S.V. BIBLE TEN YEARS OLD

THE Revised Standard Version of the Holy Bible has sold better than one-million copies a year since it was first published in 1952. September 30, 1962, is the official birthday of the RSV, which was translated by a committee of scholars under the chairmanship of Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. Five other publishers will oin Thomas Nelson and Sons in publishing t this month. The copyright is held by the enominations through their agency, the Nanal Council of Churches' Division of Chris- n Education.

LUTHERAN INTEREST IN SERVICEMEN HIGH

LUTHERANS are taking an unprecedented, peace-time interest in their men and women in military service.

The Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, said that indications from many fronts point to new highs in interest by individual ministers and by congregations in maintaining Christian fellowship with their members in service. He termed the increased participation by Lutheran ministers in chaplain programs as particularly significant.

"More Lutheran chaplains are on active duty now than at any other time since World War II," he disclosed.

As of July 1, 1962, there were 254 chaplains of churches participating in the National Lutheran Council on active duty. This, he said, is compared with some 600 Lutheran chaplains in uniform during the second World War and about 220 Lutheran chaplains in service during the Korean conflict.



EAGLE SCOUT James H. Tonn of Escanaba, Mich., passes rolls to Congressman Odin Langen of Minnesota at a dinner in Washington, D. C. for the Boy Scouts of America. Both are Lutheran.

Scout Tonn was one of a dozen representatives of his organization selected from 12 regions in the United States to participate in a "report to the nation."

Civilian Lutheran ministers (contact pastors) who carry additional responsibilities for military installations near their churches are also increasing, Mr. Midboe said. There are 330 contact pastors now and expansion of this group is being planned for selected overseas areas.

Commenting on congregational relationships with their members in service, Secretary Midboe said that records for the first six months of this year indicate a substantial increase in the number of requests for literature from congregations for service personnel. The Bureau of Service to Military Personnel provided pastors with 43,000 Easter Cards for mailing to their members in service this year.

To aid pastors and congregations in this ministry, the NLC Service Bureau now has four mailings per year—Christmas, Easter, Independence Day and a special mailing for referral secretaries in congregations.

Mr. Midboe said that several factors are behind the current high interest which Lutherans are showing in their fellow members in the armed forces. Among them are—

: the Berlin crisis followed by the trouble in Laos focusing the attention of all Americans on those who guard the frontiers of the free world;

: the deep concern shown by the evangelism commissions of the participating church bodies of the NLC as evidenced by their promotion of more efficient referral systems to keep in touch with military personnel;

: the increased emphasis given to this ministry by church papers;

: the continued cooperation of responsible church committees;

: the presentation of this ministry at District and Synod meetings.

"Men and women will be in service a long time into the foreseeable future," Mr. Midboe predicted.

"It is encouraging to note," he added, "that Lutherans throughout the United States are accepting the responsibilities which Christians must exercise as they practice their faith in a cold war atmosphere."



ANOTHER LUTHERAN MERGER CLOSER . . . .

A PROBABLE future church merger is symbolized in the hand clasp of Dr. John A. Stensvaag (left) president of the Lutheran Free Church (LFC), and Dr. Fredrik A. Schiotz, president of the American Lutheran Church (ALC). The annual convention of the 90,000-member LFC had just voted to approve merger plans with the ALC which has some 2,360,000. If the plan is accepted by the ALC, as Dr. Schiotz predicted it would be, the merger will go into effect on Feb. 1, 1963.



WHEN DELETING A "U" MEANS UNION

FROM ULCA to LCA was but a minor change in the sign of Faith Evangelical Lutheran Church, Little Rock, Ark. Faith, an affiliate of the United Lutheran Church in America which merged into the Lutheran Church in America this summer, found the task relatively easy. Monroe C. Thompson, church property chairman (on ladder), merely had to delete the U from ULCA to designate the initials of the new Church. Looking on approvingly is the Rev. Chesmond S. Bade, pastor.

Second Glance

The Lutheran Church in America elected Dr. Franklin Clark Fry, 61, as its first president. Termed the most influential leader in world Protestantism, Dr. Fry headed the United Lutheran Church in America before it formed the LCA with three other Lutheran bodies this summer.

Membership in the American Lutheran Church increased by about 60,000 or 2½ per cent, for a total of 2,364,442 in 1961, the first full year in which the denomination functioned officially after its formation in a three-way merger.

Dr. Oliver R. Harms of St. Louis, Mo., was elected president of the Lutheran Church—Missouri Synod at that body's 45th triennial convention in Cleveland, Ohio. Dr. Harms, 60, succeeds Dr. John W. Behnken, 78, who had been president of the 2,500,000-member church since 1935.

An official of the German Evangelical Missionary Council reported at Coburg, Germany, that Protestant mission areas throughout the world currently are served by about 42,000 missionaries.

Of these, he said, twenty-five thousand come from the United States, seven thousand from England and about one thousand from Germany.

Christian businessmen in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse and a plastics manufacturer who places a Scripture Portion in each clothing bag.

Secretary of the Interior Stewart L. Udall announced that four old religious structures—two in New Mexico and two in Alaska—have been added to the Registry of National Historic Landmarks. The New Mexico landmarks are the ruins of two early Franciscan missions at the Abo and Querai pueblos, near the town of Mountainair. The Alaskan sites are Saint Michael's Russian Orthodox Cathedral at Sitka and the old Russian Mission Orphanage in the same city. Both structures are part of the heritage from the Russians who colonized Alaska early in the 19th century.

Bishop Otto Dibelius of the Evangelical Church of Berlin and Brandenburg and until recently chairman of the Council of the Evangelical Church in Germany (EKID), said that despite a large-scale, leave-the-church movement and increasing atheistic propaganda in the Soviet Zone, the number of church-goers there has not dropped.



CROWN PRINCESS BEATRIX of The Netherlands views a statue of St. Boniface she has just unveiled in Dokkum, Holland, where the eighth century evangelist was martyred with 52 companions in 755 A.D.

Born in Devonshire, England in 680 A.D., St. Boniface went to Germany as a missionary in 716 A.D. Seven years later he was consecrated a bishop. He became the great apostle of Germanic countries and prepared the way for a united Christian Europe under Charlemagne.

During missionary journeys, Boniface went three times into Friesland, a section of Holland which was then the center of opposition to Christianity.

Both Dutch Protestants and Roman Catholics were on hand for the unveiling ceremonies, a visible expression of growing cordial relations between the two groups in The Netherlands.

The statue by the Amsterdam artist G. Bolhuis shows the saint protecting himself with a Bible against the blows of his enemies.

'FLOATING CHURCH' LAUNCHED BY LUTHERANS IN JAPAN

A "FLOATING CHURCH" was launched in Tokyo, the first of its kind in Japan, destined to become the vehicle used by Japanese Lutherans in their ministry to fishermen.

The "Shinko Maru," ninety tons, was commissioned by the Norwegian Missionary Society. It was built at Osaka by the Hanshin Shipbuilding and Engineering Company. Its interior is fitted out as a church.

It will call on fishing villages along Japan's long coastline. Services will be held aboard the ship.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" September, 1962

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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†Parish Program Support

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DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (ULCA); Dept. of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).

FLORIDA: Eglin AFB, 4751st Missile Wg (ADC), Aux Field #9, Ch, Capt, Paul R. Kilde (ALC).
Jacksonville, USNH, LCDR John R. Hershberger, CHC (ULCA).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (ULCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (ULCA).
Pensacola, USNH, LT Chandler F. Pauling, CHC (ULCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).
Fort Benning, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky, Jr. (ALC); 69th Armor Bn 2nd Inf Div, Ch (1stLt) Gerald R. Ristau (ALC); Ha. 151st Eng Gp. Ch (Capt) John D. Logan (ULCA); 2nd Inf Div, Ch (Capt) Jerome J. Vavrin (ULCA); Ch (1stLt) Irving C. Njus (ALC); Post Chaplain Section, Ch (1stLt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, Maj, Daniel H. Fredrick (ALC).

ILLINOIS: Great Lakes USNTC, LTJG Richard W. Selle, CHC (ALC); AdCom, LCDR Carl Elwood CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); Ch (1stLt) Norris L. Einertson (ALC); 140th Sig Bn, Ch (Capt) Joseph L. F. Huseth (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaas (ULCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (1stLt) Conrad N. Walker (ALC).

Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (ULCA); USAARMC, Ch (Majl Joseph G. Killinger (ULCA).

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England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (ULCA).
Fort Polk, USAG (4009), Ch (1stLt) Virgil A. Ganz (ALC).

MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (ULCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (ULCA).
Fort G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt) James R. Hayes (ULCA).
Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (1stLt) Walter M. D. Olsen (SUOMI).
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Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, USAG (5017) Ch (1stLt) Bernard K. Borson (ALC); 164th Eng Gp, Ch (Capt) Magnus P. Lutness (ALC).
Richards-Gebaur AFB, 328th Ftr Wg, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (Maj) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

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Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (ULCA).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (1stLt) George Fischer (ALC).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (ULCA).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (ULCA).
New York 4: Governor's Island, Hq First U. S. Army, Ch (LtCol) Donald W. Helm (ULCA).
Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (ULCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (AUG).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); 2nd Bn, 8th Mar, 2nd Mar Div, FMF, LT Jack E. Tretheway, CHC (Aug); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (ULCA).
Fort Bragg, 87th Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Sperial Forces (Abn) Ch (1stLt) Arthur E. Solem (ALC); Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).
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OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (1stLt) Gordon H. Petersen (ALC).

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Olmstead AFB, 2855 ABWg, Ch, Capt James F. Wilson (ULCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (LtCol) Harry F. Coder (ULCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (ULCA); Davisville, Antarctic Supp Acty, LT David L. Windle, CHC (ALC).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Fort Jackson; USATC, Hq. 4th Tng Regt, Ch (Capt) Keith J. Beam (ULCA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).
Parris Island, USMCRD, LTJG Donald I. Olson (ALC).

SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LT Jorgen U. Vaage, CHC (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (ULCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Capt, Francis E. Jeffery (ALC).
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Fort Hood, 2nd Armd Div, Ch (Maj) Milton E. Berg (AUG); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (AUG); Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); Ch (Capt) Robert D. Thoms (ALC).
Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, Ch, Capt, Robert J. Wayne (AUG).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth. CHC (ULCA); Fort Belvoir, USA Eng Cen & Fort Belvoir (2429) Ch (1stLt) Robert R. Johnson (AUG).
Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman CHC, (ALC)

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp Ch, Capt, Sigurd J. Nelson (AUG).
Fort Lewis, 32nd Division, Trains, Ch (Maj) Arlin H Adams (ALC); 2nd BG, 128 Inf, 32nd Div, Ch (Maj) Lea G. Moench (ALC); Hq. Co. 2nd BG, 127th Inf, 32nd Div, Ch (1stLt) Arnold W. Yorke (ALC); Hq. 1st BG, 22nd Inf, Ch (1stLt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybra (ALC); 127th Inf, 32nd Dvi, Ch (Maj) Carl L. Stubenvoll (ALC).
McChord AFB, 325th ABGp, Ch, Capt, Richard G Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Gorge W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

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APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC); Ch, Capt, Deane S. Shively (ULCA).
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APO 34, 98th Gen Hosp, Ch (Maj) Carl P. Oberleiter (ALC); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC).
APO 36, 1st BG, 30th Inf, Ch (1stLt) Ivan G. Ives (ALC).
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APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Heisel (ULCA).
APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (ULCA).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kohl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Phillip L. Olson (ALC).
APO 164, 78th Eng Bn, Ch (Capt) Donald P. Bluchcr (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (1stLt) Gerald M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 179, 48th TAC Ftr Wg, Box 78, Ch, Capt, Charles W. Reider (ULCA).
APO 211, Bracanne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siegel (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (Maj) Rudolph H. Anderson (AUG).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (ULCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (AUG).
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APO 742, 3rd BG, 6th Inf, Ch (Maj) Frank O. Vavrin, ULCA.
APO 8J0, Hq Wurzburg Post, Ch (Maj) Max Gilmer (ULCA).
APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
APO 856, Hq. Sq. Sec, 1604th ABWg, Ch, Maj, Richard D. Trapp (ALC).

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USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
USS TANNER (AGS-15), LCDR Arnold P. Spohn, CHC (ULCA).
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APO 74, 405th ABGp, PAC, Ch, Capt, Henry H. Hafermann (ALC).
APO 76, 6167th Supp Sq, PACAF, Box 191, Ch, Capt, William G. Boaas (ULCA).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, Ch, LtCol, Voigt M Sink (ULCA).
APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (Capt) Donald B. Beal (ULCA); Hq USARYIS, 51st SOC. Torii Station, Ch (Capt) Edward L. O'Shea (ULCA).
APO 919, 6139th ABGp, PACAF, Ch, 1stLt, Stuart H. Lengel (ULCA).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

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USNS BARRETT (TAP-196), LTJG James A. McCalmant, CHC (ALC).
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USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
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DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).
Hq. Btry, 12th Marines, 3rd Mar Div, (Rein) FMF, LT Stephen L. Brandt, CHC (ALC).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
Attending School: USN: LT Carl A. Brink, CHC (AUG); LTJG Ted E. Edwards, CHC, (ULCA); LTJG Paul L. Kauffman, CHC (ULCA); LTJG Robert L. Kevs, CHC, (ULCA); LT Paul H. Lionberger, CHC (ALC); LT John D. Yeich, CHC (ULCA).
In Transit: Ch (1stLt) Donald J. Ostroot (ALC); Ch (Capt) John E. Peterson (ULCA); Ch (Maj) Mervin S. Eyler (ULCA).

SISTERS REUNITED AT SELFRIDGE AIR FORCE BASE

by Corinne Smith—The Detroit News

THE MOECKEL sisters sometimes feel as though they've just about completed the circle.

It all started in Jackson (Michigan) 19 years ago when both joined what is now the Women's Army Corps.

Today, after duty in the Far East, Europe, and less glamorous points between, they're about 90 miles from home at Selfridge Air Force Base—stationed together for the first time.

Both have been in and out of service since their first swearing in. Viola is now a WAC captain, information officer with the 28th Artillery Group (Air Defense), and advisor to 16 WAC enlisted personnel stationed at the air base. Olive is an Air Force major, chief of the accounting and control division, directorate of personnel of the First Fighter Wing.

When weekend schedules permit, they head home to Grass Lake, near Jackson, where the family roots are deep. The dairy barn Grandfather Moeckel built in 1900 is still as good as new, and their parents, the Walter C. Moeckels, live in the old house located on what is now officially Moeckel road.

When Olive decided to return to service in 1949, she chose the Air Force. In a way, it was like getting the last word.

"I tried almost daily to get assigned to the Air Corps after enlisting," she said, "but all I ever got was a big 'no.' Well, I'm in the Air Force now, but I'm still grounded. Vi spends more time flying than I do."

Even though they're assigned to the same station, the officers put in long hours in totally unrelated jobs and might have to make appointments to see each other if they hadn't set up joint housekeeping.

Their dinner hour is apt to be closer to fashionable Spanish than military, but both agree it's worth it. They live off base, which they think is a pleasant way of straddling two ways of life.

Olive is a gardener—flower pot style during the winter, but out grubbing away in the dirt as soon as the first thaw comes. Even in her "shoe box", which she calls the Washington apartment she had during a Pentagon assignment, the plants took precedence over the furniture.

The greatest single catastrophe she recalls is forfeiting a little Florida palm when she crossed the U.S.-Canadian border en route back to Michigan from a New York assignment.

"I felt better about it when the man promised to give it a good home," she said.

Vi, who was a landscape designer before service days, isn't allowed into the gardening project. "Everything I touch wilts," she admitted.

She was in the merchandising field during two breaks in service, the most recent in 1954 following an assignment as commander of a WAC detachment in Sendai, Japan.

Most of Vi's assignments have been in recruiting or troop duty, primarily in the South and Midwest. Once she managed a transfer to Fort Meade, Md., when Olive was in the "puzzle palace," more formally known as the Pentagon. Olive promptly was transferred to Washington state so they've never tried it again.

They're convinced that the Selfridge assignments were a mistake and that someday soon the paper work will start grinding out a transfer for one of them. Much as both of them like their assignments, neither asked for a near-home post. They're still eager to see the world.

Vi thought she was on her way again last December when she completed two years at Fort Wayne (Michigan), but her orders took her 30 miles down the road to Selfridge.

Olive already had served one tour at the air base from 1954 to 1958, and was eager for an overseas assignment instead. She previously served with the Third Air Force in England, at Shaftesbury and in South Ruislip as the only woman member of the Inspector General's team.

Her stateside assignments have included two tours at the Pentagon and a lot of Indiana besides New York and Washington state.

When she turned civilian in 1946, she was assistant Friend of the Court and probation officer in Lansing. Before service days, she was with the War Production Board in Detroit.

Because of the break in service, her 20-year hitch won't be up until April of 1964, but plans already are made. First there'll be six months of travel, ending in Florida when the first snow falls.

Vi will have an extra year to serve—just time enough for Olive to get settled in Florida so Vi can join her and start a public relations service.

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The Moeckel sisters grew up in St. Jacob Evangelical Lutheran Church, Waterloo, Mich., a congregation of the Wisconsin Synod.

During their service careers they have attended base chapels and Lutheran churches in nearby communities. Capt. Moeckel is in the process of transferring her church membership and Major Moeckel is now a member of the American Lutheran Church.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

SEPTEMBER

1	Exodus 3:1-22	16	Psalms 128:1-6
2	Exodus 14:1-31	17	Psalms 140:1-13
3	Exodus 15:1-27	18	Mark 12:1-17
4	Deuteronomy 8:1-20	19	Mark 12:18-44
5	Leviticus 16:3-22	20	Mark 14:1-42
6	I Samuel .. 15:13-26	21	Mark 14:43-72
7	I Samuel .. 17:1-29	22	Mark 15:1-28
8	I Samuel .. 17:30-58	23	Mark 15:29-47
9	II Samuel .. 11:1-17	24	Mark 16:1-20
10	II Samuel .. 12:1-14	25	Romans 1:1-32
11	II Kings 2:1-15	26	Romans 2:1-29
12	I Chronicles 11:1-19	27	Romans 5:1-21
13	I Chronicles 16:7-36	28	Romans 6:1-23
14	Psalms 116:1-19	29	Romans 7:1-25
15	Psalms 127:1-5	30	Romans 10:1-21



CHICKS AND CHILDREN AT WORLD'S FAIR

A BABY CHICK held by Mrs. Margaret S. Woods captures the attention of youngsters visiting the Children's Center at the Christian Pavilion of the Seattle (Wash.) World's Fair. Open to children three to seven years old, the center provides story-telling, dramatics and creative play activities. The center is a joint project of 23 denominations and 18 church-related agencies.

"The Upper Left Drawer"

by Chaplain Richard G. Eisemann

IN THE upper left hand drawer of the desk in my office you will find an interesting assortment of literature. Some talk of foul language, while others tell of Church membership, or parenthood. They seem to cover almost every event and occasion of life from birth to death.

During the past few weeks there seemed to be an unusual emphasis on counseling situations in our Chapel. They all related themselves to five of these pamphlets. Upon reflection they represent an interesting combination of closely related subjects. They include: "Too Young to Marry," "So You Think It's Love," "Building Your Marriage," and "Saving Your Marriage" topped off by one simply called "Broken Homes." Notice the sequence in which they are listed and try to project yourself into the "stream" of the message they convey.

Perhaps, the "tide" that leads to broken homes could be stemmed if more attention were given to those to whom the former titles apply. The importance of ages as a factor in the success of a marriage is very hard to determine. It is difficult to say, therefore, just what an "early marriage" is. Are you "too young to marry"?

During the last twenty-five years there has been a steady proportionate increase in youthful delinquency and a startling increase in broken homes. Freedom to choose allows freedom to choose unwisely when young people do not have all the related facts to encourage an intelligent choice of a life mate. "So You Think It's Love" . . . ask yourself . . . is it really?

Getting married is not difficult. Most people believe they will have a "happy" marriage, whatever that might mean. They "want" their marriage to work, but do they really use an intelligent, spiritual approach in "building their marriage"?

Ability to communicate effectively with each other and with God are the chief causes for successful marriages in every sense of the word. Yet, too often mole hills become mountains and couples find themselves faced with the necessity of "saving" rather than "building" their marriage.

By giving appropriate consideration to each of the first four pamphlet themes introduced by this article you and your Chaplain will have to give less consideration to the fifth . . . on "Broken Homes."

What about *Sharing Your Experience?*

YES, we want to continue our column, "Sharing Your Experience," on this page of the Fortress. But, we need good stories for this feature.

We want short reports on true experiences that can be of interest to others — stories of action, of things which actually happened in the service to you or to others.

Why don't you share your funny experiences as well as the serious events in your life with spiritual significance.

As before, there will be a $10 check for each piece we print; but, please, do not expect us to acknowledge contributions or to return them.



NEW COVENTRY CATHEDRAL

ADJOINING the ruins of the old Coventry (England) Cathedral bombed in 1940, the new Cathedral Church of St. Michael was consecrated before Queen Elizabeth II and many diplomats churchmen from all over the world. Erected in seven years, the new Conventry Cathredral is built of the same pink stone as the old one blending with the remaining ruins. The ch... 80-foot-high spire was placed atop the cat... by a Royal Air Force helicopter. An outstanding feature of the cathedral is its Chapel of Unity where people from all over the world are invited to pray for the church universal and for peace.

September, 1962

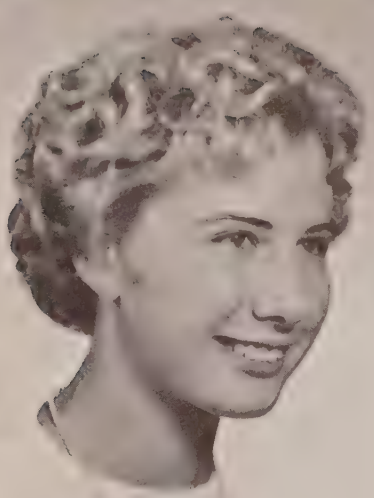
A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran
GIRL OF THE MONTH

CAROL IBBOTSON, our Lutheran Girl for the Month of August, has high goals for a life of Christian service. A student at Beaver College, Jenkintown, Pennsylvania, she is majoring in elementary education and hopes to teach in a foreign Christian field—preferably Hong Kong—or a church school.

A graduate of Nutley High School, Nutley, N.J., Carol was art editor of the Yearbook, treasurer of the Future Teachers of America, a member of the National Honor Society and participated in the Choralettes singing group.

At Holy Trinity Lutheran Church, Nutley, Carol has proved herself equally adept at handling various church assignments, including evangelism work, junior and senior choirs, and, as an active member and officer of the Luther League was a delegate to the Luther League Training School-Muhlenberg College.

Music and art are her favorite recreational outlets. She is an excellent swimmer and has been an instructor for the Nutley Red Cross Water Safety Program.

Carol is the daughter of Mr. and Mrs. Francis A. Ibbotson, Jr.

A MIGHTY FORTRESS

VOL. XII | New York, N. Y., August 1962 | No. 4

OVER 3.2 MILLION BELONG TO LUTHERAN CHURCH IN AMERICA

LAST MONTH four Lutheran church bodies in the United States gave up their identities and established the Lutheran Church in America. Completing five and one-half years of intensive negotiations on the four-way merger, the United, Augustana, Finnish Evangelical (Suomi Synod) and American Evangelical Lutheran Churches formed a new denomination of some 3,200,000 members—sixth largest in American Protestantism.

The constituting convention of the LCA was held in Detroit, Michigan, June 28-July 1, immediately following the closing conventions of the merging church bodies, June 25-27.

With its formation, LCA became the largest Lutheran church body in America.

Earlier this year the Lutheran Church—Missouri Synod had taken the lead in membership from the United Lutheran Church in America. The ULCA had held the North American Lutheran membership lead for the last 44 years.

In April, 1962, the Missouri Synod announced a gain of 75,508 members during 1961, giving it a total of 2,544,544 baptized members in the United States and Canada.

The ULCA which had pared its membership rolls sharply in the last year, registered a gain of only 754 baptized members in 1961 bringing it to a pre-merger total of 2,495,763. While the Missouri Synod passed the ULCA in baptized membership in 1961, it was reported that the ULCA continued to have the largest number of confirmed members—1,691,398.

In the Missouri Synod, the confirmed membership in 1961 totaled 1,631,137.

The only other Lutheran body with more than a million members is the American Lutheran Church, with 2,306,780 baptized and 1,509,174 confirmed.

The latest statistical compilation issued by the National Lutheran Council's research and statistics department, citing totals through 1960, showed there were 8,456,863 members in all Lutheran bodies in the United States and Canada.

LUTHER'S SMALL CATECHISM TO BE PUBLISHED IN MODERN ENGLISH

THE FIRST translation in contemporary English of Martin Luther's 430-year-old Small Catechism has been endorsed by the board of parish education of the American Lutheran Church.

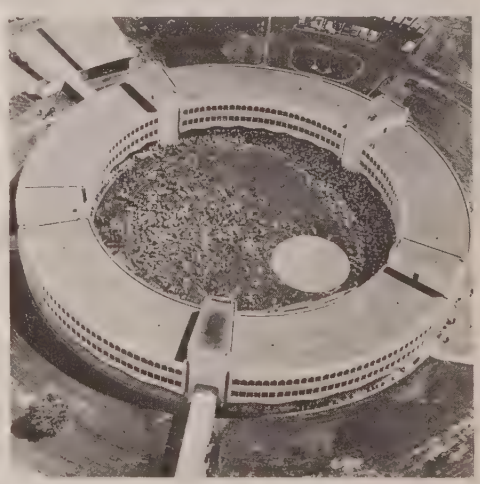
"The new translation will be the first entirely fresh modern language text of Luther's Catechism," said Dr. C. Richard Evenson, board director. "The last English translation was made more than 30 years ago."

The final draft of the new translation was prepared by a Lutheran Intersynodical Catechism Committee appointed in 1954. The text will be ready for use on Dec. 1, 1962, if approved by other churches joining in the revision.

Work of the committee was extensive. Careful word studies were made from the original German text. Existing English translations were surveyed and evaluated.

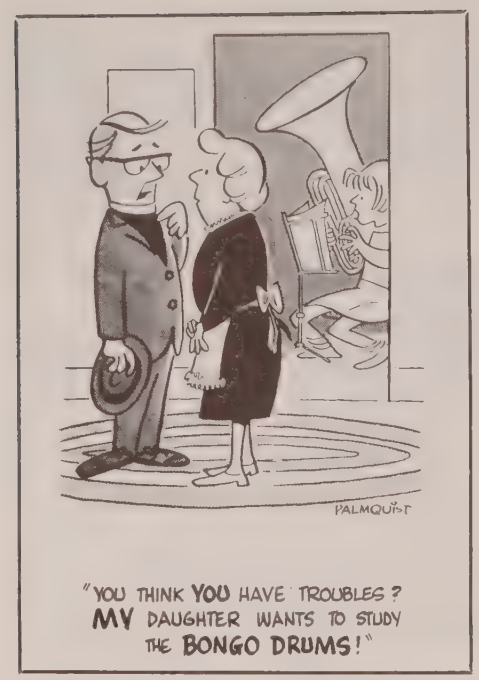
A "field test edition" was printed in 1960, and the cooperating boards set up a special field-testing program. Results and reactions to the test edition were studied before production of the final draft.

Development of the new translation was under the auspices of the American Lutheran Church, representatives of the recently-formed Lutheran Church in America and the Lutheran Church-Missouri Synod.

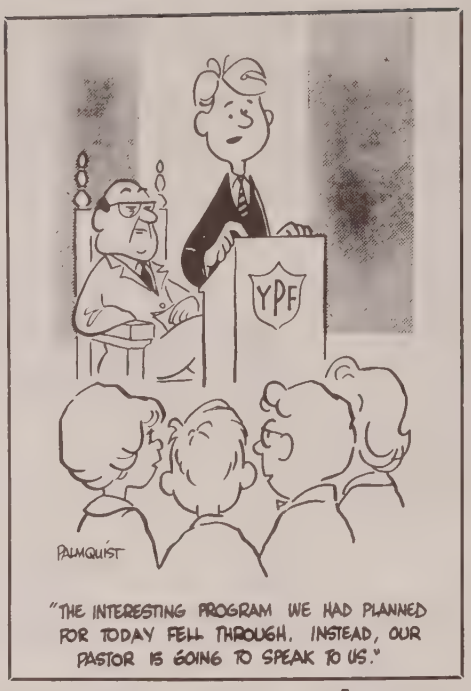


WITHIN SIGHT of the spot where Washington's army camped in the winter of 1777 and '78 at Valley Forge, Pa., is the new American Baptist Convention headquarters.

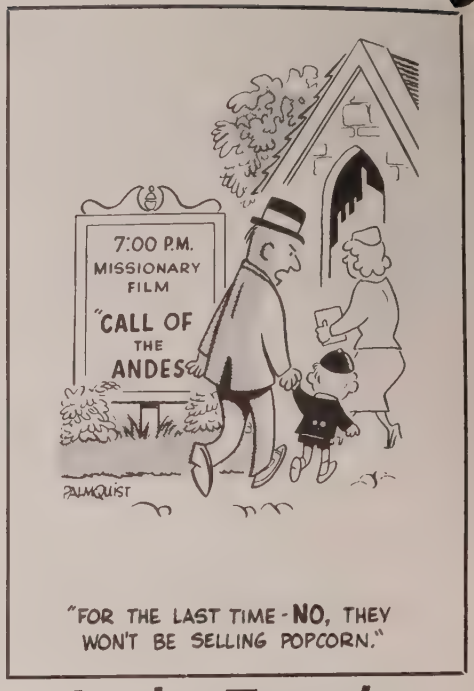
Above is an aerial view which shows the unique circular construction of the $8,000,000 Baptist building. The flat circle in the courtyard marks the site of a small chapel to be built later.



"YOU THINK YOU HAVE TROUBLES? MY DAUGHTER WANTS TO STUDY THE BONGO DRUMS!"



"THE INTERESTING PROGRAM WE HAD PLANNED FOR TODAY FELL THROUGH. INSTEAD, OUR PASTOR IS GOING TO SPEAK TO US."



"FOR THE LAST TIME - NO, THEY WON'T BE SELLING POPCORN."

Pastor-Cartoonist Gives Religion a Light Touch



TWENTY-MILLION Americans visiting national parks this summer are having an opportunity to worship in "open-air cathedrals" under the auspices of the Christian Ministry in the National Parks, a unit of the National Council of Churches' Department of Evangelism. Pastoral service in 27 areas from Alaska to Florida are provided by 156 student pastors. These men serve in off-duty hours, since they hold summer jobs in the parks as desk clerks, waiters and bellhops. The above photo shows a worship service at Glacier National Park, Montana.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for a message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

AUGUST

1	Deuteronomy 24:14-22	15	Mark 10:1-27
2	Deuteronomy 28:1-14	16	Mark 10:28-52
3	Deuteronomy 30:1-20	17	I Timothy .. 1:1-20
4	Ecclesiastes 1:1-18	18	I Timothy .. 2:1-15
5	Ecclesiastes 9:1-18	19	I Timothy .. 3:1-16
6	Micah 4:1-13	20	I Timothy .. 4:1-16
7	Micah 6:1-16	21	I Timothy .. 5:1-25
8	Habakkuk .. 2:1-20	22	I Timothy .. 6:1-21
9	Habakkuk .. 3:1-19	23	Psalm 84:1-12
10	Zachariah .. 4:1-14	24	Psalm 111:1-10
11	Malachi 3:1-18	25	Psalm 119:1-16
12	Mark 6:1-29	26	Psalm .. 119:33-48
13	Mark 6:30-56	27	Psalm .. 119:97-112
14	Mark 7:1-37	28	Psalm 119:113-128
		29	Psalm 119:137-152
		30	Psalm 121:1-8
		31	Psalm 122:1-9

THE REV. ROGER W. PALMQUIST combines the seemingly unrelated vocations of a pastor and a cartoonist. Although his duties as minister of the Covenant Congregational church in Waltham, Mass., come first, Mr. Palmquist still finds time to do a weekly cartoon for the Covenant Companion, national publication of the Evangelical Covenant Church of America, and numerous free-lance assignments. The son and grandson of ministers, Mr. Palmquist has been interested in art since boyhood and studied and worked with Charles M. Schulz, creator of the comic strip "Peanuts." Most of the pastor's cartoons are centered around humorous incidents in the lives of ministers and church members.



Pastor-Cartoonist Palmquist

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe**, Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" August, 1962

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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San Diego 33, USNTC LTJG Donovan A. Myers, CHC (ULCA); LCDR Carl E. Ruud, CHC (ULCA); LCDR Ernest R. Lineberger, Jr., CHC (ULCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (ULCA).
San Diego, USMCRD, LTJG Jesse W. Essinger, CHC (ALC).
Santa Ana, USMCAF, LCDR Thomas S. Severtson, CHC (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (ULCA).
Van Nuys, 146th Air Transport Wg, Ch, Capt, Carroll N. Anderson (ALC).

COLORADO:
Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (ULCA).
Denver, Fitzsimons Army Hosp. Hq. Comp. (3412), OMC 426, Ch (Capt) Gordon B. Hanson (ALC); Ch (Capt) Luther A. Gruver (ULCA)
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); Hq 1st Brigade, 5th Inf Div (Mech), Ch (1stLt) Donald J. Ostroot (ALC).
Lowry AFB, Ch, Capt, Melvin T. Ostlin (AUG).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (ULCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (ULCA); Dept. of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).

FLORIDA: Eglin AFB, 3201 ABWg, Box 4971, Ch, Maj. Wesley J. Buck (ULCA); 4751st Missile Wg (ADC), Aux Field #9, Ch, Capt, Paul R. Kilde (ALC).
Jacksonville, USNH, LCDR John R. Hershberger, CHC (ULCA).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (ULCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (ULCA).
Pensacola, USNH, LT Chandler F. Pauling, CHC (ULCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).
Fort Benning, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky, Jr. (ALC); 69th Armor Bn 2nd Inf Div, Ch (1stLt) Gerald R. Ristau (ALC); Ha. 151st Eng Gp. Ch (Capt) John D. Logan (ULCA); 2nd Inf Div, Ch (Capt) Jerome J. Vavrin (ULCA); Post Chaplain Section, Ch (1stLt) George Reswik (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, Maj, Daniel H. Fredrick (ALC).

ILLINOIS: Great Lakes USNTC, AdCom, LCDR Carl Elwood, CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); Ch (1stLt) Norris L. Einertson (ALC); 140th Sig Bn, Ch (Capt) Joseph L. F. Huseth (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (ULCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC).
Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (ULCA); USAARMC, Ch (Maj) Joseph G. Killinger (ULCA).

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MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (ULCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (ULCA).
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Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (1stLt) Walter M. D. Olsen (SUOMI).
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Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

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Richards-Gebaur AFB, 328th Ftr Wg, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (Maj) Harms J. Gunhus (LB).

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McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

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Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

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Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (AUG).

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Fort Bragg, 5th Special Forces (Abn) Ch (1stLt) Arthur E. Solem (ALC); Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
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Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (1stLt) Gordon H. Petersen (ALC).
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RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (ULCA); Davisville, Antarctic Supp Acty, LT David L. Windle, CHC (ALC).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
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Parris Island, USMCRD, LTJG Donald I. Olson (ALC).

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Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, Ch, Capt, Robert J. Wayne (AUG).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA); Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, CAPT Paul W. J. Dickman, CHC, (ALC); USNAS, LT William G. Olson, CHC, (ALC).

WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch, Capt, Sigurd J. Nelson (AUG).
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McChord AFB, 325th ABGp, Ch, Capt, Richard G. Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Gorge W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

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APO 36, 1st BG, 30th Inf, Ch (1stLt) Ivan G. Ives (ALC).
APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA); 97th Sig Bn, Ch (Maj) Percival C. Lovseth (ALC).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (LFC).
APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Helsel (ULCA).
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APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Philip L. Olson (ALC).
APO 164, 78th Eng Bn, Ch (Capt) Donald P. Blucher (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (1stLt) Gerald M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (Maj) Rudolph H. Anderson (AUG).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 403, Hq. USAREUR, Ch (Col) John O. Woods (ULCA).
APO 677, 4082 Strat Wg, Box 1272, Ch, Capt, Henry A. Nordstrand (AUG).
APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA).
APO 742, 3rd BG, 6th Inf, Ch (Maj) Frank O. Vavrin, ULCA; Hq 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
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APO 845, 72nd Cmbt Supp Gp, Ch, Capt, Gilfred C. Newhouse (ALC).
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USS DAHLGREN (DLG-3), Lt Arthur L. Smeland, CHC (AUG).
USS ESSEX (CVS-9), LCDR Edwin J. Nerthling, CHC (ULCA).
USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
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APO 76, 6167th Supp Sq, PACAF, Box 191, Ch, Capt, William G. Boggs (ULCA).
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APO 328, 6102 ABWg, Ch, LtCol, Voigt M Sink (ULCA).
APO 331, Hq USA, Ryukyu Islands, IX Corps, Ch (Capt) Donald B. Beal (ULCA); Hq USARYIS, 51st SOC. Torii Station, Ch (Capt) Edward L. O'Shea (ULCA).
APO 919, 6139th ABGp, PACAF, Ch, 1stLt, Stuart H. Lengel (ULCA).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

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USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS KITTY HAWK (CVA-63) CDR Ross H. Trower, CHC (ULCA).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (ULCA).
Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).
Hq. Btry, 12th Marines, 3rd Mar Div, (Rein) FMF, LT Stephen L. Brandt, CHC (ALC).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
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Attending School: USA: Ch (1stLt) Irving C. Nius (ALC); Ch (1stLt) David W. Hoh (ALC); Ch (1stLt) Virgle A. Ganz (ALC); Ch (1stLt) Richard G. Hembrock (ALC); Ch (1stLt) James L. Schiell (LFC): Ch (1stLt) Bernard K. Borson (ALC) USN: LT Carl A. Brink, CHC (AUG); LTJG Ted E. Edwards, CHC (ULCA); LTJG Melius E. Bollesen, CHC (ALC); LTJG Paul L. Kauffman, CHC, (ULCA).
In Transit: Ch (Maj) Carl P. Oberleijer (ALC).

"A Life Worthy of the Lord"

by Chaplain Bernt C. Opsal, USNR

THE EYES of the world were upon Colonel John Glenn as he became the first American to orbit the earth. Americans everywhere were proud of him as a fellow citizen of "the land of the free and the home of the brave." People identified themselves with him as he was shot into space and successfully returned to earth. People of other nations, too, were "pulling" for him as a fellow member of the human race successfully invaded outer space and returned to tell the story. We were all proud of Colonel Glenn and those who worked behind the scenes to make orbital flight possible.

The responsibilities laid upon the shoulders of this man and the men behind the scenes were tremendous. Success or failure—it was there for all men to see. Once he was shot into space there was no turning back. There was no "goofing off." It was serious business all the way.

The Christian life is also serious minded business. What a privilege it is to be a Christian. What an honor to be called "a child of God." What a thrill to be numbered with those who have preceded us, even through martyrdom, in the cause of advancing the kingdom of God through our Lord and Saviour, Jesus Christ. The Apostle Paul realized the importance of living a *life worthy of the Lord.* Have you ever wondered with awe at the tremendous responsibility which is ours to lead such a worthy life? In and of ourselves we know that we are completely unworthy. We are just sinful human beings, guilty before a holy God. Yet as Christians we are declared "just" and "children of God" by virtue of our faith in our Lord. All of this the communist astronaut Titov cannot understand and therefore he said while attending the World's Fair in Seattle, that he did not see God out "there" as he orbited the earth. You see, he was out of spiritual orbit. He was not in the same frequency as those of us who belong to the kingdom of God and are about doing the Master's business. This is true of every unregenerate man whether he lives in the United States or anywhere else in the world.

Paul prayed earnestly that the Christians might live lives worthy of the Lord. To take on such a vocation is indeed a high calling whether you be a seaman or an admiral, a helmsman or a radioman, a machinist or a boatswain, an officer or a chief, a chaplain or a mess cook. As men of God we are to do our tasks to the best of our ability—as Christ's men! To do it in such a way that it can truly be said of us that we are living lives worthy of the Lord goes way beyond any of our capacities or abilities. But here is where the Lord has not left us adrift or at sea. He points us to the way through the beacon light of His Holy Word. In Colossians 1:9-14 we are reminded what we must do to live such lives worthy of the Lord. This was Paul's prayer for the Christians who were living in days of extreme persecution and violence. We must:

I. Be filled with the knowledge of His will—vss. 9,10

II. Be strengthened with all power from on high—vs. 11

III. Be thankful to God the Father for this privilege—vss. 12-14.

We are to "be filled with the knowledge of His will in all spiritual wisdom and understanding." *Why?* "To lead a life worthy of the Lord fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God." The Lord invites you and me to listen to Him speaking to us by His Holy Spirit through this Word just as intently as the men on the sonar watch listen for the signal giving the location and direction of an oncoming enemy sub.

Think of the knowledge which had to be accumulated before astronaut Glenn could "blast off." The Word of God has knowledge far more important than this. Here is the "word" regarding eternity and the way man can find his way "beyond space." Just as there are great resources of knowledge awaiting man in outer space so also there are abundant resources of knowledge awaiting you in the Word of God, whoever you may be.

The second petition in Paul's prayer in Colossians is that the Christian "might be strengthened with all power according to His glorious might." For what purpose? "For all endurance and patience with joy." How we need strength. How we need power. How we need patience. It's all here. The banquet feast is prepared. Eat and drink. Be strengthened. Be empowered. The third petition by Paul is that we might be thankful to the Father, "who has qualified us to share in the inheritance of the saints in light" and who "has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." How thankful we can be that we are Americans and can enjoy the freedoms of a liberated land. How much more thankful we should be that we have been delivered, as followers of Christ, from the dominion of spiritual darkness and have been transferred to Christ's kingdom. Let's show our thankfulness by living lives worthy of the Lord!

Second Glance

Bishop Lajos Ordass, the persecuted ousted head of the Lutheran Church in Hungary now living a secluded life in Budapest, was reported to be recuperating slowly following a serious heart attack last April.

A Lutheran World Federation executive challenged the Evangelical Churches in South America to "identify themselves" more with the elementary human need which, he said, afflicts "probably two-thirds of the Latin American population."

Dr. Stewart W. Herman, director of the LWF Committee on Latin America, declared that this is probably the most urgent area of identification today" for Lutherans in this part of the world.

A Christian response to the communist challenge was discussed by Lutheran laymen and women in responsible federal government positions with church leaders at a "Seminar on the Church and National Life."

In Nigeria a major development assistance project by Norwegian Lutherans got under way as a group of newly arrived agricultural experts began establishment of a demonstration farm.

Lutheran Immigration Service hailed the U.S. decision to admit Chinese refugees and took steps to cooperate in resettlement activities. LIS is a joint National Lutheran Council and Lutheran Church—Missouri Synod agency.



MODERN NOAH'S ARK

HEIFERS are loaded on board a transport plane bound for Colombia, South America, with a cargo of cattle, pigs, rabbits, baby chicks and honey bees to aid impoverished farmers in that country. This was the latest in a long series of such shipments sponsored by the Heifer Project, Inc., a non-sectarian organization supported by both Protestant and Catholic relief organizations.

Sharing Your Experience:

I am presently serving on board an attack carrier with the U.S. Seventh Fleet. The story I have to relate to you is a very humble one and is a picture of human endurance about people who were at one time under a great suppression.

It happened in

HONG KONG—City of Contrasts

by Norm Borgaard PN3

DURING the month of April, 1962, my ship arrived in the enchanting city of Hong Kong for a week of liberty. During this stay I witnessed some of the famed sights of that city. The Tiger Palm Gardens with its extraordinary beauty; the Peak Tram for which Hong Kong is famously noted. The ride on this remarkable train in the early evening was truly beautiful, with the glow of the city below and the glistening lights shining upon the water from the many ships in the bay.

But there were other sights!

The most heart-breaking view I witnessed was, strangely enough, aboard my own ship. Here beneath a house of steel the sailor sits in the mess hall eating food as he would if he were at home. The mess trays are seldom cleaned of all the food which has originally been taken, and upon completion of his meal the sailor walks to the scullery where the tray is taken and the left-over contents are normally put into a G.I. can. This process was changed while our ship was in Hong Kong. A small Chinese woman took the trays as they were returned to the scullery and emptied the usable scraps into a small container she had beside her. After the completion of the meal she took these pails of food, the very scraps off the servicemen's trays, and left the ship to distribute the food to the hungry people of Hong Kong. She was back at this post again for the next meal.

Now I ask you, how can any city with so much beauty be the center of such human affliction? Without the sight of one's own eyes the effect can never be reached, the comparison of exotic splendor to sights of extreme poverty. How these people dwell in such poverty is a question far removed from the thoughts of the people who live in the luxury of the free world. Here the people, during a day of work, strive for the necessity of life—food for the hungry body which never stops craving.

At home in the free world the day of work is not centered so—the picture of a new automobile, a rug for the den or some other luxury is in the mind of the free man. That is not so in Hong Kong, where people are compelled to thrive on only one luxury, that of life itself!

Norm Borgaard will be the recipient of the August $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in A MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



REFUGEE PROBLEM— A HUMANITARIAN CONCERN

WORLD-WIDE concern by religious leaders has focused on densely populated Hong Kong where further crowding has been caused by famine conditions in Communist China. About 3,000 refugees live in each of these new resettlement blocks in the background. Hundreds of thousands of others live on sidewalks, on roof tops or crowded together on hillsides.



TEEMING market scene in Hong Kong shows densely overcrowded conditions in the British Crown Colony.

August, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Return Requested.

JUN 1 1 '62



RUTH SMITH, our Lutheran Girl for the month of July, was nominted by her Luther League and 11 members of her congregation who with their pastor are currently on active duty with the 32nd Infantry Division at Ft. Lewis, Washington.

For the past two-and-a-half years she has been parish secretary of her home congregation —Grace Lutheran Church, Ripon, Wisconsin.

Ruth has held every office in Grace Luther League. Presently she is serving as the league's principal advisor/sponsor. She was treasurer of the Wisconsin District Luther League for four years.

"Her dedication to her work has been an inspiration to many of the other younger girls of the congregation, and she has prompted and promoted many areas of volunteer service in the work of the church," says her pastor, the Rev. Carl L. Stubenvoll, a Reserve Chaplain on active duty with the 32nd.

On Sundays, Ruth teaches the Kindergarten II Class of the Sunday School. She also supervises the Junior Lutherans program at Grace.

'OLD RUGGED CROSS' FAVORITE U.S. HYMN, SURVEY DISCLOSES

"THE OLD RUGGED CROSS" won first place in the National Newspapers Hymn Poll by being voted the favorite of 10,482 persons out of some 61,000 readers of 1,000 secular dailies participating in the survey.

A close second was "How Great Thou Art," which received 8,449 votes. Other runners-up were "What a Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages."

The poll was co-sponsored by Christian Herald, nondenominational Protestant monthly published in New York City, and newspaper editors in every state except Hawaii and Vermont.

A MIGHTY FORTRESS

VOL. XII | New York, N. Y., July, 1962 | NO. 3

LUTHERAN SERVICE CENTERS SET ATTENDANCE RECORD

MORE MEN and women in uniform visited Lutheran service centers in 1961 than any year since World War II.

Dr. Carl F. Yaeger and Chaplain Raymond C. Hohenstein, associate executive secretaries of the Lutheran Service Commission, reported to the LSC semi-annual meeting in Washington, D.C., that 375,298 servicemen and women attended Lutheran service centers throughout the world during the 1961 calendar year. The previous high was in 1959 when attendance reached 343,643.

Top attendance in 1961 was at centers in Kaiserslautern, Germany, 46,667; Okinawa, 43,731; Jacksonville, Fla., 28,787; Norfolk, Va., 22,245; and San Diego, Calif., 19,684.

The Lutheran Service Commission, a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, in 1961 had 20 service centers located throughout the world and provided parish program support to 21 congregations mostly in the U.S. to help with their programs for servicemen.

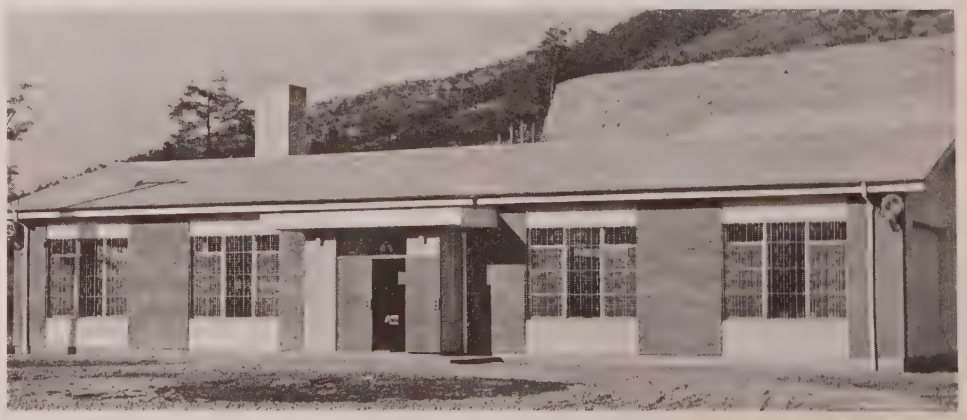
The LSC administrators also reported that financial aid for expanded servicemen's activities has been extended in 1962 to congregations in Junction City, Kansas; Caribou, Maine; and Clarksville and Memphis, Tennessee.

Five of the 20 service centers are located overseas at Kaiserslautern, Germany; Tachikawa, Japan; Okinawa; Olongapo, Philippine Islands; and Seoul, Korea. The LSC also provides a service pastor in Hong Kong.

Four of the 21 congregations which received parish program support in 1961 and which are located near U.S. armed forces installations are outside of the continental U.S.—St. John's, Newfoundland; Balboa, Canal Zone; Honolulu, Hawaii; and Santurce, Puerto Rico.

Until 1950, Lutheran service centers were maintained independently by either the National Lutheran Council or the Lutheran Church —Missouri Synod. Since 1951 this off-station ministry of Lutherans to military personnel has been carried on under a single administrative unit through the LSC.

The Lutheran Service Commission has recorded the following annual attendance: 1951 (part year)—21,784; 1952—188,240; 1953—270,391; 1954—284,289; 1955—316,096; 1956—296,388; 1957—275,098; 1958—281,059; 1959—343,643; 1960—319,124; and 1961—375,298.



NEWEST SERVICE CENTER

This Lutheran Service Center at Seoul, Korea, opened in March, 1962.

The Veteran Called Barbarossa

By Blaise Levai

THIS IS the story of a man who went half way round the world to keep a vow. His name? It doesn't really matter. People call him "Barbarossa" because of a flaming red beard and a head as bald as an egg.

During the last war, in the midst of heavy artillery fire, this Barbarossa from England vowed that, if God spared his life, he would return some day to India to work among the Muslims, whom he had grown to admire for their stubborn will.

Barbarossa took up residence in the midst of a strict orthodox group of Muslims. He tried as far as he could to dress as they did and eat their food. Each day he visited their part of town and spoke in the busy market place. One day an angry shopkeeper spat in his face and called him a "heathen pig." Barbarossa wiped his face, smiled and quietly walked away.

Day after day Barbarossa continued to go about these people, distributing Bibles and tracts wherever he could. Eventually the Muslim priests in the vicinity protested to the authorities. They charged that this intruder was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. The people now began to jeer and interrupt Barbarossa when he tried to speak in the center of the crowded bazaar. So, lifting a hand, he cried: "Please hear me just once more! Listen, and I promise I shall leave."

As he stood there in the middle of the square, he suddenly pulled off his turban. The blazing sun seemed to reflect its rays from his bald head as from a sparkling mirror.

"Look," he continued, rubbing his smooth head, "God has given me a natural bald head, but your priests must shave their heads. Neither has Allah given them natural red beards; they must dye their beards. But see what a thick red beard God has given to me! Although I am no longer permitted to speak to you here in the market place, be assured that I shall remember you and continue to pray for you, commending you to the Great Prophet Jesus, who can enable you to love as victoriously as He loved. If you need me in any way, come to me. You know where I live."

By this time the crowd started to laugh. But there was one in that crowd who was strangely moved. It was the man who had spat in Barbarossa's face. Late that night he went to Barbarossa's room and apologized.

"Now," said the Muslim, "I am ready to know more about the Prophet Jesus, who can make love possible. Somehow I always felt that people wrote about love in books because that is the only place it can exist."

Barbarossa had brought another person to Christ!

From Bible Society Record



CHURCH LEADERS honor Dr. P. O. Bersell (center), famed Lutheran and ecumenical leader, on his 80th birthday in Minneapolis. Dr. Bersell, president emeritus of the Augustana Lutheran Church, is shown cutting the cake as Dr. Franklin Clark Fry, president of the United Lutheran Church in America and the Lutheran World Federation, at left, and Dr. Malvin H. Lundeen, Augustana Lutheran Church president, look on. Dr. Bersell was cited as "one of the living architects of the World Council of Churches" at the gathering.

The work of the church among men and women in uniform has been a life-long priority of Dr. Bersell. He was instrumental in establishing the first Lutheran Service Center at Camp Dodge, Iowa, in November, 1917. Since the early days of World War II, Dr. Bersell has been continuously active on committees which supervise the Lutheran concern for military personnel. He presently is chairman of both the Lutheran Service Commission and the National Lutheran Council's Bureau of Service to Military Personnel.

RNS Photo

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

JULY

1	Acts 13:44-52	17	Acts 24:1-27
2	Acts 15:1-12	18	Acts 25:1-12
3	Acts 15:13-41	19	Acts 25:13-27
4	Acts 16:1-24	20	Acts 26:1-32
5	Acts 16:25-40	21	Acts 27:1-20
6	Acts 17:1-15	22	Acts 27:21-44
7	Acts 18:1-28	23	Acts 28:1-16
8	Acts 19:1-20	24	Acts 28:17-30
9	Acts 19:21-41	25	Colossians 1:1-29
10	Acts 20:1-38	26	Colossians 2:1-23
11	Acts 21:1-16	27	Colossians 3:1-25
12	Acts 21:17-26	28	Colossians 4:1-18
13	Acts 21:27-40	29	Proverbs 31:1-31
14	Acts 22:1-30	30	Deuteronomy 6:1-25
15	Acts 23:1-11	31	Deuteronomy 31:1-13
16	Acts 23:12-35		

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe,** Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" July, 1962

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Ent AFB, 4600 ABGp, Ch, Capt, Lloyd W. Lyngdal (LFC).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); Hq 1st Brigade, 5th Inf Div (Mech), Ch (1stLt) Donald J. Ostroot (ALC).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (ULCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC); Wash. 25, Andrews AFB, Ch, Capt, Jan C. Walker (ULCA); Dept of Navy, Office, Chief of Chaplains, CDR Robert J. Schneck, CHC (ULCA); Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC); Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).

FLORIDA: Eglin AFB, 3201 ABWg, Box 4971, Ch, Maj. Wesley J. Buck (ULCA); 4751st Missile Wg (ADC), Aux Field #9, Ch, Capt, Paul R. Kilde (ALC).
Jacksonville, USNH, LCDR John R. Hershberger, CHC (ULCA).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj, John H. Deutschlander (ULCA).
Patrick AFB, Ch, 1stLt, James F. Patterson, III. (ULCA).
Pensacola, USNH, LT Chandler F. Pauling, CHC (ULCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (ULCA).
Fort Benning, 1st BG, 87th Inf, 2nd Inf Div, Ch (Capt) Carl E. L. Lucky, Jr. (ALC); 151st Eng Gp, 577th Eng Bn (Const) Ch (1stLt) George Reswik (ALC); 69th Armor Bn 2nd Inf Div, Ch (1stLt) Gerald R. Ristau (ALC); Ha. 151st Eng Gp. Ch (Capt) John D. Logan (ULCA); 2nd Inf Div, Ch (Capt) Jerome J. Vavrin (ULCA).
Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
Turner AFB, 4138th Cmbt Supp Gp, Ch, Maj, Daniel H. Fredrick (ALC).

ILLINOIS: Great Lakes USNTC, AdCom, LCDR Carl Elwood, CHC (AUG); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); Ch (1stLt) Norris L. Einertson (ALC); 140th Sig Bn, Ch (Capt) Joseph L. F. Huseth (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (ULCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (ULCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (1stLt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC).
Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (ULCA).

LOUISIANA: Barksdale AFB, 4238 Cmbt Supp Gp, Ch, LtCol, John H. K. Miller (ULCA).
Fort Polk, 165th Mil Police Bn, Ch (Capt) Edward O. Lukens, Jr. (ULCA); Hq. 1st ARB, 144th Inf, 49th Armd Div, Ch (Capt) Arthur E. Rode (ALC).

MAINE: Dow AFB, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (ULCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC)
Bainbridge, USNTC, Chaplain's Office, LCDR Arthur C. Boyer, CHC (ULCA).

Fort G. Meade, USAG, Ch (Capt) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Capt, James R. Hayes (ULCA).
Frederick, Fort Detrick, USACMLC Biological Lab (1502) Ch (Capt) David F. Tate (ULCA).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).

MICHIGAN: Carleton, Hq. 2nd Msl Bn, 517th Arty (NH), Ch (1stLt) Walter M. D. Olsen (SUOMI).
Kincheloe AFB, 507th ABGp, Ch, Capt, Edward L. Gard (ULCA).
Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC).

MINNESOTA: St. Paul, Luther Theological Seminary, Congo Ave. & Luther Place, Ch. Capt, Henry H. Hafermann (ALC).

MISSISSIPPI: Biloxi, Keesler AFB, Keesler Tech Tra Cen, 3880 Tech Tra Wg, Ch, Capt, Arthur E. Greenwalt (ULCA).

MISSOURI: Fort Leonard Wood, 164th Eng Gp, Ch (Capt) Magnus P. Lutness (ALC); 2nd Tra Regt, Basic, Ch (Capt) Roland Thompson (ALC).
Richards-Gebaur AFB, 328th Ftr Wg, Ch, Maj, Hugo G. Schmidt (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (Maj) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (ULCA).

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Offutt AFB, 3902 ABWg (SAC), Ch, Capt, Ray H. Saathoff (ALC).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (ULCA).

NEW JERSEY: Cape May, USCGRC, CDR William G. Sodt, CHC (ALC).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, ULCA.

NEW MEXICO: Cannon AFB, 832nd ABGp, Ch, Capt, Arthur L. Eves (ULCA).
Las Cruces, 4th U.S. Army Support Element, White Sands Missile Range, Ch (1stLt) George Fischer (ALC).
Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).

NEW YORK: Fort Slocum, USA Chaplain School, Ch (Maj) Mervin S. Eyler (ULCA).
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Plattsburgh AFB, 820th Air Div (BCH), Ch, Capt, John C. Bellingham (ULCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (ULCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (AUG).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); 2nd Bn, 8th Mar, 2nd Mar Div, FMF, LT Jack E. Tretheway, CHC (Aug); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (ULCA).
Fort Bragg, Hq XVIII Airborne Corps, Ch (Col) John O. Woods (ULCA); 5th Special Forces (Abn) Ch (1stLt) Arthur E. Solem (ALC); Hq. Co. 3rd USA Msl Comd (AT), Ch (Capt) Lawrence O. Sanger (ALC).
Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (ULCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (AUG).

OHIO: Lockbourne AFB, 801st Cmbt Supp Gp, Ch, 1stLt, Martin F. Foutz, Jr. (ULCA).
Wright-Patterson AFB, 2750 ABWg, Box # 2173, Area C, Ch, Col, James F. Patterson (ULCA); Ch, Maj, Karl F. Schofer (ULCA).

OKLAHOMA: Fort Sill, Hq. 52nd Arty Gp, Ch (1stLt) Gordon H. Petersen (ALC).
Tinker AFB, 2854 ABWg, Ch, Capt, Deane S. Shively (ULCA).

PENNSYLVANIA: Olmstead AFB, 2855 ABWg, Ch, Capt. James F. Wilson (ULCA); Philadelphia 45, USNB, CDR Lawrence C. Vosseler, CHC (ULCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (ULCA); Davisville, Antarctic Supp Acty, LT David L. Windle, CHC (ALC).

SOUTH CAROLINA: Charleston, USNS, Senior Chaplain Office, CDR Eugene S. Swanson, CHC (AUG)
Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (ULCA).
Fort Jackson; USATC, Hq. 4th Tng Regt, Ch (Capt) Keith J. Beam (ULCA); Post Chaplain, Ch (Col) David E. Kinsler (ULCA).
Parris Island, USMCRD, LTJG Donald I. Olson (ALC).

TENNESSEE: Memphis, USNAS, LT Jorgen U. Vaage, CHC (ALC).

TEXAS: Amarillo AFB, Amarillo Tec Tng Cen, Box 141, OMS, Ch, Capt Charles W. Strausser (ULCA); Box 116, Ch, 1stLt, Earl B. Wantz (ULCA).
Biggs AFB, 95th Cmbt Supp Gp, Ch, Capt, Albert D. Owens (ULCA).
Brooks AFB, USAF Aerospace Medical Division (AFSC), P.O. Box 1092, Ch, 1stLt, Max H. Wolf (ULCA).
Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Capt, Francis E. Jeffery (ALC).
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Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); Patient Det, Ch (Maj) Arnold W. Raugust (ALC)
Kelly AFB, 2851 ABWg, Ch, Capt, George M. Rushe (ULCA).
Lackland AFB, Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (ULCA); Fort Eustis, Hq. 11th Tran Bn, Ch (Capt) James R. Boggs (ULCA).
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WASHINGTON: Fairchild AFB, 92nd Cmbt Supp Gp, Ch, Capt, Sigurd J. Nelson (AUG).
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McChord AFB, 325th ABGp, Ch, Capt, Richard G. Eisemann (ULCA).

WISCONSIN: Madison, Truax Field, 327th Ftr Gp, ADC, Ch, Capt, Gorge W. Muschinske (ALC).
Milwaukee, Hq. 3rd Msl Bn (NH) 59th Arty, 4828 W. Silver Spring Dr., Ch (1stLt) Milton C. Brown Jr. (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, 1stLt, Orval C. Ause (ALC).

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APO 12, Hq 17th AF, Ch, Col, Palmer P. Pierce (ULCA).
APO 22, 47th Supp Gp, Ch, Capt, Charles W. Reider (ULCA).
APO 23, 4683 ADWg, Ch, Capt, Arnold T. Nesvig (ALC).
APO 28, Hq 3rd ARB, 51st Inf, Ch (Capt) Arthur V. Wood (ALC).
APO 29, Hq. 1st BG, 21st Inf, Ch (Capt) Gerald N. Christopherson (ALC).
APO 30, 3922 Cmbt Supp Gp, (SAC), Box #3852 Ch, Capt, Robert K. Meyer (ALC).
APO 34, 98th Gen Hosp, Ch (LtCol) Harry F. Coder (ULCA); 58th Evac Hospital, Ch (Capt) John O. Blom (ALC).
APO 36, 1st BG, 30th Inf, Ch (1stLt) Ivan G. Ives (ALC).
APO 46, Hq 7th US Army, Chaplain Section, Ch (Col) Luther W. Evans, (ULCA); 97th Sig Bn, Ch (Maj) Percival C. Lovseth (ALC).
APO 57, 7310th ABWg, Ch, Capt, Lloyd W. Lyngdal (LFC).
APO 83, 7544 Supp Gp, Ch, Capt, Stanley K. Emerson (ALC).
APO 85, 7240 Supp Sq, Ch, Maj, Olaf C. Helland (LFC).
APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Heisel (ULCA).
APO 132, 36th Tac Ftr Gp, Ch, Capt, Charles T. Goetz (ULCA).
APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
APO 154, 385th MP Bn, Ch (Capt) Donald K. Adickes (ULCA).
APO 162, 36th Arty Gp, Ch (Capt) George C. Kahl (ULCA); Hq. 9th Eng Bn, Ch (1stLt) Philip L. Olson (ALC).
APO 164, 78th Eng Bn, Ch (Capt) Donald P. Blucher (ALC).
APO 165, 212th Arty Gp, Ch (Capt) Edwin H. Maas (ALC); 3rd Armd Div, Arty, Ch (Maj) William E. Paul (ULCA).
APO 169, Hq USAG, Giessen Post, Ch (Capt) Thomas S. Johnson (ALC); 20th Eng Bn (C), Ch (1stLt) Gerald M. Gundersen (ALC); Ch (Capt) Harold E. Nelson (ALC).
APO 177, Hq 66th Armd Regt, 2nd Med Tk Bn, Ch (Capt) Loren G. Speicher (ALC).
APO 211, Braconne Sub-Post, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 231, 7272 ABWg, Box # 47, Ch, Capt, Sheldon E. Hermanson, (ALC).
APO 253, 317th ABGp, Ch, Capt, Arthur E. Erickson (ALC).
APO 254 TUSLOG Det 27, Ch (Maj) John D. Roth (ULCA); Det #30, Ch, Capt, William A. Thoresen (ULCA).
APO 259, Fontenet Sub-Post, Ch (Maj) Rudolph H. Anderson (AUG).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Box 5378, Ch, Capt, Robert J. Wayne (AUG); Ch, Capt, Luther T. Gabrielsen (ALC).
APO 378, 7562 ABSq, Box 41, Ch, Capt, Richard F. Poock (ALC).
APO 677, 4082 Strat Wg, Ch, Capt, Henry A. Nordstrand (AUG).
APO 696, USA Hosp, 20th Sta Hosp, Ch (Maj) John R. Himes (ULCA).
APO 742, 3rd BG, 6th Inf, Ch (Maj) Frank O. Vavrin, ULCA; Hq 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
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USS INDEPENDENCE (CVA-62), CDR George Felder, Jr., CHC (ULCA).
USS LAKE CHAMPLAIN (CVA-39), LCDR Martin J. Doermann, CHC (ALC).
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Navy #555, USNAF, LCDR Don M. Michael, CHC (ULCA).
Navy #566, USNAF, LT George M. Hershberger, CHC (ULCA); LT Carl A. Auel, CHC (ALC).
Navy #568, USNS, Box 1, CDR Warren L. Wolf, CHC (ULCA); Air Forces Iceland, Box 41, Base Chapel, Ch, Capt, Luther Nielsen (ALC).

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APO 25, Hq & Hq Co, 65th Eng Bn, (InfDiv) Ch (Capt) John E. Magalee (ULCA).
APO 70, 6986 Rad Sq (Mobile), Ch, Capt, Eugene E. Hanneman (ALC).
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APO 76, 6167th Supp Sq, PACAF, Box 191, Ch, Capt, William G. Boggs (ULCA).
APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 301, Det "L" (Priv) USA Ad Gru, Ch (Maj) Joseph G. Killinger (ULCA).
APO 328, 6102 ABWg, Ch, LtCol, Voigt M Sink (ULCA).
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APO 953, 6486 ABWg, Ch, Capt, Earl W. Milbrath (ALC).
APO 970, Hq. 314th Air Division, Ch, Lt Col, John D. Barringer (ULCA).
APO 994, Box # 2573, Ch, Capt. Willard L. Conradson (ALC).

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USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS KITTY HAWK (CVA-63) CDR Ross H. Trower, CHC (ULCA).
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (ULCA).
USS ORLECK (DD-886), LT John A. Piirto, CHC (SUOMI)
Amphibious Squadron #3, LCDR Donald D. Danielson, CHC (ALC).
DESDIV #192, Lt Hugh F. Lecky, CHC (ULCA).
LANDSHIPRON # 9, LT Harry C. Sorensen, CHC, (ALC).
Staff, Commander Mine Flotilla One (TAD), LT James E. Seim, CHC (ALC).
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Navy #830, USNavSecGrpAct, Box #10, LT John T. Beck, CHC (ALC).
Navy #926, USNS, LCDR Norman E. Winterhoff, CHC (ALC).
Navy # 3835, USNAS, Box # 18, CDR Frank R. Morton, CHC (ULCA).
Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
Hq Co. 9th Marine Reg, 3rd Mar Div, FMF, LCDR James D. Reid, CHC (ULCA).
MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).
Hq. Btry, 12th Marines, 3rd Mar Div, (Rein) FMF, LT Stephen L. Brandt, CHC (ALC).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC); 1st BG, 9th Inf. (Capt) Lyle H. Shaw (ALC).
APO 937, 5238-F Broadway Avenue, Ch, Capt. Jasper J. Smith (ULCA).
Attending School: USA: Ch (1stLt) Irving C. Njus (ALC); Ch (1stLt) David W. Hoh (ALC); Ch (1stLt) Virgle A. Ganz (ALC); Ch (1stLt) Richard G. Hembrock (ALC); Ch (1stLt) James L. Schiell (LFC): Ch (1stLt) Bernard K. Borson (ALC) USN: LT Carl A. Brink, CHC (AUG); LTJG Ted E. Edwards, CHC (ULCA); LTJG Melius E. Bollesen, CHC (ALC).
In Transit: Ch (Maj) Bertram C. Gilbert (ULCA), Ch (Maj) Carl P. Oberleiter (ALC).



RNS Photo

VICE PRESIDENT Lyndon B. Johnson admires a copy of the famed "Head of Christ" painted by Warner Sallman. It will hang in the Vice President's office in Washington.

The copy was presented by Rep. Carl Albert (D. Okla.), House majority leader on behalf of the people of Durant, Okla. A movement in that city seeks to place a copy of the painting in every public building or office in the U.S.

The original painting hangs in Chicago's North Park College, an institution of the Evangelical Mission Covenant Church. More than 20 million copies have been reproduced since the portrait was painted by Mr. Sallman in 1926.

AFRICA'S UZARAMO CHURCH MARKS 70TH ANNIVERSARY

THE 70th anniversary of the beginning of Lutheran work in the strategic coastal area of Tanganyika by German missionaries was celebrated in April at Dar es Salaam.

The Uzaramo mission, orphaned during two world wars, is now administered by the National Lutheran Council of the United States as trustee of the Lutheran World Federation.

Second Glance

Christians should never take their freedom for granted, but should work to "protect their government from subversion and to perfect it in its service to the people," the president of the National Council of Churches declared in an Independence Day message. J. Irwin Miller of Columbus, Ind., first layman ever to head the NCC, said that one of the services this government must perform for its people is to promote international peace and freedom "for the freedom of each nation is contingent upon a genuine concern for the welfare of all other nations."

A 272-page book of 256 hymns and other songs, illustrated with Christian symbols, was issued for children in church schools by the American Lutheran Church's Augsburg Publishing House in Minneapolis. Besides popular and traditional hymns, the volume includes Negro spirituals, plain songs, table graces, excerpts from famous oratorios and new compositions. Among other features are suggested devotions, Scripture quotations and response in song, notes discussing significant hymns, church seasons, selected psalms, canticles and prayers.

Church losses from major fires in the United States and Canada amounted to more than $3,500,000 during 1961, according to the National Fire Protection Association headquarters in Boston. This figure was down somewhat from the $3,673,500 lost in major church and synagogue fires during 1960.

The American Jewish Committee, a pioneer human relations agency founded in 1906, reported that discrimination based on religion against technicians and specialists in major American industries has largely disappeared. However, discriminatory barriers on upper management and policy-making levels still persist "to a very strong degree," the president of the committee said.

An attempt was made in Hannover, Germany, on the life of Bishop Hanns Lilje, chairman of the United Evangelical Lutheran Church of Germany. According to Religious News Service, police said that a woman, described as mentally disturbed, aimed a loaded revolver at Bishop Lilje during a church service. The woman pulled the trigger several times but the weapon failed to go off. Worshipers disarmed her. The incident occurred in Hannover Market Church as Bishop Lilje, a former president of the Lutheran World Federation completed his sermon.

The American Bible Society's distribution of Scriptures has reached the highest point in the agency's 146-year history. Over 24 million pieces of Scripture were circulated in 1961. The total, which included whole Bibles, Testaments, and portions, was distributed in more than 100 countries on six continents. The 1961 figure was up almost a million copies over the previous year.

"Question 7" has won two new awards. In Brussels, Belgium, the annual general assembly of Protestant film producers and distributors from nine European countries gave their "Interfilm Award" to the Lutheran-produced motion picture dealing with the conflict of Christianity and Communism in East Germany. California's Federation of Women's Clubs presented their "Award of Merit" to the film at its annual convention in San Diego on May 8. Among the 16 prizes "Question 7" has received was its selection as "Best Film of the Year" for 1961 by the National Board of Review of Motion Pictures.

CHURCH FILM SHOWS DANGERS OF GAMBLING



YOUNG people are shown playing slot machines in a scene from a new Methodist movie on gambling. The story of a girl who begins playing the machines as a pastime and later finds she cannot stop is told in the film "Where Fortune Smiles." The film may be rented from Cokesbury Book Stores, retail outlets of the Methodist Publishing House, which are located in major U.S. cities.

RNS Photo



U.S. Navy Photo

CIVILIAN NURSES meet "Navy Chow." The nurses chorus from Fairview Hospital, a 352-bed Lutheran institution, in Minneapolis, Minn., sang for a Protestant Worship Service at the Twin Cities' Naval Air Station. Following the service they were treated to their first experience of "Navy Chow."

Sharing Your Experience:

TRAINING SAVES LIFE

By PFC Donald R. Kratochvil

THE ODDS were against him, but Marine Lance Corporal Dennis L. Boyle beat them and lived to tell the story.

It was the 425th parachute drop of the 1st Force Reconnaissance Company of the 1st Marine Division. The jump area was near Subic Bay in the Republic of the Philippines.

LCpl Boyle, USMC parachutist became snarled in static lines when he jumped with his company at 1,300 feet. Once this happens it is literally impossible to pull the jumper back into the plane because of heavy winds caused by the 110-knot flying aircraft. The jumper's weight is increased many times by the force of the wind.

The jumper usually meets certain death in this instance because he inevitably rotates in a tight circle while dangling and quickly loses consciousness and thus cannot pull his ripcord. Long months of Marine Corps training and cool headedness on his part were the factors that helped Boyle of Mitchell, South Dakota, beat the odds which say that jumpers often die in these circumstances.

This hazard is one of the most feared by jumpers and this was the first in the company's 8,000 jumps since its formation.

For weeks and months these Reconnaissance Marines train for any eventuality. Boyle's "eventuality" — suspension for four minutes high above the earth—occurred so fast that his reaction was instant. To put it more directly, Boyle said, "I did everything by the book, just like the Marine Corps says."

LCpl Boyle proved that hard and timely training pays off and for him—his life.

Donald Kratochvil will be the recipient of the July $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in A MIGHTY FORTRESS.

So many of you are abroad in strange countries: Why not tell other readers of the Fortress what these lands are like? Why not send a picture along to show interesting scenes or events?

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.





MRS. JOHN H. GLENN SR. of New Concord, Ohio, mother of famed astronaut John Glenn, holds an "Atlas of the Bible" presented to her by the Ohio Society of New York. Named "World Mother of the Year," Mrs. Glenn, a Presbyterian, was cited for the "home training, guidance and love" which have made "her hero-son a symbol of inner spiritual security." **RNS Photo**

FIRST BIBLE FOR ANUAK TRIBESMAN

DR. DANIEL BURKE (left), president of the American Bible Society, and U.S. District Judge Luther W. Youngdahl, a vice-president of the society and a prominent Lutheran layman, examine the first New Testament published in the Anuak language of some 40,000 tribesmen in the Sudan. The 700-page translation is the result of 13 years of work in reducing the spoken language to written symbols. The first copy from the initial printing of 1,000 New Testaments was exhibited at the 146th annual meeting of the American Bible Society. RNS Photo

July, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

Note to pastors:
You must put your address here!

Return Requested.



SANDRA WALINSKI, our Lutheran Girl of the Month for June, was the first confirmed and first Luther League president of the Lutheran Church of the Resurrection, San Bruno, California.

"Sandy" is also a teacher in the Kindergarten of the Church school, Vice-President of the Luther League and serves on the congregation's Worship and Music Committee.

In addition to numerous activities at Capuchino High School, she recently won The American Homemaker of Tomorrow Award at her school and will be competing on a state-wide basis for further honors.

She expects to enter college next Fall to prepare for a teaching career. According to her pastor, the Reverend Karl W. Berg, Sandra is "an outstanding girl of sincere Christian faith, an outgoing graciousness and a true sense of humility."

She is the daughter of Chief Warrant Officer LeeRoy Walinski of the Medical Corps., U. S. Army, a veteran of 25 years' service.

Lutheran Service Center Opened in Seoul, Korea

A NEW $65,000 Lutheran Service Center was opened by the Lutheran Service Commission, a joint agency of the NLC and the Missouri Synod, in Seoul, Korea.

The center is an L-shaped, one-floor building. It has a game room, hobby and lounge area, snack-bar, a place for worship, a caretaker's quarters and a service pastor's study. In addition, it has showers and lockers for servicemen.

Located near the United Nations Village in the northern part of Seoul, it is one of three centers sponsored by religious groups in Seoul. The Rev. Wayne M. Daubenspeck serves as director.

With the addition of this facility in Korea there are now 20 service centers maintained by the Commission.

A MIGHTY FORTRESS

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LUTHERANS SURVEY MILITARY COUPLES

A SURVEY of church relationships in five military communities "clearly underlines the need for a consistent contact and referral program by the home congregations," according to Dr. Robert W. Long, executive secretary of the National Lutheran Council's Division of American Missions.

A questionnaire-sampling taken by field workers showed that of 108 couples visited, 80 have retained membership in a church "back home," but only 39 of these home churches are maintaining contact with the absentee members.

"The fact that almost half of the families contacted were military career people also points up the need for their establishing a vital relationship to a Lutheran congregation in the military community," Dr. Long noted.

Under a Lutheran World Action-financed program started by the NLC in 1959, parish workers are assigned to larger military communities to work with nearby Lutheran congregations in ministering to service families.

At present, workers serve congregations at Fayetteville, N.C., Charleston Heights, S.C., Columbus, Ga., El Paso, Tex., and Oahu, Hawaii.

Dr. Long said 52 of the couples visited were making the military their career. Of these, five couples worshipped regularly and sixteen occasionally at the local Lutheran church and seven worshipped regularly and four occasionally at the post chapel.

Those retaining Lutheran memberships at home included fifty-four from NLC churches, thirty of the Missouri Synod and two from the Wisconsin Evangelical Lutheran Synod. Ten others held membership in churches in Germany, one in Denmark, and five others designated themselves Lutheran without church body affiliation.

The survey showed a wide variety of ways the local Lutheran congregation had been located, with newspaper notices and similar advertising most frequently cited. Others mentioned learning of the church through friends, church signs, chaplains and home pastors, surveys, visits by church staff members and by receiving church literature.



"Though nothing can bring back the hour of splendor in the grass, of glory in the flower."
—Wordsworth's Intimations of Immortality

Second Glance

The United Lutheran Church in America has compiled a packet on communism to familiarize its 2,500,000 members with the movement and ways of combatting it. Entitled "Confronting Communism," it was prepared by the Church's Board of Social Missions under the direction of the Rev. Rufus Cornelsen, who says the current American anxiety over communism has led people to search for over-simplified solutions to the problem or to join extremist groups.

A structure once used as a bomb scoring building by the U. S. Air Force has been converted into a chapel at Fort Snelling, Minneapolis, Minn., by members of the Air Defense Command. Volunteer off-duty troops did the renovation work over a four-month period. The little white chapel seats only 50 persons, but another wing to accommodate Sunday School and other facilities is planned.

The American Bible Society announces that portions of the Bible have been published in 1,181 languages. The whole Bible has been published in 226 languages, a whole Testament in 281, and Scriptural portions in 674. Last year, complete Bibles were published for the first time in Mengaka (Bali), in Bambara, Teso, and Sukuma (Africa), and Sadan Toradja (Indonesia).

Communists are distributing more literature than Christians, says the Rev. Robert T. Taylor, ways and means secretary of the American Bible Society. In the Bible Society Record, he states that the Soviet Union distributed about 100 million volumes of Communist literature last year, while Bible Societies and other groups apportioned a total of 55 million Scripture copies or portions.

A selected group of 20 United Lutheran college students, all members of the Luther League of America, will travel across the U. S. this summer in five teams to assist urban, suburban and rural congregations. The youths, ranging in age from 18 to 22, will be briefed by church experts in evangelism, parish education and new missions.

Donations to Lutheran World Action since 1940 and the value of relief goods shipped overseas by Lutheran World Relief since 1946 have passed a combined total of $200,000,000, it was recently announced by the National Lutheran Council. The Lutheran gifts in cash to LWA, and in goods to LWR are used to support a world-wide ministry to people and churches in need.

A Sofia Radio broadcast said the Bulgarian Communist government plans to build a "palace for marriages" in the capital city, where about 18,000 weddings take place annually. It will be modeled along the lines of similar centers in the Soviet Union.



THIS JUNE WILL GO DOWN IN LUTHERAN HISTORY as delegates from four Lutheran church bodies will gather in Detroit, Mich., to unite into one body—the 3,200,000-member Lutheran Church in America. Our picture, taken last year, shows the signing of the merger agreement by officials of the uniting bodies: the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Suomi Synod. Sitting are the presidents: Dr. Franklin Clark Fry of the ULCA, Dr. Malvin H. Lundeen of the Augustana, the Rev. A. B. Farstrup, AELC, and Dr. Raymond Wargelin, Suomi Synod. Standing are the secretaries: Dr. George F. Harkins, ULCA, Dr. D. Verner Swanson, Augustana, the Rev. W. R. Garred, AELC, and the Rev. Philip A. R. Antilla, Suomi Synod.

The union of the four church bodies, a result of six years of negotiations, is the second major merger of Lutheran Churches in North America in recent years. The first, accomplished in 1960, was the merger of the former Evangelical Lutheran Church, the American Lutheran Church, and the United Evangelical Lutheran Church into the 2,242,000-member American Lutheran Church that became operative as of January 1, 1961.



A LUTHERAN SEMINARIAN, his wife and baby are "released" after a week spent in a model fallout shelter by Arnold T. Barber, deputy director of the Minneapolis, Minn. Civil Defense agency. Dick Erickson, 24-year-old senior at Luther Theological Seminary in St. Paul, Minn., and his family had no ill effects from their stay in the 8 by 8 foot shelter, but they "hope it never comes to this." Thousands of people at the Home Ideas exposition in the Minneapolis Armory lined up to look into the shelter through a narrow glass panel. Questions were answered via a two-way communication system by the Ericksons, who were chosen from 300 applicants.

RNS Photo



CAPTAIN RUTH A. ERICKSON, a Lutheran nurse, has been appointed director of the Navy Nurse Corps.

A member of First Lutheran church in Virginia, Minn., Captain Erickson entered the Navy Nurse Corps in 1936. Since 1958 she has been Chief of Nursing Service at the U. S. Naval Hospital, Bethesda, Maryland.

Promoted to the grade of Captain on July 1, 1960, she holds the Navy Unit Commendation, American Defense Service Medal, Asiatic-Pacific Service Medal with one star, American Theater Medal, World War II Victory Medal, Navy Occupation Service Medal and the National Defense Service Medal.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" June, 1962

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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MABS-11, LCDR Gordon O. Lindemann, CHC (ULCA).
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In Transit: Ch (Maj) Bertram C. Gilbert (ULCA).

What About Prayer?

By Chaplain Bernt C. Opsal, USNR

I REMEMBER several years ago attending an open hearing at a meeting of the Board of Education of New York City where there was a discussion as to whether or not the Lord's Prayer should be recited in public schools.

A member of a local atheistic society stood up and ridiculed the story of Eddie Rickenbacker, a former pilot shot down in the Pacific, who together with his companions had prayed to God for help as they were starving to death, when suddenly a bird lighted on the shoulder of one of the men and they had their meal.

The atheist was so blasphemous and antagonistic that he was ushered out, much to the relief of those in attendance.

Most of us have not had such a dramatic answer to prayer. However, we would not be naive enough to deny such a remarkable occurrence. The Word of God is where we are to go to find the answer to the question of prayer.

One does not have to read far in the epistles written by Paul before realizing that here is a man who *believed in* prayer. It is impossible to have faith without prayer. One *may think* about the existence of a God but one can *never be in communion* with Him except through petitions directed to Him, either audibly or silently.

To be a prayerful individual means that one is *dependent upon another for support.* Paul was dependent upon God for his very existence. Saved from the utter blindness of Pharisaic thinking, his became a life of light and vision that had once been one of misery and enslavement. He enjoyed happiness and freedom. He felt God was so much a part of him that in what he did God was also taking part.

If one were to accost Paul and say that prayer was unreal and mere foolishness, it would simply mean being ignorant of that experiential Christianity which Paul knew. Prayer was the *means* by which he communicated with his best friend.

Nowhere does one find Paul using prayer as a means for *self-glorification* or *selfish desire.* He doesn't brag to God about his achievements. This great Christian of the Early Church does not *demand God* to fulfill his desires. That was not his concept of prayer. Paul believed that by humble self-searching and penitent submission one should come to God. "Thy will be done," is prevalent throughout his writings.

Some say, "Do as I say but not as I do." Our courageous apostle, however, was able to say, "I urge you, then, be imitators of me" (1 Cor. 4:16; 11:1; Philippians 3:17). Paul was not only a teacher by lessons, but also by example. It was with authority that he spoke, for he was speaking from the point of view of experiential practice.

Sometimes we can be guilty of asking God to do something for others that we should do, or of asking Him to have someone else do the task.



SERMON IN SILHOUETTE: "I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1) **RNS Photo**

"Why are you crying?" a stranger asked a little boy.

"Because I'm cold and hungry."

"Do you believe that God cares for you?"

"Oh, yes," replied the boy.

"Then why doesn't He tell someone to give you clean clothes and a good meal?"

"I suppose He has told someone, only someone has forgotten."

Hebrews 13:16 says: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." If we believe in prayer, we ought to share this faith with others. If we are uncertain about how to pray or what to pray for, we ought to pick up our New Testaments and begin to probe out the answers. They are there.

The Lutheran Bible Institute has sixteen correspondence Bible study courses available. Many servicemen and women are making use of them. Write today for the first free lesson, "Salvation Made Plain," to the Lutheran Bible Institute, 6125 Olson Highway, Minneapolis 22, Minnesota.

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THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

JUNE

1 Psalm	8:1-9	16 Acts	5:17-42
2 Psalm	66:1-20	17 Acts	6:1-15
3 Psalm	71:1-24	18 Acts	7:1-36
4 Psalm	72:1-20	19 Acts	7:37-60
5 Psalm	92:1-15	20 Acts	8:1-25
6 Psalm	104:1-35	21 Acts	8:26-40
7 Psalm	113:1-9	22 Acts	9:1-22
8 Psalm	147:1-20	23 Acts	9:23-43
9 Acts	1:1-26	24 Acts	10:1-18
10 Acts	2:1-21	25 Acts	10:19-48
11 Acts	2:22-47	26 Acts	11:1-18
12 Acts	3:1-26	27 Acts	11:19-30
13 Acts	4:1-12	28 Acts	12:1-25
14 Acts	4:13-37	29 Acts	13:1-12
15 Acts	5:1-16	30 Acts	13:13-43



GENERAL DAVID M. SHOUP, right, Commandant of the United States Marine Corps, welcomes Captain Orlando Ingvoldstad, Jr., a minister of the American Lutheran Church, as his staff chaplain. The Lutheran chaplain will advise Marine General David M. Shoup on matters pertaining to the religious and moral welfare of all troops under his command. He will be directly concerned with the missions and accomplishments of about 165 Navy chaplains assigned to the Marine Corps.

Sharing Your Experience:

A REAL HOME-AWAY-FROM-HOME

By Benjamin J. Stahl

I'M A 19-YEAR-OLD SAILOR from Nebraska. In April, 1961, I was transferred from Jacksonville, Florida, to San Diego, California. For about a month, San Diego was just another city in which I had no friends, except my buddies in the Navy.

One day, I was sitting around the barracks with nothing to do when one of my buddies suggested we go to National City. When I asked him why, he pulled a picture from his wallet of the most beautiful blonde girl I had seen in some time.

"If you'll come along," he said, "I'll introduce you to her."

Naturally, I was only too glad to go with him.

The girl happened to be sick that day, but I did get to meet her father, Lee Williams, and somehow I managed to make a deal with him to refinish his car.

After numerous trips to their home, to work on their car, I became very good friends with the Williams family and was soon a regular visitor.

I might mention that their daughter, Jan, was only thirteen, so that put an end to any romantic notions I might have had.

With time, I became one of the family and came to love them all very much. I'm now Ben, their son, and they are Mom and Dad to me. Jan and her 15 year old brother, Mark, are as close as a real sister and brother could be.

Being only 19 and away from home, I run into a lot of problems. When I do, I take them to Mom and Dad Williams. With love, understanding, and advice, they try to help all they can. It's hard for me to describe how they took me into their home and hearts without anything in return but my friendship.

Now, though I am stationed in San Francisco and almost 600 miles separate us, I still go to see them almost every weekend, hitchhiking 10,000 miles so far to do this.

Once, while I was stationed in San Dieg Dad, Mom and I knelt down while Dad said a simple prayer, asking for the Lord's help to guide me. It seemed as though my heart would burst with the love I felt for them, and I cried for the first time in 5 years.

I introduced one of my buddies to them before I was transferred, and he in turn has introduced others. Mom and Dad have taken these young sailors into their home, giving them the same kind of love, advice, and understanding.

The home of Lee and Grace Williams is a true home-away-from-home, at least for a few of us very lucky servicemen.

Benjamin Stahl will be the recipient of the June $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



WHEN CHAPLAIN E. O. MIDBOE, left, executive of the National Lutheran Council's Bureau of Service to Military Personnel, presented a specially inscribed Bible to General Lyman L. Lemnitzer, chairman of the Joint Chiefs of Staff, the general expressed appreciation for what Lutherans do to help their members in the Armed Forces. He especially praised the pastor of his home church, the Rev. R. A. Beck of St. John's Lutheran church at Honesdale, Pa.

June, 1962

A MIGHTY FORTRESS

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VOL. XII New York, N. Y., May, 1962 NO. 1

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Lutheran GIRL OF THE MONTH

PAULINE STOLZ, our Lutheran Girl for the Month of May, was voted the most popular, as well as the prettiest girl of her school before she graduated last January from the Milwaukee, Wis., West Division High School.

Now a student at the University of Wisconsin, she is majoring in speech and preparing for work in radio-television.

According to "The Comet," her high school paper, Pauline's activities in school were "unlimited." She was feature editor of the paper, vice president of the FTA, a member of both band and orchestra, and a student announcer over the P.A. system, and the senior prom queen.

In a contest sponsored by the Milwaukee Symphony Orchestra, Pauline was named Teen Queen of 1961. She was secretary of the Milwaukee Symphony Teenage Board of Directors, and also a member of "The Other 98," a youth group that presents programs on WISN-TV demonstrating the serious interests of teen-agers.

A member of St. Paul's Lutheran Church, of which her father, the Rev. E. Helmuth Stolz, is pastor, Pauline has served as Luther League president and member of the choir.

TAKE A QUIZ ON YOUR CHURCH MANNERS

IN OUR WEEKLY ATTENDANCE in the house of the Lord it often is discovered that our church manners become forgotten.

To help us evaluate these courtesies, take the following quiz and see what the outcome will be:

1. As you enter the church, do you forget your worldly cares and give a little prayer of thanksgiving?

2. What do you do with your time between your arrival at church and the beginning of the service? Is this interim period spent reviewing your actions of the week past? Do you perhaps take the time to read a prayer found at the beginning of your hymnal, or a Psalm which may help you with your personal problems? OR—Do you take this time to see who is in church, to chat with your neighbor in the pew?

3. Any type of food, candy or gum is out of order in the house of the Lord. Surely, for one hour of the week we can let our lips relax, except for the songs we sing and the prayers we say.

4. Do you join in the hymns as they are being sung? No one has an outstanding voice, perhaps, but every song is a praise—a prayer to the Lord—and every lip should join in this tribute to Him. The Lord does not distinguish between good voices and bad voices.

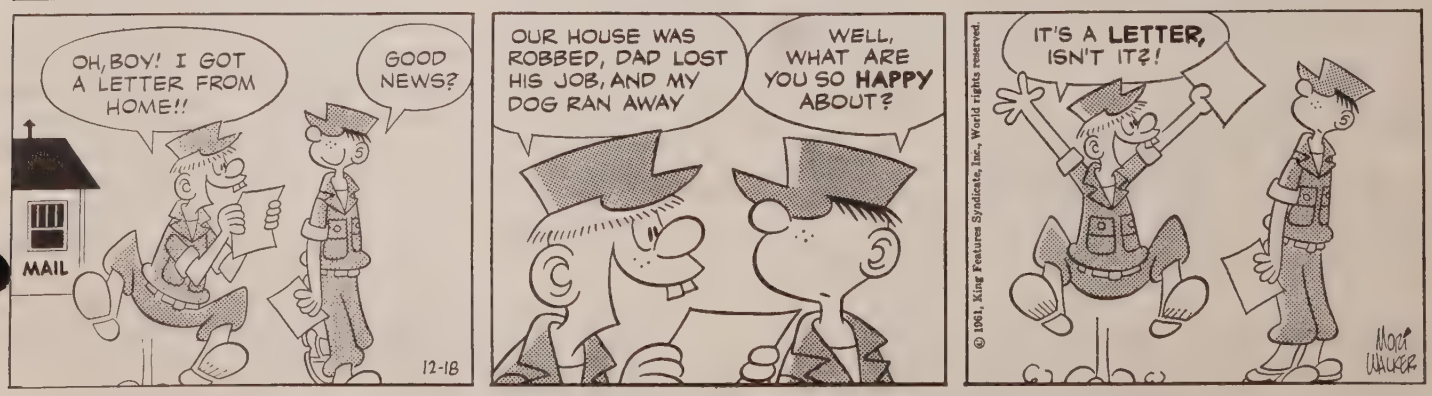
5. In partaking of the Lord's Supper, do you prepare yourself externally, as well as internally? The ladies should use a light make-up and the lipstick should be removed, so as not to mar the chalice. Gentlemen ought to choose clothing appropriate to a worship service, comfortable, but neat.

6. At the conclusion of the service, do you go out of your way to be cordial to new persons? Remember what a warm feeling you had when someone greeted you the first few times you came to our church. Here is an excellent opportunity for all of us to do some personal act of Christian fellowship and stewardship.

The quiz has been taken. The answers are your own secret. There is no prize to be given —except perhaps one—our own inner satisfaction in knowing that we have contributed to a worshipful attitude at our church services.

From The Crossroads, Published by
Redeemer Lutheran Church and Service Center
Balboa, Panama Canal Zone

Beetle Bailey ® **By Mort Walker**



Courtesy of KING FEATURES SYNDICATE

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading the Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

MAY

1	Galatians	2:1-21	18	2 Corinthians	6:1-18
2	Galatians	3:1-29	19	2 Corinthians	9:1-15
3	Galatians	4:1-31	20	2 Corinthians	10:1-18
4	Galatians	5:1-26	21	2 Corinthians	11:1-33
5	Galatians	6:1-18	22	2 Corinthians	12:1-21
6	Genesis	18:16-33	23	2 Corinthians	13:1-14
7	Genesis	22:1-14	24	Ephesians	1:1-23
8	Genesis	25:19-34	25	Ephesians	2:1-22
9	Genesis	28:1-22	26	Ephesians	3:1-21
10	Genesis	32:22-32	27	Ephesians	4:1-16
11	Exodus	32:1-14	28	Ephesians	4:17-32
12	Exodus	32:15-35	29	Ephesians	5:1-20
13	Song of Solomon	2:1-17	30	Ephesians	5:21-32
14	2 Corinthians	1:1-24	31	Ephesians	6:10-20
15	2 Corinthians	3:1-18			
16	2 Corinthians	4:1-18			
17	2 Corinthians	5:1-21			



SPRING IS HERE and the white fleeced lambs are out on the green pasture. RNS Photo.

Second Glance

Protestant leaders in West Germany denounced a Communist announcement in East Germany that the famous Wartburg Castle will be the site of atheistic youth dedication ceremonies. The Wartburg Castle is noted as the retreat in which Martin Luther found refuge during the Reformation and where he translated the New Testament into colloquial German. According to the Communists, the youth rites, a counter-part of Christian Confirmation, will serve to accept "solemnly" the young people "into the community of men working for socialism's victory."

A prominent Lutheran layman was honored in Tiffin, Ohio, by his church and the entire community as he observed his 100th birthday. Charles A. Krout, retired superintendent of city schools, was honored by First English Lutheran church for an extraordinary career of service, which included 40 years as Sunday School superintendent and 55 years as a member of the church council. His son, Dr. John Krout, is vice president of Columbia University.

In the new African nation Cameroun, Protestants have inaugurated the first united theological seminary in the world to be founded with the support and participation of American and Norwegian Lutherans and the Lutheran World Federation. In the undertaking, Lutherans are joining their resources with those of Methodists, Reformed, Evangelicals and Presbyterians of America, Europe and Africa. The Lutheran Church of Cameroun, which was constituted as an autonomous body in late 1960, is a charter member of the new institution.

Lutheran Church Men of America, an organization of lay representatives of several major Lutheran bodies, officially changed its name to "Council of Lutheran Church Men." Main activities of the group will continue to be sponsorship of the National Lutheran Committee on Scouting and preparation of uniform discussion topics for local brotherhood meetings. Robert A. Alexander of Sioux City, Iowa, president of the Brotherhood of the American Lutheran Church, was named president of the Council.

Finland has issued a new postage stamp, featuring the Cathedral of Helsinki. The Cathedral, better known to Finns as "the Great Church," will be the site in 1963 of the Lutheran World Federation's Assembly in Helsinki. The 30-mark gray commemorative stamp marks the 150th anniversary of the establishment of the Board of Architecture, the Finnish state agency which sees that plans for new buildings or renovations contribute to the city's beauty.



LEAPIN' DEACON, Chaplain (Capt.) Richard L. Combs won his nickname while serving with the 82nd Airborne Division at Ft. Bragg, N.C. A Master Parachutist with 81 jumps to his credit, the chaplain recently was assigned to a more earth-bound group—the Army's 4th Cavalry Division in Seoul, Korea. Chaplain Combs, a graduate of Lutheran Theological Seminary in St. Paul, Minn., would like to be reassigned to an airborne unit after his tour of duty in Korea. His home is in San Marino, Cal.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, The Rev. R. A. Boettger, Dr. V. T. Jordahl, The Rev. Fred J. Landdeck, Dr. Lammert Redelfs, The Rev. Raymond Tiemeyer, and The Rev. Walter Werronen. Chaplain E. O. Midboe, Executive Secretary.

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Navy #3923, H.S.A., Box 9, LCDR Oscar Weber, CHC (ULCA).
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Attending School: LTJG Donald I. Olson, CHC (ALC); LTJG Donovan A. Myers, CHC (ULCA).

Miss Illinois of 1959 Says:

'I Would Rather Serve God Than Anything the World Offers'

By CHARLOTTE ODMAN, Assistant Editor, The Lutheran Companion

THE YEAR 1959 was a wonderful year for Suzanne Johnson. That was the year she was crowned Miss Illinois only 36 hours before graduating *summa cum laude* from Augustana College, Rock Island, Ill. That was the year she opened the Illinois State Fair and the Waukegan Centennial, spoke at luncheons and banquets, was among the first ten in the Miss America contest, traveled as soloist from coast to coast with Fred Waring's Orchestra and sang at a command performance at the White House when President and Mrs. Eisenhower entertained Premier Khrushchev and his family. It was a wonderful year because everything pointed to a career in show business.

Three years later she is not in show business. She is happily married to a fellow alumnus of Augie, J. Richard Peterson. She still speaks at luncheons and banquets and sings solos, but they are either at church or civic functions, and everything points to a wonderful career in homemaking, and a singer of sacred songs.

"I sang with Fred Waring for four months," said Suzanne, "starting in New York and ending in California, presenting concerts in 26 states. I could have continued with him, but it's a hard life and somewhat superficial, and I didn't want any more of it.

"Singing in a night club in the Catskill Mountains finished off any ideas I might have had for show business. And I believe God led me there to show me the faults of that kind of work and the questionable associations," said Suzanne.



SUZANNE, now married, is still singing, but only sacred music.

"I had won the Harvest-Moon contest sponsored by a Chicago newspaper in which 800 singers had participated. The prize was a two-week engagement singing in a New York resort hotel. I really had no idea what it entailed until I got there, and I was obligated to fulfill the engagement. But I object to that kind of musical entertainment." And her objections have caused her to turn down many lucrative offers.

Suzanne Johnson, as she is known professionally, wanted to continue her singing, but in her own way. And the opportunities have opened up far more than she ever anticipated. She has been sacred vocal artist on the "Music for America" programs at the Wisconsin, Colorado and Kansas state fairs and devotes much of her time and talent to the nationwide "Youth for Christ" and YMCA activities. Members of St. Paul's Lutheran Church in Chicago, she and Dick travel almost every week end to take part in some "Youth for Christ" rally or convention where she is in demand for her gospel singing. Last June she sang at the "Splendor of Sacred Song" presented at the McCormack Place in Chicago to an audience of 5,000 and recently for the annual meeting of the Chicago YMCA. For the second time she has been asked to sing next summer at the Mt. Hermon Bible Conference in California and at one of the Sunday evening services in the huge Neighborhood Church of Oakland. This service is attended by more than 2,000.

Last year Suzanne gave 29 sacred concerts during the Christmas, Lenten, as well as the other seasons of the church year in Chicago area and Rockford churches. Besides presenting hymns, Bach chorales and selections from great oratorios, she gives the background of the music and the composers.

And she is especially pleased at the reception the churches have given her. "I want you to know," writes the Rev J. Gordon Swanson, pastor of Grace Lutheran Church of Aurora, Ill., "how much I appreciate your great contribution to our Lenten devotions at Grace Church. So many people have commented on your singing and personality. I think everyone was deeply moved by your sincere communication of the real message of the Passion and Easter."

Last November Suzanne had her first opportunity to sing in an orchestra setting at the Pops concert of the Nordic Philharmonic Society of Chicago. And she is looking forward to Oratorio work for which several conductors have already given her auditions.



1959 WAS A GREAT YEAR for Suzanne Johnson. She was crowned Miss Illinois.

There is a possibility she will cut an album of sacred records.

"Sacred concert work is a perfect career for family life," says Suzanne. "It usually takes only a few evenings or afternoons a week, and the rest of the time I can be home. My husband is a gem. He accompanies me on my weekend engagements and is my best critic. He's not a bit musical, but he does appreciate it, and I feel if he likes my singing, others will too." He also encourages her to continue her studying at the American Conservatory of Music in Chicago.

Suzanne and Richard lived only four blocks apart in Chicago, but they didn't meet until they were students at Augie. They were married in June of 1961, having had to postpone their wedding for a year due to her being selected "Miss Illinois."

Do-it-yourselvers, they have painted, papered and varnished, built closets and furnished their new home most attractively.

"The talents and opportunity I have received are a responsibility," states Suzanne, "and I want to do anything that will lead someone on the right way. I would rather be serving God than anything else the world offers. There is no greater satisfaction than to have people tell me after hearing me sing, 'What a blessing you have given me,' or 'That meant more to me than I can say.' "

From The Lutheran Companion

Sharing Your Experience:

FORMOSAN GIRL SAID: "WASH!"

By L/Cpl. W. T. Erdman

WE MARINES WENT TO FORMOSA on a field exercise that lasted three months, making our camp fifty miles away from the nearest town. Our arrival brought curious spectators who watched us morning and night.

Although the Chinese marines stationed with us acted as interpreters, the Formosan civilians still seemed strange. Like most of my American buddies, I was fascinated by their living and working conditions.

They lived in simple clay-like houses where the cooking was done in the center of a single room. Some of the youngest children were not even clothed, while the older ones were usually dressed in white. Girls between 14 and 17, who worked in the rice fields, always wore veils over their faces.

Traveling was done mostly on foot, though there were a few bicycles, oxcarts, and strangely enough, a few motorcycles.

We found that our "C" rations were very popular. They didn't particularly like the crackers, especially when they could get beans, ham, or any other solid foods, but our little military can openers fascinated them.

The language barrier made things difficult. One day, in particular, I will always remember. I was in the Motor Transport Division and was sitting by my vehicle when a Formosan girl, about 16, came up to me and said, "Wash!"

When she saw that I was puzzled, she said the word again, rubbed her hands together, and pointed to my clothes. She then went to my truck, pointing first to me and then the "C" rations.

I gathered up my laundry and gave it to her, along with some soap, which was a real luxury to her. After she had gone, I started wondering whether or not she would return. I must admit I had my doubts.

Five hours later, she was back with my laundry as spotlessly clean as if it had been machine washed. Needless to say, I gave her the "C" rations and thanked her.

Through this incident, I learned that these poor people possess a spirit that is quite remarkable, for they know how to make use of the bare necessities of life.

Corporal Erdman will be the recipient of the May $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Sit down and try to write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

Divided German Church Claims Unity in Faith

ALLEGIANCE TO CHURCH UNITY and freedom despite Communist oppression was stressed at the synod of the Church of Berlin-Brandenburg which took place in East Berlin.

Though the Red blockade of Berlin has cut this Church in two halves, the synod emphasized that the division "can only be outward because we are united in faith." It also declared that the Church must guard itself "against being included into political fronts."



THIS GIRL ON FORMOSA, a refugee from Red China, was one of some 350,000 people on the island who last year received food from Lutheran World Relief, joint agency of the National Lutheran Council and the Missouri Synod. LWR also supplied some 60,000 needy people on Formosa with clothing.

Formosa (officially Taiwan) has been the last stronghold of the Nationalist Government of China for the past 15 years. Since 1949, nearly two million people have come there from the Communist-ruled mainland. Land reform and other programs undertaken in recent years have improved the economy, but still at least 1,723,000 people are so poor they need supplementary food from American voluntary agencies. Supplies sent by Lutheran World Relief and Church World Service are distributed through the Taiwan Christian Service.

May, 1962

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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GIRL OF THE MONTH

SHARON SOMPPI, our "Lutheran Girl of the Month" for April, hails from San Francisco, Calif.

She lives with her parents, Capt. and Mrs. James Somppi, at Naha Air Force Base where she is an assistant Sunday school teacher participating in the base's chapel program.

A Girl Scout for the past ten years, Sharon has often assisted with younger scout groups. She is now a Senior at Kubasaki High School, a member of the National Honor Society there and news editor of the school paper.

Because of frequent moving, Sharon and her parents retain membership at Good Shepherd Church, Conneaut, Ohio, where she was confirmed. The Rev. Richard G. Eisemann, Air Force Chaplain who nominated her for this honor, considers her family "among the most faithful participants at our local denominational service," and describes Sharon as a "most worthy young woman."

Chapel Chuckles



"THIS MAY SOUND RIDICULOUS...BUT IT ALL BEGAN WITH A DISCUSSION OF THE CHAPLAIN'S SERMON ON ORIGINAL SIN."

A MIGHTY FORTRESS

VOL. XIII | New York, N.Y., April 1964 | No. 12

REQUIRED CHAPEL ATTENDANCE IS ATTACKED AND DEFENDED

CADETS at the U.S. Air Force Academy have protested the school's mandatory chapel attendance requirement.

Controversy arose following publication of a National Lutheran Council report that mandatory chapel attendance at U.S. service academies had intensified church-state tensions.

A news story published in the Denver *Post* quoted an academy spokesman as saying that there had been no complaints about chapel requirements.

Cadets, writing to the paper, said "cadets have emphatically complained about forced chapel," and claimed the Cadet Religious Council would be able to furnish a viewpoint "closer to the truth."

Academy officials immediately clamped down on further discussion of the issue.

Maj. Gen. Robert Taylor, Air Force chief of chaplains, has said practices at the Air Force Academy are "more liberal" than at West Point or Annapolis. He said fourth classmen (freshmen) may for the first time attend the Church of their choice in town (nearby Colorado Springs). Seniors do not have to attend services anywhere.

Cadet letter-writers held that cadets, before attending services in town, must first attend a mandatory service at the academy. Schedules, they said, often conflict, therefore depriving them of the chance to attend services of their own denomination.

Cadets Speak Out

One cadet wrote that the chapel program, "as it now exists at the Air Force Academy, is so perfunctory that I find atheism more attractive than trying to put God in my life in such a vain, hollow way."

"If the consequences of this great injustice to the religious freedom of cadets were simply to tear cadets away from their previous denominations, yet keep them close to the Lord, the problem would not be real severe," said another. "But mandatory chapel has had a predominant influence in alienating cadets from religion altogether."

Gen. Taylor pointed out that the academy is not a voluntary community. "It is a military installation training young men to become officers and gentlemen. Formations to religious services are a part of their professional training."

He noted that the cadets come right from high school and are still minors. They and their parents know what the academy program is before they come, he said. "All we are trying to do is fill the vacuum created when they are lifted out of their normal environment and taken away from their own local Churches."

Academy officials work with clergymen in the Colorado Springs area on transportation of cadets to town for Sunday morning worship. Denominational leaders also may take part in chapel services at the academy.

Lutheran Views Vary

Discussion of service academy worship requirements was originally sparked by a reference in the annual report of the National Lutheran Council's Division of Service to Military Personnel. At the NLC annual meeting, held in Charlotte, N.C., Feb. 4-6, debate on the issue was spirited. One speaker, Rear Admiral J. Floyd Dreith, chief of Navy chaplains, strongly defended required chapel attendance in the military.

The council tabled a resolution which would have authorized efforts to bring about changes in the policy of "required attendance at religious services" at the academies. Instead the NLC took action to instruct its staff to continue study of the chapel attendance policies in force at West Point, Annapolis and Colorado Springs.

Lutheran objections to academy policies are centered around the right of Lutherans to attend services which express their own faith, and the belief that attendance at worship for adults should be a personal decision in any case.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

MAR 6 1964

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



STRIKING CARTOON symbolizing the plight of the 70 million Americans who smoke cigarettes was the work of Harold Maples, whose daily cartoon appears in the Fort Worth (Tex.) *Star-Telegram*. The cry for "Help!" in breaking the cigarette habit, in response to government reports linking it to lung cancer and other ills, received quick answer in New York City. There a 5-day clinic conducted under Seventh-Day Adventist auspices produced these results: 300 persons felt they had conquered the smoking urge, and upward of 900 reported they had reduced their cigarette consumption as much as 75 percent. Discussion of the moral implications of smoking was heard in most religious bodies—some condemning it as a sin, and others insisting it is a matter of personal decision.



LENTEN SERMONS on the subject, "The Highway of Holiness," were vividly illustrated with familiar traffic signs at St. Mark's Church, Davenport, Iowa. Pastor of the Congregation is the Rev. Herbert C. Peterson. (RNS Photo)



HONOR FLIGHT and Commandant's Award are presented to Chief Master Sergeant Seymour D. Hix of Hamilton AFB, Calif., by Brig. Gen. Grover C. Brown, commander, Seattle Air Defense Sector, as Lt. Col. Robert L. Steward looks on. The ceremony took place at graduation exercises marking the 18th class to complete the Air Defense Command's NCO Academy. CMSgt Hix and his family are Lutherans, active in the religious program of the base.



AN OUTSTANDING MOTION PICTURE with a religious theme is "Lilies of the Field," which has won acclaim in the U.S. and abroad. It tells the story of a Negro Baptist ex-GI who helps a group of German Roman Catholic nuns build a chapel in the Arizona desert. The comedy-drama stars Sidney Poitier as the former sergeant and Lilia Skala as the mother superior. At right, they compare Bible references in a scene from the picture. (RNS Photo)



300th ANNIVERSARY OF INDIAN BIBLE was celebrated in Massachusetts early this year. Shown above is Chief Flying Eagle (Earl H. Mills) who is chief of the Mashpee Indians of Cape Cod—last surviving tribe in Massachusetts, with Bible Society official, Dr. Lawrence Almond and his daughter Priscilla. Dr. Almond holds one of the original Bibles in Indian language which was completed in 1664. While the Bible, named for its translator, John Eliot, was in use as late as the 1700's, nobody today—even descendants of the Mashpee Indians—can understand the language. (RNS Photo)

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. William E. Hall, LCA. Our Saviour, Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Joy Eisenhauer, ALC, First, 304 N. Washington, Hobart.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
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Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
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Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
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RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
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*Charleston Lutheran Service Center, Mr. A. J. Keller, [illegible] Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
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Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
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TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; LCA, Rev. Alfred G. Belles, D.D., St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
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Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
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Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
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Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
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Utah Army Depot; same as Hill AFB.
VIRGINIA: Arlington Hall; same as Fort Myer.
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Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
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Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
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Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
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*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
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WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
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Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
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WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.
WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
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Overseas Agencies:

AUSTRALIA: North Adelaide; Rev. M. Lohe, D.D., Lutheran Church House, 58 O'Connell St.
AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.
ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.
BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.
BRAZIL: Rio de Janeiro; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
Minas Gerais; Rev. O. K. Stenberg, ALC, Rua Dom Pedroll, 62, Juiz De Fora.
CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentia Naval Station, LCA, Trinity, 5 Torbay Rd.
CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.
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COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.
COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.
DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.
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EL SALVADOR: Same as Costa Rica.
ENGLAND: Birmingham; Rev. Alex. Monstovies, Edgboston Cong. Church, Francis St.
Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.
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HONDURAS: Same as Costa Rica.
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ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.
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KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.
MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.
NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.
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NICARAGUA: Same as Costa Rica.
NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Slemdal.
OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.
PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).
PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.
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SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.
SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Crespin 20 (Bourg de-Four).
TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Keelung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.
URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.
VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.
VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.
W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

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ALABAMA: Fort McClellan, USAG, Ch (1stLt) James N. Servey (LCA).
Fort Rucker, USAAVNC, Ch (1stLt) James L. Shiell (ALC).
Montgomery, Maxwell AFB, ACSC, Box 1370, Ch, Capt, Dean C. Hofstad (ALC).
ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)
ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)
CALIFORNIA: Camp Pendleton, USMCB, 7th Regt, 1st Mar Div (Rein) FMF, LTJG Paul L. Kauffman, CHC (LCA); Office, Base Chaplain, CDR Edmund W. Pipho, CHC (ALC); USNH, LT John A. Piirto, CHC (LCA; 1st Mar Div (Rein) FMF, LT. Paul H. Running, CHC (ALC); 7th Mar Regt, 1st Mar Div (Rein), FMF, LT Donovan A. Myers, CHC (LCA).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Baker Hq 6th Region (7806) ARAD Com, Ch (LtCol) Rudolph H. Anderson (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (LCA).
Mather AFB, 3535th ABGp, Box 3421, Ch, Capt, Willard L. Conradson (ALC).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
San Diego 33, USNTC, CDR Ernest R. Lineberger, Jr., CHC (LCA); Admin Comd, LT Stephen L. Brandt, CHC, (ALC); LT Walter A. Hiskett, CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, CDR Ross H. Trower, CHC (LCA).
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Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
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COLORADO: Ent AFB, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
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Lowry AFB, Ch, Maj, Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wantz (LCA).
DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).
DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC).
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Dept of the Army, Office, Chief of Chaplains, Ch (LtCol) Donald W. Helm (LCA).
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FLORIDA: Eglin AFB, 4420 Cmbt Supp Gp (TAC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj John H. Deutschlander (LCA).
Patrick AFB, 6550th Support Wing (Range), Box 4275, Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 ABGp, Box 1567, Ch; Capt, William G. Boggs (LCA).
Whiting Field, USNAS, CDR George Felder, Jr, CHC, (LCA).
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Fort Gordon, USATC, 3rd Tng Reg, Ch (Capt) Wesley A. G. Baasen (ALC).
Glynco, USNAS, LT Clifford A. Olsen, CHC (ALC).
Robins AFB, 2853rd ABWg, LtCol, John D. Barringer (LCA).
Turner AFB, 484th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).
IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Ch, Major, Richard F. Poock (ALC).
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Chicago 15, 1660 East Hyde Park Blvd, Hq 5th USA Sup Det, Ch (LtCol) William E. Paul (LCA).
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Scott AFB, USAFH (MATS), Box 57, Ch, Capt, Robert K. Meyer (ALC).
IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Box 486, Ch, Capt, Earl W. Milbrath (ALC).

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McConnell AFB, 23rd HSS, Cmbt Supp Gp, Ch, Capt, Charles M. Heaps (LCA).
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Second Glance

¶ Lutheran Churches and missions in Tanganyika did not suffer any harm during the recent military disturbance in that country, according to word received at Lutheran World Federation headquarters in Geneva, Switzerland.

Bishop Stefano R. Moshi, head of the 400,000-member Evangelical Lutheran Church in Tanganyika reported that the Church and its workers had not been adversely affected by the protest threat of the armed forces. Sixteen Lutheran missionary agencies from eight countries are working with the Tanganyika Church.

¶ Competing athletes and spectators at the Ninth Winter Olympics in Innsbruck, Austria, did not have to look very far to find a Church. Standing midway between the Olympic village and the stadium is the newly-completed Evangelical Lutheran Church of the Resurrection, seating 400. During the games it was staffed by an Austrian, Swedish, English, Hungarian and three German pastors. They provided worship, counseling and other ministerial services for Olympic participants and visitors.

¶ Martin Luther's will, one of the most precious historical documents owned by the Hungarian Lutheran Church, will be kept in the state archives in Budapest from now on. Executed in 1542, four years before the Reformer's death, the testament is written in a neat legible hand. It has been kept in the archives of the Church since 1815, when it was received from a Roman Catholic collector "as a token of interconfessional good will."

¶ More than 100 mission workers were endangered by a wave of anti-government terrorism which swept through Kwilu province in the Congo in January. At least three Belgian Roman Catholic priests and one U.S. Baptist woman missionary were killed during the disorders. Many mission workers found it necessary to hide out in the jungle from arrow and knife-wielding guerillas, and many had to be evacuated from their mission stations by UN helicopters.

¶ The drafting of Roman Catholic seminarians by the Communist regime in Poland has backfired, a top Polish army indoctrination official has admitted. General Bednarz, deputy chief for political education in the Polish army reported at a conference at Communist Party headquarters in Warsaw that a recent survey showed only three of several hundred seminarians had rejected the religious life on completion of services in the armed forces. What's more, his report indicated, the seminarians exerted a "demoralizing" influence in the units they served as soldiers. Reportedly, an "alarming" increase in religious sentiments and attendance at worship has been noted in the army, inspired by the presence of the seminarians.

Springtime: New Life—and a Question

WITH the coming of spring, it is appropriate for us to express new appreciation for the beauty and intricacy of nature. The annual reawakening of life in plant and animal, nurtured by balmy breezes and refreshing rains, strikes a responsive chord in all but the most unperceptive and cynical of human beings.



HARBINGERS OF SPRING

Biblical writers too exulted in the springtime. "The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land" (Song of Solomon 2:12). "Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you even Solomon in all his glory was not arrayed like one of these," Jesus remarked in the Sermon on the Mount (Matt. 6:28,29).

The bounty and beauty of nature have always been understood by Christians as a sign of the providence of God—his care for all his creatures, and especially for men, whom He made little lower than the angels. "If God so clothes the grass of the field. . . . will he not much more clothe you, O men of little faith?" Jesus asked (Matt. 6:30).

The keen student of this real world in which we live will note, however, that nature does not present an unchanging picture of "sweetness and light." Isaiah made it clear long ago: "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people is grass" (Is. 40:6,7). The world of plant and animal life, as well as the geological and celestial forces that surround us, has much in it that is tragic. Unrelenting warfare between species and individuals, destruction and decay of even the most beautiful and beneficial forms of nature, not to speak of the power of sin and death in human experience, underscore this fact.

That is why a "natural religion"—based on what we can observe in the world around us—is not adequate. The goodness of God which we may infer from the richness of springtime is matched by the stern realities of dissolution mirrored in the brown earth and leaden skies of November. Nature leaves us finally with questions: What is God really like? What is His will for us?

Such questions can be answered only through revelation—God's special way of making Himself known through the Bible, and supremely in the life, death and resurrection of Jesus Christ. Here God makes clear his judgment on the sinful world, but also the fact that his final word is not destruction, decay and death —rather it is restoration, growth, life.

Christ's victory over death which we celebrate every Sunday, but especially in the weeks of Easter, is God's triumph over the tragedy which otherwise appears to dominate in the world of man and nature alike. Christ was "raised for our justification" (Rom. 4:25). In Christ, "all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19, 20).

With such knowledge in our hearts, we have every right to respond with joy to the beauty of a new spring—because it too is part of the world for which our Lord died and rose.

¶ "Lutheran Council in the United States of America" is the name chosen for a new agency to coordinate the work of four U.S. Lutheran bodies, including over 95% of the Lutherans in America. The new council will function in the areas of theological studies, education, missions, welfare, public relations, service to military personnel, as well as special activities. If its constitution is approved by the participating church bodies, it will succeed the present National Lutheran Council on Jan. 1, 1967.



"The flowers appear on the earth . . ."

"SWINGING" PASTORS SEEK TO REACH YOUNG PEOPLE

WHILE clergymen have never confined their ministries exclusively to sanctuary and pulpit, recent years have seen an increasing number of young pastors putting a new emphasis on contacts and activities far beyond the traditional religious scene.

Such a man is the Rev. William Patton, former assistant pastor at Trinity Church (Lutheran), St. Petersburg, Fla., where he combined his parish-pulpit duties with an active ministry in the gymnasium. An award winning gymnast himself (many first-place honors in Florida meets, high placement at the National Gymnastic Clinic), Pastor Patton coached young acrobats of the local Police Athletic League. This, he says, is "one of the most important things I do—counseling with the younger people."

He maintains that the athletic avocation opens the door to contacts and conversations with young people which would be impossible in clerical collar alone. Now a chaplain at Duke University, Durham, N.C., the pastor continues his swinging trapeze ministry.

Another kind of "swinging pastor" is the



Rev. Ian Douglas Mitchell, vicar of St. Ann's Protestant Episcopal Church in Chicago. Equipped with guitar, he presents public programs of religious music in folk song style. An "American Folk Song Mass" which he composed has received an enthusiastic response from youth groups and adults.





PASTOR William Patton, award-winning gymnast, is shown at left engaged in regular preaching duties, at right practicing his athletic hobby.

Picture at right above shows the Rev. I. D. Mitchell singing his "American Folk Song Mass." (RNS Photos)

Fortify your faith through
DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

April 5-11
FIRST SUNDAY AFTER EASTER
5 Colossians 2:9-13
6 John 20:19-31
7 1 John 5:4-10
8 Genesis 32:22-30
9 2 Corinthians 5:13-21
10 Isaiah 43:1-12
11 John 21:15-19

April 12-18
SECOND SUNDAY AFTER EASTER
12 Philippians 2:12-18
13 John 10:11-16
14 1 Peter 2:21-25
15 Ezekiel 34:11-16
16 Romans 12:1-2
17 Isaiah 40:1-11
18 John 10:22-30

April 19-25
THIRD SUNDAY AFTER EASTER
19 Luke 18:18-30
20 John 16:16-23
21 1 Peter 2:11-20
22 Isaiah 40:25-31
23 James 1:22-25
24 Proverbs 4:7-18
25 Hebrews 4:14-16

April 26—May 2
FOURTH SUNDAY AFTER EASTER
26 Luke 8:4-15
27 John 16:5-15
28 James 1:16-21
29 Isaiah 29:9-14
30 2 Peter 3:10-15
1 Ezekiel 37:1-14
2 John 8:21-36

April, 1964

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Christ Is Risen!

WHAT DIFFERENCE DOES IT MAKE?

by Chaplain Bernt C. Opsal, USNR

"WHAT DIFFERENCE does it make if Christ rose from the dead?"

The Apostle Paul has the answer. "If Christ has not been raised your faith is futile and you are still in your sins" (I Cor. 15:7). He goes on to say, "If in this life we who are in Christ have only hope, we are of all men most to be pitied." Ever since the days of Christ there have been the skeptics who have tried to *explain away* or deny the fact of the resurrection of our Lord.

After Jesus had risen from the dead some of the guards told the chief priests all that had taken place and when they had assembled together they took counsel and gave a sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole Him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." These men took the money and did as they had been asked and the story was spread abroad. (Matt. 28:11-15).

But lies could not explain away the resurrection of Christ. He not only rose again from the dead. He also revealed Himself to the disciples time and time again before he ascended into heaven. Let no one be mistaken, Christ has risen and his resurrection has special significance for all of us.

In the first place it means that an unbeliever cannot find comfort in death. There are those who think that when they die they'll get away from it all, won't have to worry about their sins and shortcomings or their past. The resurrection of Christ signifies there's a day of reckoning ahead. God is not One to be treated lightly. Those about you in the barracks or in the wardroom may be doing things which seem very smart. They are "getting by," at least so they think. And it's true that for the time being, they are "getting by." But there's a day of reckoning ahead.

In the second place, the resurrection of Christ signifies that for the believer there is hope for the future. Paul was in great distress. Time and time again he and his fellow workers were in prison, and many of them experienced bitter persecution. As far as Paul was concerned, if there were no resurrection then he and his fellow Christians were just plain "fools." They were "of all men" most to be pitied.

But, in fact, Christ has been raised from the dead. Therefore, we too shall rise and live forever. "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22).

In the third place, the resurrection of Christ makes the difference in the believer's life because he can now experience a power which he never had before. Available to him is a power to deny sin and to live a forceful and meaningful life. There are those who say, " 'Let us eat and drink for tomorrow we die.' Do not be deceived: 'Bad company ruins good morals.' Come to your right mind, and sin no more. For some have no knowledge of God. I say this to your shame" (I Cor. 15:32-34).

You know as well as I that this philosophy is prevalent about us in the world today, both within and outside of the services. Paul fortunately had to say that these people had no knowledge of God which was to the shame of the Corinthian Christians. Apparently, they had not witnessed as they should.

How does one witness to the resurrection of Christ? By attitude. By word. By deed. Don't be a "holier than thou." Yet don't participate in their sin. Don't be a goody-goody. Be a man's man who has the power to say "no" to sin and "yes" to good works. Don't be silent because of the fear of men. But witness in a positive, constructive way as to what Christ means to you in your daily life. It does make a difference if Christ rose from the dead and you and I have the honor to spread the Word —the Good News.





FLORAL SYMBOLS of Our Lord's passion and resurrection are the dogwood (left) and lily (right). The flowering dogwood sometimes has markings and colorations reminiscent of a bloodstained cross and the five wounds of Christ. The Easter lily has for centuries been associated with the hope and newness of life embodied in the resurrection of Christ. (RNS Photos)

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



A JOVIAL Ludwig Erhard, West German Chancellor, and President Lyndon Johnson are shown in photo at left greeting crowds outside Bethany Lutheran Church at Fredericksburg, Tex., where they attended services after their two-day talks at Mr. Johnson's LBJ ranch. They heard two short sermons, one in English, another in German. Chancellor Erhard is a Lutheran; Mr. Johnson is a member of the Disciples of Christ. (RNS Photo)



CHRISTIAN HISTORY was made in the Holy Land as Ecumenical Patriarch Athenagoras of the Eastern Orthodox Church, and Pope Paul VI of the Roman Catholic Church, met in Jerusalem in January. It was the first meeting between a Pope and a supreme leader of Orthodoxy in 525 years, and a high point of Paul's three-day Palestine pilgrimage. The prelates held personal talks and prayed together for Christian unity. (RNS Photo)



IMPORTANT CHURCHES in Jerusalem are visited by many Holy Land pilgrims. At left, Church of the Redeemer, chief Lutheran shrine in the Holy City. At right, Church of the Holy Sepulchre, which marks the traditional site of Christ's crucifixion and resurrection. Services of Armenian, Greek Orthodox and Roman Catholic Churches are held here.





SCULPTURED REPRODUCTION in wood of Leonardo da Vinci's famed Last Supper is the work of 61-year-old Kansas City sculptor, Domenic Zappia, shown here with several of the life-size figures. At right is Jesus; at left, Judas, holding a bag of silver. Mr. Zappia was commissioned to do the panel of 12 Apostles by the Tyler Mountain Memory Gardens, Charles Town, W. Va. The work, in golden basswood, took four years to complete, is the first life-size sculpture in wood. (RNS Photo)



THE "QUEEN'S TROPHY" for the best use of flowers in the 1964 Tournament of Roses parade at Pasadena, Calif., was awarded to the float of the Lutheran Hour, worldwide radio program sponsored by the Lutheran Laymen's League. The float depicts an open Bible with the words of St. John 8:32, "And ye shall know the truth, and the truth shall make you free." The Rose Bowl parade's theme this year was "Symbols of Freedom." (RNS Photo)

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. Chaplain E. O. Midboe, Executive Secretary.

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†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Joy Eisenhauer, ALC, First, 304 N. Washington, Hobart.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1290 W. Thompson Rd., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Johnsville Naval Air Station; Rev. John H. Kaelgerer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Dean Hepper, LCA, Resurrection, Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
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SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 25[illegible] Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
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Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
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SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; LCA, Rev. Alfred G. Belles, D.D., St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Donald V. Owens, 10[illegible] E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; LCA, St John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; ALC, Rev. Wilson V. Hill, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 4922 W. 11th Street, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.
UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.
VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
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Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg,
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
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Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.
WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Gloria Dei, 3315 S. 19th St., Tacoma
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Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 3816 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Ave. E, Oak Harbor.
WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.
WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
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AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.
ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.
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Minas Gerais; Rev. O. K. Stenberg, ALC, Rua Dom Pedroll, 62, Juiz De Fora.
CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentia Naval Station, LCA, Trinity, 5 Torbay Rd.
CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.
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COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.
COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.
DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.
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EL SALVADOR: Same as Costa Rica.
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Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
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GERMANY: Berlin; Rev. Frederick M. Otto, L.H.D. Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.
HONDURAS: Same as Costa Rica.
HONG KONG: Shatin New Territories, Rev. Rodger M. Singer, LCA, Mission, Tao Fong Shan Rd., Box 7. Tel. Shatin 485.
ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.
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IRELAND: Belfast; Lutheran Church, 137 University St.
JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.
KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.
MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.
NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.
NEW ZEALAND: Panmure, Auckland; Rev. C. I. Koch, Ev. Lutheran Church, 1 Harris Rd.
NICARAGUA: Same as Costa Rica.
NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Slemdal.
OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.
PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).
PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.
PUERTO RICO: †Santurce; Rev. A. A. Wuertz, LCA, Grace English, Calle del Parque 150, Stop 23, 723-3220.
SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.
SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.
SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).
TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Keelung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.
URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.
VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.
VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.
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ALABAMA: Fort McClellan, USAG, Ch (1stLt) James N. Servey (LCA).
Fort Rucker, USAAVNC, Ch (1stLt) James L. Shiell (ALC).
Montgomery, Maxwell AFB, ACSC, Box 1370, Ch, Capt, Dean C. Hofstad (ALC).
ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)
ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)
CALIFORNIA: Camp Pendleton, USMCB, 7th Regt, 1st Mar Div (Rein) FMF, LTJG Paul L. Kauffman, CHC (LCA); Office, Base Chaplain, CDR Edmund W. Pipho, CHC (ALC); USNH, LT John A. Piirto, CHC (LCA; 1st Mar Div (Rein) FMF, LT. Paul H. Running, CHC (ALC); 7th Mar Regt, 1st Mar Div (Rein), FMF, LT Donovan A. Myers, CHC (LCA).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Baker Hq 6th Region (7806) ARAD Com, Ch (LtCol) Rudolph H. Anderson (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (LCA).
Mather AFB, 3535th ABGp, Box 3421, Ch, Capt, Willard L. Conradson (ALC).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
San Diego 33, USNTC, CDR Ernest R. Lineberger, Jr., CHC (LCA); Admin Comd, LT Stephen L. Brandt, CHC, (ALC).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LT Walter A. Hiskett, CHC (LCA); CDR Ross H. Trower, CHC (LCA).
San Francisco, MSTS (PAC) LT Donald E. Butenshon, CHC (ALC); Fort Mason, Chaplain's Office, LT James A. McCalmant, CHC (ALC).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
Santa Ana, 3rd MarAirWg, FMF, CDR Lawrence C. M. Vosseler, CHC (LCA).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
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Vandenberg AFB, 4392d Cmbt Supp Gp Ch, Capt, Henry A. Nordstrand (LCA).
COLORADO: Ent AFB, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); Ha. Co, Supp Comd, 5th Inf Div (Mech), Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
Lowry AFB, Ch, Maj, Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wantz (LCA).
DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).
DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC).
Andrews AFB, 1001st ABWg, Capt, Jan C. Walker (LCA).
Dept of the Army, Office, Chief of Chaplains, Ch (LtCol) Donald W. Helm (LCA).
Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC).
Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).
American University, Mass & Nebr Avenues, N.W., Ch (Maj) Luther A. Gruver (LCA).
FLORIDA: Eglin AFB, 4420 Cmbt Supp Gp (TAC), Aux Field #9, Ch, Maj, Paul R. Kilde (ALC).
Orlando AFB, 1360th ABGp, (MATS) Ch, Maj John H. Deutschlander (LCA).
Patrick AFB, 6550th Support Wing (Range), Box 4275, Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 ABGp, Box 1567, Ch; Capt, William G. Boggs (LCA).
Whiting Field, USNAS, CDR George Felder, Jr, CHC, (LCA).
GEORGIA: Fort Benning; USAG—Ch (Capt) Gordon B. Hanson (ALC); 3rd Bde, 2nd Inf Div, Ch (1st Lt) Irvin C. Njus (ALC); Hq. 1st Bde, 11th Air Assault Div, Ch (Capt) Ralph S. Spear (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (Capt) Wesley A. G. Baasen (ALC).
Glynco, USNAS, LT Clifford A. Olsen, CHC (ALC).
Robins AFB, 2853rd ABWg, LtCol, John D. Barringer (LCA).
Turner AFB, 484th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).
IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Ch, Major, Richard F. Poock (ALC).
ILLINOIS: Chanute AFB; Tech Train Center, Ch, Capt, Arnold Nesvig (ALC).
Chicago 15, 1660 East Hyde Park Blvd, Hq 5th USA Sup Det, Ch (LtCol) William E. Paul (LCA).
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ATTENDING CHAPLAIN SCHOOL

Fort Hamilton: Ch (Capt) Richard A. Tupy (ALC); Ch (Maj) James R. Boggs (LCA); Ch (Capt) Donald K. Adickes (LCA).

Second Glance

¶ Among the staff President Johnson brought with him to the White House is a young clergyman named William (Bill) Moyers. Holding a Bachelor of Divinity degree from Southwestern Baptist Seminary, Fort Worth, Texas, Moyers was ordained a Baptist minister shortly after his graduation.

Originally he had planned to enter the religious education field as a teacher, but discovered that "God's will" for his life was in the field of journalism, public relations and politics. "Every man has to find the will of God for his life, and I believe I have found it," said the Oklahoma-born presidential aide.

Moyers entered politics as a special assistant to Johnson when the latter was Senate Democratic leader. Later he took an executive post with the Peace Corps. Of his present status, he says, "I don't have an official title. I'm just helping out a friend. I want to help him—and will help him as long as he needs me."

¶ Evangelist Billy Graham predicted ultimate peace for the world and foresaw immediate peace for individuals at the annual Christmas service in the Pentagon Building concourse. Addressing an audience of 2000, Dr. Graham predicted that God's Kingdom will "ultimately prevail." "There is a day coming," he went on, "when governments of this world will bow at the feet of Jesus Christ, the King of Kings and the Lord of Lords."

Dr. Graham spoke of a meeting with Germany's former Chancellor Konrad Adenauer. The statesman told him: "The most important thing in the world is the resurrection of Jesus Christ." Mr. Adenauer added that he plans to spend his days of retirement gathering the evidence that Christ is alive, remarking, "If Christ is alive, then history has hope."

THE CHURCH BACK HOME



"WE KNOW THAT UNDER MOST CIRCUMSTANCES YOU WOULDN'T ALLOW A POSTER ON THE PULPIT. HOWEVER, FOR OUR CAR WASH..."

¶ Evidence that Abraham Lincoln had planned to become a church member on Easter Sunday, 1865, two days after he was assassinated, has been cited in an article by Ronald D. Rietveld, clergyman and historian, in *Decision* magazine. The article traces the gradual ripening of Lincoln's religious faith through the years of personal and national tragedy.

Lincoln frequently attended services in the New York Avenue Presbyterian Church in Washington. Its pastor, Dr. Phineas D. Gurley, conducted the funeral of the president and later wrote that Mr. Lincoln told him after Gettysburg that "he had lost confidence in everything but God, and that he now believed that his heart was changed and that he loved the Savior." An affidavit by a congregation member of that period, Sidney I. Lauck, testifies to the president's intentions to unite with the membership upon confession of faith.

¶ The Lutheran World Federation will open its new Foundation for Inter-Confessional Research in Strasbourg, Alsace, France, it has been announced. It will engage in study of the beliefs of other Christian groups. The Rt. Rev. Herman Dietzfelbinger, bishop of the Lutheran Church of Bavaria and chairman of the Foundation's Board of Trustees, described its work as a "service for the whole ecumenical movement." He pointed out that Lutherans believe not only that dialogue is necessary among the Christian Churches, but also that "a clear theological orientation" is essential to such dialogue. It was noted that Strasbourg, one of the few Lutheran centers in France, is also the home of strong Roman Catholic and Reformed Churches and theological faculties.

¶ The first Lutheran college choir to sing in the new Philharmonic Hall in New York City is that of St. Olaf College, Northfield, Minn. On a 1964 concert tour during February, the 69-member choir performed in some of the top-ranked concert halls in the East. A pioneering group in the field of *a capella* singing for more than 50 years, the St. Olaf Choir is directed by Dr. Olaf Christiansen, whose father, Dr. Melius Christiansen, was its founder.

¶ Lutheran seminaries, colleges and high schools in the U.S. and Canada have a total enrollment of 82,973 students, it was reported to the National Lutheran Educational Conference. This represents an increase of 4,843 students over last year. The students attend 19 seminaries, 37 colleges, 18 junior colleges and 43 high schools, affiliated with the various Lutheran bodies.

¶ Three of the 10 largest Protestant church bodies in America are Lutheran. On the basis of membership in the United States, according to the 1964 edition of the Yearbook of American Churches, the Lutheran Church in America ranks sixth in size, with 3,080,272 members; the Lutheran Church — Missouri Synod is eighth with 2,522,095, and the American Lutheran Church ninth with 2,338,959.

Largest single Protestant denomination is the Southern Baptist Convention, followed closely by the Methodist Church. Other large groups include the National Baptist Convention, the Protestant Episcopal Church and the United Presbyterian Church.

The yearbook records that 117,946,002 Americans are members of Churches, Synagogues, or other places of worship, including 64,929,941 Protestants; 43,847,938 Roman Catholics; 5,509,000 Jews; 3,001,751 Eastern Orthodox; 597,372 Old Catholics, and 60,000 Buddhists.



VIRGINIA KELLER of Des Moines, Iowa, earns special mention as our "Lutheran Girl of the Month" for March, due to her unique accomplishment.

"Ginny," enlisting the aid of two teenage girl friends, decided to convert the basement of her home into—no, not the usual recreation room—but a teen-age chapel, complete with altar, lectern, communion rail and kneeling bench. She wanted "to bring high school girls closer to Christ," by using the chapel for private worship, meditation and discussion of their Christian faith.

She and her friends tackled the project with enthusiasm and ingenuity, using a piano crate, a ping pong table, lumber scraps and lots of paint to complete the task. During the project the participants had increased to five. Then a sixth member (a non-Christian) joined the group and, through prayer and discussion, decided to be baptized and confirmed at St. John's Church.

News of the teen-age chapel received a picture-article write-up in the Des Moines *Tribune*. Mr. Robert L. Yeiser, director of youth at St. John's, who nominated "Ginny" for this honor, says, "We are proud of 'Ginny' and these young people. They have formed the nucleus of a strong Luther League group and are seriously concerned about the Good News reaching all people."

Of "Ginny" herself, he says, "She is a sincere Christian girl with a charming smile and a warm personality, a teen-ager of whom it can readily be said, 'It is a pleasure to know her.'"

Newscaster Calls Kennedy Death Top Religious Story

A LUTHERAN RADIO newscaster selected the impact of President John F. Kennedy's death as the most significant religious news story of 1963.

"There is no doubt that the deepest religious impact was made in the death of President Kennedy," Richard T. Sutcliffe reported on his news program, "Church World News," broadcast weekly over nearly 250 radio stations in the United States, Canada and the Caribbean.

"In the terrifying silence that followed those three shots in Dallas," he continued, "most Americans suddenly and painfully became aware of a number of things—the degree and depth of hate, bitterness and discord in what —on the surface, at least—appeared to be a 'peaceful' nation."

Sutcliffe, associate director of the Lutheran Church in America's Commission on Press, Radio and Television, praised the television industry for its four-day coverage of the events following the assassination.

"Almost every single American citizen shared simultaneously the sense of personal and national loss of leadership, the awfulness of a young and virile life being snuffed out even before its prime, the stark naked look of death that refused to go away, the heroic example of religious faith and human dignity offered silently by the President's widow and the shameful and embarrassed realization that not one of us could consciously absolve himself of guilt for what had happened.

"The fact that churches were jammed—some even tighter than on Christmas and Easter, that clergymen of all faiths reported a rash of shaken appeals for personal counseling, and the subtle changes in the climate of public opinion against 'life as usual' were surface indications of the deep religious experience the United States had gone through," the newscaster said.

Here are Sutcliffe's selections of the "top ten" religious news stories for 1963:

1. Death of President Kennedy.
2. Death of Pope John XXIII.
3. Supreme Court's "No" to public school Bible reading and prayer.
4. Freedom March on Washington.
5. Second Vatican Council.
6. Cardinal Montini becomes Paul VI.
7. Buddhist revolt in South Vietnam.
8. Papal decision to make pilgrimage to Holy Land.
9. Birmingham hate bomb kills three in Sunday school.
10. Ecumenical dialogue deepens.

Commenting on his second choice—the death of Pope John—Sutcliffe told his audience:

"The compassionate, affectionate, gentle and generous John had succeeded in lighting sparks of *agape,* or spiritual kinship and love, where suspicion, bitterness, resentment, and even doubt had smouldered before.

"John's warmth—there was no doubt about it—had created an ecclesiastical thaw unmatched in 500 years. Roman Catholic intellectuals suddenly found they could say provocative things and suggest new ideas and get response instead of rebuffs.

"Protestants," Sutcliffe went on, "discovered all of a sudden that the Roman Catholic priest down on the corner was quite human, and understanding . . . and even friendly."

Summing up his choice of stories, Sutcliffe told his listeners that American religious leaders hope that in 1964 "further violence can be prevented, perhaps be transformed into energy for faster and smoother progress."

Fortify your faith through

DAILY BIBLE READINGS

March 1-7 THIRD SUNDAY IN LENT

1 1 Corinthians 3: 16-23
2 Luke 11: 14-28
3 Ephesians 5: 1-9
4 Jeremiah 26: 1-15
5 John 2: 13-22
6 John 8: 42-51
7 Revelation 2: 1-7

March 8-14 FOURTH SUNDAY IN LENT

8 Ephesians 1: 3-14
9 John 6: 1-15
10 Galatians 4:21—5:1
11 Isaiah 55: 1-7
12 1 Peter 4: 13-14
13 John 6: 35-51
14 2 Peter 1: 2-11

March 15-21 FIFTH SUNDAY IN LENT

15 Isaiah 42: 1-7
16 John 8: 46-59
17 Hebrews 9: 11-15
18 Numbers 21: 4-9
19 John 5: 19-27
20 Matthew 10: 32-42
21 Hosea 6: 1-6

March 22-28 PALM SUNDAY—HOLY WEEK

22 Isaiah 53: 1-12
23 Matthew 21: 1-9
24 Phillippians 2: 5-11
25 Luke 22:1—23:53
26 John 13: 1-15
27 John 18:1—19:42
28 Exodus 13: 17-22

March 29-April 4 EASTER

29 John 20: 1-18
30 Mark 16: 1-8
31 1 Corinthians 5: 6-8
1 Daniel 3: 8-25
2 Colossians 3: 1-4
3 1 Peter 1: 3-9
4 Luke 24: 13-35

March, 1964

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

GLORIA PHILLIPS, of Minneapolis, Minn., is "Lutheran Girl of the Month" for February.

Born and raised in Chicago, where she was an active member of Community Lutheran Church, she participated in Luther League work, sang in the choir and taught Sunday School classes.

In 1961 Gloria graduated from Lutheran Bible Institute, Minneapolis, and is now receptionist for the Youth Department of the American Lutheran Church headquartered there. She also has responsibility for processing over 7,000 material orders received annually in the youth office. The Rev. David Brown, executive director of the department, nominated her for this honor.

In her spare time Gloria finds satisfaction in such past-times as sewing, baking and reading. She is the daughter of Mr. and Mrs. L. T. Calvin of Chicago.

Chapel Chuckles



"NOT A PIN-UP BOARD, SIR...THIS IS OUR DEVOTIONS CORNER. EACH ONE WAS A 'LUTHERAN GIRL OF THE MONTH'!"

At Gettysburg Centennial—

CHRISTIANS ARE CHALLENGED TO LEAD QUEST FOR FREEDOM

A LUTHERAN church leader has asserted that the "new birth of freedom" to which Abraham Lincoln summoned the nation in his Gettysburg Address a century ago can be experienced "only as Christ makes men free."

"This is accomplished not by blind acceptance of a doctrinal position, nor by rigid enforcement of a new set of laws, but by yielding to His Lordship so as to overcome man's greatest enemy, his own self," said the Rev. Dr. Paul C. Empie of New York, executive director of the National Lutheran Council.

And man will change, he added, "only when he finds in the Lordship of Christ the release from his spiritual bondage to pride and selfishness, and begins to live as God intended, in joyful and loving service of his fellowmen."

"Our nation's 'new birth of freedom' can only follow, not precede, this new birth in the lives of a preponderant number of its citizens," Dr. Empie said in a sermon at Gettysburg College, Gettysburg, Pa. He spoke at a chapel service that opened a three-day observance of the centennial of Lincoln's immortal address.

Dr. Empie said that "all this has been thundered from pulpits countless times, while the world stifles its yawns and ho-hums. What else can we expect, when most Christians themselves fall short of the freedom which transforms them into servants of all!"

Christians, he stressed, "must have a burning concern for human welfare and justice which leads them to plunge into the struggle for freedom with all the strength and fervor they possess." They must be, he said, "in the front line of those Americans who dedicate themselves to the unfinished work of those who died on the Gettysburg battlefield."

Today's world, the Lutheran churchman pointed out, is still "cursed by ignorance, poverty, political intrigues, and tyranny, all of which stifle human freedom," while America itself "is plagued by pockets of economic peonage, unemployment and abridgements of civil rights."

Involved in a new birth of freedom he said, are "such expensive and complicated matters" as foreign aid and technical assistance programs, peaceful world cooperation through the United Nations, the achievement of just civil rights, non-discriminatory immigration laws, and equitable adjustments in labor and industry to offset the unemployment caused by automation. Dr. Empie called for "intelligent support of legislation which will further freedom in our land and among the nations" and emphasized that this "demands of us a great price in time and effort."

He said the facts must be discussed and communicated at the local level, public opinion developed, letters written, responsibility for follow-up accepted. "It's no good to search for a dramatic short cut which will bypass these prosaic and time-consuming processes," he added. "The new birth of freedom is based inescapably upon daily sacrificial personal involvement in the affairs of one's fellow men."



LINCOLN AT PRAYER—This bronze figure of the Great Emancipator, whose 155th birthday is celebrated Feb. 12th, is at the Episcopal Cathedral of St. Peter and St. Paul, Washingon. The sculptor was Herbert Houck. (RNS Photo)

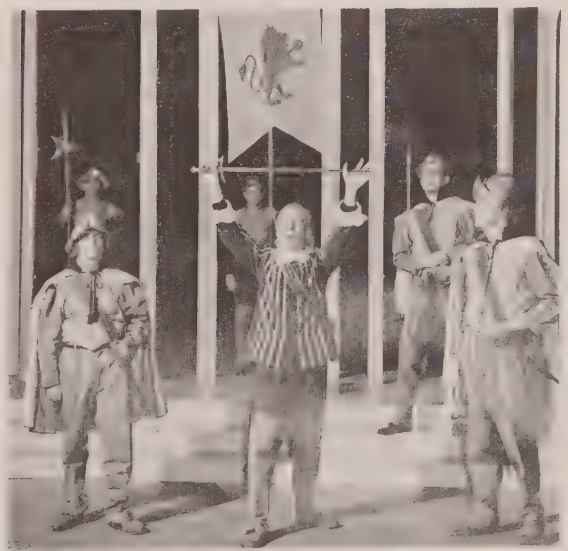
Personalities in Pictures

Religious sidelights on recent news events and other items of interest



THE LAMB AWARD, highest honor bestowed by the National Lutheran Committee on Scouting, is presented to King Gustaf VI Adolph of Sweden (right, above) at a ceremony in Halsingborg. Making the presentation is the Rev. Frans A. Victorson, pastor of Saron Church, St. Joseph, Mich., and president of the Southwest Michigan Council of the Boy Scouts of America. At left is Pastor Victorson's son, Eagle Scout Frans Lowell Victorson. Similar Lutheran scouting awards were bestowed on the heads of state of Finland, Norway and Denmark.

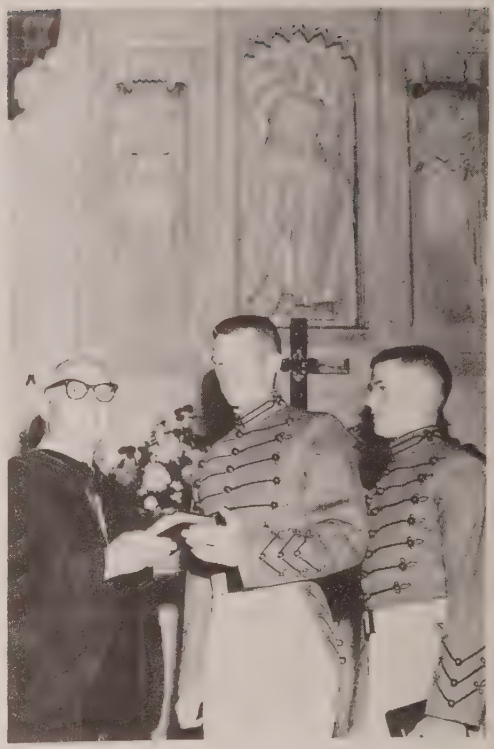
AN EARLIER SWEDISH KING, Gustaf II Adolph, is pictured below as portrayed in a pageant presented by Chicago Lutherans in November. Entitled "The Midnight Lion," the play dramatized the role of Sweden's hero-king in the preservation of the freedom of the Gospel in Europe during the post-Reformation years of the seventeenth century.



WEST POINT CADETS Terry Ketler and William Richards accept specially bound Bibles presented to 546 Fourth Classmen by the American Tract Society. Bible presentation to incoming class of cadets, a 94-year tradition at the U.S. Military Academy, was made in Cadet Chapel on St. Michael's Day, Sept. 29. Carving above altar depicts St. Michael, the Archangel.



IN BERLIN—Janet Harris, American college student working in the divided city under the International Exchange Program of the Lutheran World Federation, meditates at an impromptu memorial to President Kennedy. Set up by grieving Berliners the day after his assassination, the little *"Denkmal"* is near a similar memorial to slain East Berlin escapee Peter Fechter. The late president's *"Ich bin ein Berliner"* speech had deeply stirred Berlin residents last June. In background of picture is the Berlin Wall.



TV FOR SUNDAY SCHOOL—Chaplain Conway Lanford, religious education supervisor at Maxwell AFB, Montgomery, Ala., is shown at left as he delivered a Sunday school message for children of base personnel. The talk was taped and piped via closed-circuit television into the Air Command and Staff College building used for church school classes. The Air University Television Department cooperated in the program, believed to be the first use of closed-circuit TV in a U.S. Sunday School. (RNS Photo)



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Supplement to "A Mighty Fortress" February, 1964

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
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NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
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Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; LCA, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

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†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
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Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
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Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
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Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
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†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
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*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
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OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
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Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
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Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

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OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
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North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
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Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
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Biggs AFB; LCA, Rev. Alfred G. Belles, D.D., St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
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Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
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Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 1819 16th St., Orange
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 4922 W. 11th Street, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
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Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

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Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
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Naselle AF Station; Rev. Matti Wilkman, LCA, Naselle, Naselle.
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WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
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BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

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COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

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FRANCE: (Moselle) Sarrebourg; M. l'Aumonier Bilger, 78 Grand'rue.

GERMANY: Berlin; Rev. Frederick M. Otto, L.H.D. Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
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HONDURAS: Same as Costa Rica.

HONG KONG: Shatin New Territories, Rev. Rodger M. Singer, LCA, Mission, Tao Fong Shan Rd., Box 7. Tel. Shatin 485.

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IRELAND: Belfast; Lutheran Church, 137 University St.

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KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.

MEXICO: Mexico City; ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

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NICARAGUA: Same as Costa Rica.

NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Da'sveien 46, S'emdal.

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SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).

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Kee'ung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.

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Lowry AFB, Ch, Maj, Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wantz (LCA).

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Marine Air Wing #1, LTJG John G. Harrison, CHC, (LCA).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Second Glance

¶ Christmas observances in New York Public Schools were ruled legal by the State Education Department—if held as historical, not religious, exercises. Nativity plays, Christmas trees and carols in the schools do not violate recent Supreme Court decisions if teachers draw no religious connotations from them, according to chief legal counsel for the department, Charles A. Brind. "It has always been my view," he said, "that there is no violation of either the federal or state constitutions in presenting factual material relating to the birth of Christ in public schools."

¶ There are still about 7,500 Christian clergymen active in Communist East Germany, it was reported by Dr. Gerhard Lotz, official of the Lutheran Church in Thuringia. Most of these are Lutherans, the largest Christian body in the East German sector. Christian denominations operate 500 homes for the aged, 100 rest homes and 94 hospitals in the Soviet Zone, Dr. Lotz said.

¶ The position of leadership in the fight for racial equality has passed from labor unions to the Churches, a Negro newspaper publisher told Minnesota Protestant church executives. Cecil E. Newman, publisher of the Minneapolis *Spokesman* said that religious motivation characterizes the Negro movement, and major faiths "have been willing to stand up and be counted." As evidence he cited the fact that "we have not had more violence."

¶ Exorcism rites were conducted by Anglican Bishop Robert Mortimer to rid a house in South Devon, England, of a "ghostly presence." The bishop was called in by the Rev. Gordon Langford, vicar of Abbotskerswell, after "lengthy investigations" had satisfied him that there was such a "presence" in a house in his parish. Major interest centered on one of three apartments in the building, occupied by a couple who had complained of furniture being moved and the radio being switched on in their absence. They had also reported seeing a "white form" passing through the apartment.

Exorcism is a traditional church rite for the driving out of demons. The vicar reported that since the bishop's visit all has been quiet in the previously "haunted" apartment.

¶ The first overseas missionary sent out by the Japan Lutheran Church has been assigned to work in Brazil among people of Japanese origin. The Rev. Hiroshi Fujii, a convert to Christianity, studied in Japan and the U.S., and was ordained in 1962. He and his family are settling in Sao Paulo early this year.

¶ The Rev. Dr. Fredrik A. Schiotz, president of the American Lutheran Church and of the Lutheran World Federation, has donated an athletic award to Valparaiso University, Valparaiso, Ind. Named after the donor, the award will be presented annually to the freshman football player who "best exemplifies in gridiron conduct all that which Valparaiso University typifies." In offering the award, Dr. Schiotz stated: "I have always enjoyed the sports that claim the interest of most American boys . . . I participated in basketball and baseball in high school and played on the St. Olaf (college) varsity baseball team.

"The strong competitive spirit that must be part of all organized athletic endeavor requires discipline if the interests of the team are to be served. And I know of no form of youth activity that provides in miniature the whole gamut of test situations which post-school life imposes as do American sports. Therefore, what better form of activity in which to 'learn obedience' to the Lord to whom we were dedicated in Holy Baptism."

On the Lenten road—

POWER FOR LIVING

by the Rev. James D. Ford
Assistant Chaplain, U.S. Military Academy



EYES ON THE CROSS—U.S. servicemen on duty at the First Cavalry Division's Eighth Engineer Compound in Korea are silhouetted against a clear sky as a 16-foot cross reminds them of the message of Lent. The season of preparation for Easter begins on Ash Wednesday, Feb. 12, 1964. (RNS Photo)

THE SYMBOLS of a Balcony and a Road describe two ways of looking at our Christian faith. A balcony, as one might see in a Spanish village, overlooks the street. It is a place where people come after a busy day, sit and watch the parade of life go by.

The Road is the arena where life is lived, where there is action, pressure and power. It is the place of decision, commitment, concern.

Lent dramatizes more than any other season the necessity of every single Christian making his choice as to where he is to live the Christian life—on the Balcony or in the Road. Commitment, of course, must be affirmed each day, but the beginning of the Lenten season offers particular occasion for renewed dedication to living the Christian life in the Road.

There are too many of us who, as spectators, watch the stream of life go by; we observe from the Balcony. There are plenty of us who have been baptized and confirmed, but who keep our faith to ourselves (an impossibility for vital faith!) and continue to live what we think are "good" lives. Faith never grows strong unless it is tested daily in the battle of life! Faith does not grow on the Balcony.

I have forgotten most of the math that I ever learned because I no longer use it. My present knowledge might be termed at "check book" level. I work this math each month to balance the check book, and the reason I can make it work is because I use it. As the faith of the fathers is "used" each day through worship and witness, we began to see the implications of our faith.

The new plebes at West Point face the toughest training anvone can imagine during their first eleven months. I can read all the training memoranda, observe all the formations, but I still can't know exactly what it's like to get through that first year. What differentiates the cadets from me is first-hand experience.

What differentiates the religion of the Balcony from the faith of the Road is experience. When the Bible with its dynamic eternal truths touches the newspaper with its present day opportunities—then BANG!—you have a vital faith. Or take the two lines of the Cross, the central fact of Lent. When the vertical line representing the love of God toward man meets the horizontal line symbolic of man's relation to his fellow man, you have the faith of the Road. One without the other is heresy!

Is not this what happened at Christmas, and happens now during Lent? His love expresses itself in *power* for living. Let us Lutherans not be afraid of that word—the power to transform, by His grace, the terrible uncertainty of the present time into the glorious hope of Resurrection!

¶ A 100-seat chapel has been added to the Lutheran Service Center in Seoul, Korea. Facing two highways, the chapel makes a silent Christian witness through the large white granite cross mounted on its outside wall. The chapel is attached to the east wing of the L-shaped service center completed in 1962. The center includes overnight accommodations for servicemen, service pastor's house, snack bar, game area and lounge. Another feature is a 10-foot free-standing concrete bell tower contributed by Capt. and Mrs. Donald E. Sabol of Oakland, Calif., prior to their rotation back to the States. Both had been teachers in the center's Sunday school. Service Pastor Ernest W. Karsten is in charge of the Korean center.

FIND U.S. RETAINS SUNDAY TRADITIONS

HAS THE PRESSURE of modern American society, the creeping tide of secularism, changed the traditional concept of Sunday as a day for Church, rest and family get-togethers?

According to a report on a research project sponsored by *This Week* magazine, public opinion specialist Elmo Roper says the answer is "no." He reported that religion, relaxation and relatives are still the key words of the day.

Fifty-six percent of today's people look forward to Sunday more than any other day of the week, Mr. Roper said. And for about half of the people, the day is most popular because of its religious significance.

"I think we can still describe ourselves as a church-going nation," he said, pointing out that the survey showed that slightly more than half of America's adults will be found in Church on an average Sunday. Two-thirds of the population attends Church at least once a month.

Other findings:

More women attend Church than men (72 to 63 percent); elderly people are no more devout than the young (65 percent of people over 50 are churchgoers, to 67 percent under 35); more Southerners (73 percent) are churchgoers than those in the Northeast (68 percent), Middle West (65 percent) or Far West (58 percent).

The researcher said it also was found that Roman Catholics lead Protestants in the percentage of regular churchgoers, 85 to 65 percent, and that 35 percent of the Jewish population attends services at least once a monh.

The researcher balanced the findings of church attendance with a conclusion that "almost tied in importance with religion" is anticipation of Sunday as a day for "rest and relaxation." And of high importance is recognition of the day as a time for being together with families and friends, he said.

In step with the Church—

FORTIFY YOUR FAITH THROUGH DAILY BIBLE READING

EACH WEEK, every Lutheran Church concentrates its thoughts and prayers on a group of Bible readings called "Propers." There is a set of these Scripture selections for every Sunday and Holy Day of the church year. They include the Introit and Gradual (usually from the Psalms), the Old Testament Lesson, Epistle and Gospel. In addition there is a Prayer for the Week, called the "Collect."

Daily Bible reading suggestions in A MIGHTY FORTRESS during 1964 are chosen to help you keep in step with the church year, as it is being observed in your home congregation and many other churches throughout the world. They are based on the "Propers" for the Sunday which begins the week. In some cases, where an important day falls in the middle of the week (like Ash Wednesday), Scripture lessons from that day will also be used.

Normally, the Sunday reading is based on the Introit, Monday on the Gospel, Tuesday on the Epistle, Wednesday on the Old Testament Lesson, and Thursday on the Gradual. For Friday and Saturday, two additional Bible readings are suggested, which also pertain to the theme of the preceding Sunday.

Many of the suggestions in this series are based on the daily devotional guide, *The Uniting Word,* published by the youth offices of the Lutheran church bodies. If you would like a copy of this 32-page booklet, write your pastor, *or*: Youth Department, The American Lutheran Church, 422 S. Fifth St., Minneapolis 15, Minn.; *or:* Commission on Youth Activities, Lutheran Church in America, 2900 Queen Lane, Philadelphia 29, Pa.

Feb. 2-8 SEXAGESIMA SUNDAY
2 Psalm 130
3 Luke 8: 4-15
4 2 Corinthians 11:19—12:9
5 Amos 8: 11-12
6 Psalm 6
7 Mark 4:26-32
8 2 Timothy 3:10—4:5

Feb. 9-15 ASH WEDNESDAY
9 Matthew 3: 1-12
10 Matthew 6: 16-21
11 Philippians 3: 7-12
12 Joel 2: 12-19
13 Matthew 17: 22, 23
14 Isaiah 59: 12-21
15 1 John 1: 5-10

Feb. 16-22 FIRST SUNDAY IN LENT
16 Psalm 91
17 Matthew 4: 1-11
18 2 Corinthians 6: 1-10
19 Genesis 22: 1-14
20 Isaiah 26: 1-7
21 Luke 22: 24-32
22 James 1: 2-15

Feb. 23-29 SECOND SUNDAY IN LENT
23 Luke 18:1-8
24 Matthew 15: 21-28
25 1 Thessalonians 4: 1-7
26 Exodus 33: 12-23
27 2 Corinthians 4: 8-18
28 Mark 9: 17-29
29 James 5: 13-20

February, 1964

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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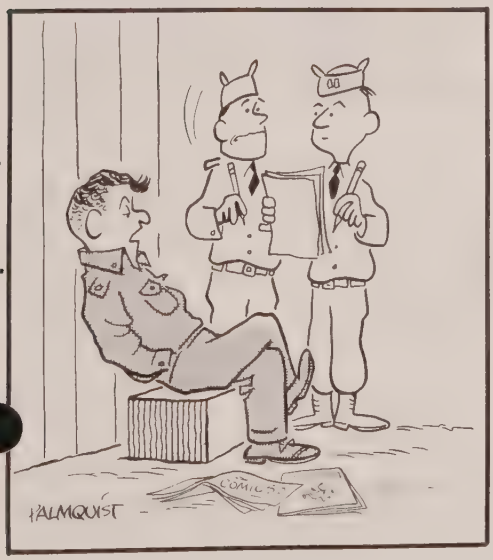


ROSEMARIE SEENE, of North East, Pa., is Lutheran Girl of the Month for January. She was nominated for this honor by her pastor, the Rev. William G. Steiner, who is particularly impressed by the loyalty she shows to her Church.

"Her pleasing personality and vitality have won her many friends in the Church and community," he states. He commends her for her willingness to give church affairs top priority, observing that "this is a spirit which sets a good example for other young people."

Rosemarie graduated from high school last spring and is now in training as a beautician. Her church-related activities have included being a Luther League officer and a member of the choir. She is the daughter of Mr. and Mrs. Phillip Seene, active members of St. Peter's Church, North East.

Chapel Chuckles



"RESOLUTIONS? THEM IS ONLY FER GUYS WHAT AIN'T YET HIT PERFECTION."

A MIGHTY FORTRESS

VOL. XIII | New York, N.Y., January, 1964 | No. 9

As new year begins—

All Christians Asked to Pray for Unity in Truth and Love

CHRISTIANS around the world will pray together during the Week of Prayer for Christian Unity, Jan. 18-25. Purpose of the observance which was begun in 1908 is to pray that God will give us "the unity for which Christ asked God, unity in truth and love, unity for witness and service." It is based on our Lord's prayer, recorded in John 17, "that they may all be one."

The Commission on Faith and Order of the World Council of Churches sponsors the international observance. The *Association Unité Chretienne* in Lyon, France, promotes the observance among Roman Catholics. The same prayers, meditations and intercessions are used by both groups.

A leaflet suggesting an order of service, Scripture readings and prayers for the week is distributed by the Commission on Faith and Order. The leaflet, which has been translated into dozens of languages, has as its theme for 1964 the words of Hebrews 13:20: "The great Shepherd of the sheep." Leaflets distributed for the annual observance last year topped the two million mark.

The introduction to the leaflet points out that Christians "do not live together as one flock. We all invoke the name of the Lord Jesus Christ. We are his people, a single people, and yet still unable to glorify him and to praise him in unity. We are called to share one hope, and we often talk about it, but we are unable to live together in it.

"Surely this contradiction must weigh upon us," the Week of Prayer material continues. "Does it not lead us all to seek again communion with God? Many differences separate us but the suffering which this state of affairs makes us feel is recognized by all with one accord."

The Week of Prayer for Christian Unity is observed in many different ways in different parts of the world. It has become the occasion for interchurch endeavors such as prayer vigils, Bible study, retreats and conferences aimed at better mutual understanding. One feature in recent years has been the taking of collections on behalf of the needy of another denomination.

Readers of A MIGHTY FORTRESS are invited to join in the spirit of this Week of Prayer by including the following or a similar prayer in their daily devotions between Jan. 18 and 25:

Almighty and everlasting God, we thank Thee that Thou hast raised from the dead our Saviour and Lord, and hast also called us through thy Word into thy fellowship, that Christ might give us life and full sufficiency. We pray Thee, give us thy Holy Spirit that we may gladly hear the voice of the Good Shepherd and follow Him truly in faith and obedience. Watch over us with thy faithfulness, that neither Satan nor the world nor death may snatch us from his hand until that great day when there will be one Shepherd and one flock. Amen.



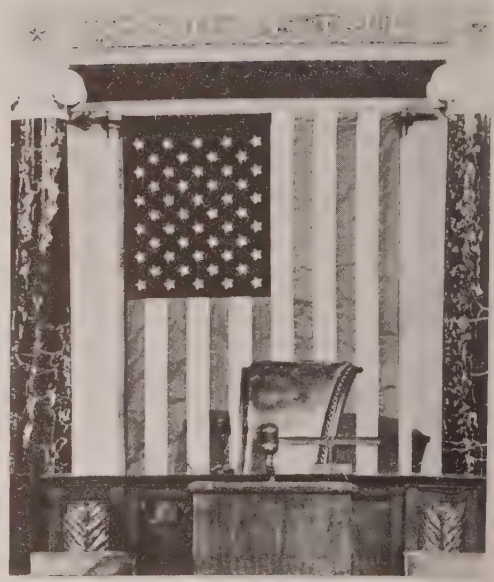
CALL TO PRAYER—The bell ringing in the new year is a call to prayer by millions of Christians for the unity of the Church for which Christ prayed in his high-priestly prayer (John 17). (RNS Photo)

Personalities in Pictures

Religious sidelights on recent news events
and other items of interest



THE FIRST FAMILY is shown at left as President and Mrs. Johnson and their daughter Lucy arrive at St. Mark's Episcopal Church, Washington, to attend a memorial service for the late President Kennedy. The new president is a Disciples of Christ layman, Mrs. Johnson a member of the Protestant Episcopal Church. Churches of all denominations held special services in memory of the slain president on the national Day of Mourning, Nov. 25, proclaimed by the new chief executive. (RNS Photo)



AS CONGRESS OPENS its new session, members of the House of Representatives will face the motto "In God We Trust," inscribed above the Speaker's chair. Replacing 15 ornamental stars, the religious motto was installed a little more than a year ago when the House passed a resolution initiated by Rep. Fred Marshall of Michigan. Mr. Marshall said: "During these times when our country is facing great crises, it is well that we remind ourselves of our reliance upon God and reaffirm our faith in Him. (RNS Photo)

"FAMILY OF MAN" award was presented to President John F. Kennedy by the Protestant Council of the City of New York at an award dinner held only two weeks before his assassination. Attended by 3800 persons of all denominations, the event was called "an historic breakthrough" in inter-church relations. The president, who was a Roman Catholic, is pictured at right with the Rev. Dr. Ralph Sockman, minister emeritus of Christ Church (Methodist) in New York. In a speech delivered at the dinner, the late President lashed out at critics of the U.S. foreign aid program and declared that "the rich must help the poor" of the world. The Family of Man award is intended to stimulate an inter-religious approach to physical and spiritual needs. (RNS Photo)





SPIRITUAL COMFORT administered by Lutheran Bishop Hanns Lilje of Hannover (left) and Roman Catholic Bishop Heinrich Maria Janssen of Hildesheim, aids relatives of workers trapped in a flooded mine at Lengede, Germany. The noted churchmen led intercession services for the miners, 11 of whom were later rescued. Forty others could not be saved. Throughout West Germany, Evangelical and Roman Catholic Churches held intercession services for the trapped miners. (RNS Photo)



CHIEF JUSTICE EARL WARREN, at his home in Washington, accepts the 20th anniversary poster of the annual Worldwide Bible Reading Program, sponsored by the American Bible Society. Mrs. Warren looks on as Everett Smith of Scarsdale, N.Y. makes the presentation. Mr. Warren in endorsing the program said that it is "good to know that the Bible is still the world's best selling book and it should be the best read." Millions of persons in scores of countries observe the program by reading the same selection from the Bible each day.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" January, 1964

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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† Parish Program Support

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Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Rodman; Rev. William H. Balkan, LCA, St. John, 296 Kempton St., New Bedford.
Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Willow Run AF Bat; ALC, Christ, 1450 Midway Blvd., Willow Run.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; LCA, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A Nelson, ALC, Ascension,, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Joy Eisenhauer, ALC, First, 209 N. Washington, Hobart.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as No th Bend AFB.
Portland Airport; Rev. Edwin S. Ro'eder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 2[illegible] Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 4922 W. 11th Street, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
*Fort Story; LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Olivet, Kay at S. 15th St., Tacoma.
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 540 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8811 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 2108-300 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.

Overseas Agencies:

AUSTRALIA: North Adelaide; Rev. M. Lohe, D.D., Lutheran Church House, 58 O'Connell St.

AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.

ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

BRAZIL: Rio de Janeiro; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
Sao Paulo; Rev. O. K. Stenberg, ALC, Church of the Good Shepherd, Rua Padre Joao Goncalves, 97, Bairro Pinheiros.

CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentia Naval Station, Rev. William Kurschinski, LCA, Trinity, 5 Torbay Rd.

CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.

CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

DENMARK: Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, YMCA (KFUM), Rosenborggade 15.

E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

ECUADOR: Guayaquil; Rev. Fred J. Wolff, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: Same as Costa Rica.

ENGLAND: Birmingham; Rev. Alex. Monstovies, Edgboston Cong. Church, Francis St.
Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.
Oxford; Rev. Franklin E. Sherman, Ph. D., Mansfield College.

FRANCE: (Moselle) Sarrebourg; M. l'Aumonier Bilger, 78 Grand'rue.

GERMANY: Berlin; Rev. Frederick M. Otto, L.H.D. Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

HONDURAS: Same as Costa Rica.

HONG KONG: Shatin New Territories, Rev. Rodger M. Singer, LCA, Mission, Tao Fong Shan Rd., Box 7. Tel. Shatin 485.

ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.

INDONESIA: Tapanuli Sumatra; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: Belfast; Lutheran Church, 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.

MEXICO: Mexico City; Rev. William E. Nehrenz, ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.

NEW ZEALAND: Panmure, Auckland; Rev. C. I. Koch, Ev. Lutheran Church, 1 Harris Rd.

NICARAGUA: Same as Costa Rica.

NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Slemdal.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.

PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.

PUERTO RICO: †Santurce; Rev. A. A. Wuertz, LCA, Grace English, Calle del Parque 150, Stop 23, 723-3220.

SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.

SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.

SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).

TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Kee!ung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.

W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

NATIONAL LUTHERAN COUNCIL CHAPLAINS ON ACTIVE DUTY

These chaplains invite contacts by military personnel and home church pastors on behalf of their service people. The Parent church bodies are indicated as follows: (ALC) American Lutheran Church; (LCA) Lutheran Church in America.

Continental United States:

ALABAMA: Fort McClellan, USAG, Ch (1stLt) James N. Servey (LCA).
Fort Rucker, USAAVNC, Ch (1stLt) James L. Shiell (ALC).
Montgomery, Maxwell AFB, ACSC, Box 1370, Ch, Capt, Dean C. Hofstad (ALC).

ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Fort Huachuca, Ch (Capt) Kent L. Johnson (ALC)
Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).

ARKANSAS: Fort Chaffee, USAG, 53rd Signal Bn, Ch (1stLt) Carl S. King (LCA.)

CALIFORNIA: Camp Pendleton, USMCB, 7th Regt, 1st Mar Div (Rein) FMF, LTJG Paul L. Kauffman, CHC (LCA); Base Chapel, Naval Admin Command, Hq. Regt, MCB, LCDR Edmund W. Pipho, CHC (ALC); USNH, LT John A. Piirto, CHC (LCA; 1st Mar Div (Rein) FMF, LT. Paul H. Running, CHC (ALC).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Baker Hq 6th Region (7806) ARAD Com, Ch (LtCol) Rudolph H. Anderson (LCA).
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March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (LCA).
Mather AFB, 3535th ABGp, Box 3421, Ch, Capt, Willard L. Conradson (ALC).
Oakland 14, USNH,, CDR Ross H. Trower, CHC (LCA).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
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San Francisco, MSTS (PAC) LT Donald E. Butenshon, CHC (ALC).
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Vandenberg AFB, 4392d Cmbt Supp Gp Ch, Capt, Henry A. Nordstrand (LCA).

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DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

DISTRICT OF COLUMBIA: Wash. 12, Walter Reed Army Medical Center, Ch (1st Lt) James E. Hanson (ALC).
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Marine Corps Headquarters, US Marine Corps, CAPT Orlando Ingvoldstad, Jr., CHC (ALC).
Office, Chief of Chaplains, Dept of the Air Force, Ch, Maj, Hans E. Sandrock (ALC).
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Orlando AFB, 1360th ABGp, (MATS) Ch, Maj John H. Deutschlander (LCA).
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Robins AFB, 2853rd ABWg, LtCol, John D. Barringer (LCA).
Turner AFB, 4138th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).

IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Ch, Major, Richard F. Poock (ALC).

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IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Box 486, Ch, Capt, Earl W. Milbrath (ALC).

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Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Riechers (LCA).

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England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (LCA).
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Bethesda, USN Medical Center, Office of the Chaplain, LCDR Gordon O. Lindemann, CHC (LCA).
Fort G. Meade; USA Chaplain's Board, Ch (Major) James R. Hayes (LCA) Hq. 2nd Army, Ch; (LtCol) John D. Roth (LCA); Ch (1stLt) John W. Hendler (LCA).
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St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

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New York 7, Hq 3rd Naval District, Federal Bldg, 90 Church St, LCDR Don M. Michael, CHC, (LCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Maj, Michael G. Viise (LCA).
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NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); USNH, Box 106, LT Jack E. Trethewey, CHC (LCA); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (LCA).
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Jacksonville, New River, MAG 26, MCAF, LT David L. Windle, CHC (ALC).

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Wright-Patterson AFB, 2750 ABWg, Box 2173, Area C, Ch, LtCol, Karl F. Schofer (LCA).

OREGON: Kingsley Field, 408th Ftr Gp, Box 4149, Ch, Capt William A. Thoresen (LCA).

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Indiantown Gap Military Reservation, Ch (Maj) Mervin S. Eyler (LCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (Col) Harry F. Coder (LCA).

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SOUTH DAKOTA: Ellsworth AFB, 821st Cmbt Supp Gp, Box 96, Ch, Capt, Franklin W. Krueger (ALC).

TENNESSEE: Memphis, USNAS, LCDR Walter J. Vierling, CHC (LCA).

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Lackland AFB, Hq & Hq Sec, LMTC, Office of the Chaplain, Ch, LtCol, Kenneth E. Hartman (LCA); Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
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UTAH: Hill AFB, 2849 ABWg, Box 563, Ch, Capt, Robert J. Wayne (LCA).

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US Mobile Const. Bn #7, LT John D. Yeich, CHC, (
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USS HECTOR (A.R.-7) LT Jesse W. Essinger, CHC (ALC).
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USS IWO JIMA (LPH-2), LCDR Carl E. Ruud, CHC (LCA).
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Staff Commander Destroyer Division #153, LT. A E. Bollesen, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #3923, USNH, LCDR Kenneth L. Ebb, CHC, (LCA).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Marine Division, LCDR Vernon E. Stenberg, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Second Glance

¶ Church leaders reported "encouraging progress" in talks toward the possible formation of a new cooperative agency that would unite American Lutherans in common theological study and Christian service. During a two-day meeting in Chicago, the Inter-Lutheran Consultation considered reports on specific areas of cooperation which may be included in a new agency to supplant the present National Lutheran Council. Such areas of possible common action are: theological studies, welfare services, public relations, education services, mission services, and miscellaneous services.

Four Lutheran bodies, representing over 95% of Lutherans in America, are participating in the Consultation.

¶ A manual for chaplains has been issued jointly by the National Lutheran Council's Bureau of Service to Military Personnel and the Lutheran Church—Missouri Synod's Armed Services Commission. It discusses the chaplain's relationship to the Church, his general responsibilities while serving in the U.S. and overseas, and his responsibilities specifically relating to Lutherans in service.

The manual stresses that "the chaplain's only religious authority is that given him by his Church." This authority "cannot be removed or changed by military command or military necessity. The chaplain does not have a moral right to perform a religious function which his Church does not authorize him to perform, or in the performance of any function to transgress the religious authority imparted by his Church."

¶ An Urban Training Center for Christian Mission has been established in Chicago. As an interdenominational project in which Lutherans cooperate, the center will train and equip ministers and laymen in meeting today's challenges in the cities of America. Many Christians recognize the growing metropolitan areas of our nation as the most important mission field for the Church in this generation.

¶ The cornerstone for the Protestant and Orthodox Center at the New York World's Fair was laid in October. The $1,500,000 center will feature the theme, "Jesus Christ — the Light of the World." Lutherans have invested almost $100,000 to lease and equip a portion of the center's Exhibition Hall. The Lutheran exhibit will include an information center with a pastor on duty to answer questions regarding the faith.

¶ The Second Vatican Council concluded its second session in early December. Among topics debated by the 2300 bishops of the Roman Catholic Church were: the Christian attitude toward the Jews, the relative power of bishops and Pope in the Church, ways to achieve Christian unity, revival of the order of deacons to assist priests in their duties, allowing the celebration of sacraments and other ceremonies in the vernacular (language of the people). A third session of the Council is anticipated in 1964.

On the offensive—

Christianity Challenges the World

by Chaplain Carlton H. Mall, USA

THE UNIFORM we wear is a symbol of both sin and righteousness. A symbol reminds us of or represents something.

First of all our uniform *represents* not only the dramatic history of our nation but also the moral values upon which our nation was founded and the rich blessings God has showered on us as a people.

On the other hand it also *reminds* us of sin. We have the largest peacetime military establishment in our nation's history. Why? Unrighteousness of men and nations threatens human freedom. The military is necessary as a defense against the totalitarian threat facing us today. We are a part of the military. It is a divine mission we have—let's not forget it.

During these critical days of opposing ideologies we need more than lip service to our God and our country. As you serve, maintain the offensive and keep the faith. After 20 centuries of Christian preaching, we may view the world scene and feel that the Church and Christianity has missed its mark—that she must defend herself against the contemporary evils pitted against the faith. Don't believe it. Christianity is not on the defensive but on the offensive. Our faith is not challenged but it challenges. In St. John 16:33 Christ tells us: "Be of good cheer, I have overcome the world!"



THE FEAST OF THE EPIPHANY—Jan. 6—is brought to mind by this detail of a reproduction of "The Journey of the Magi," the famed masterpiece of the fifteenth century Italian artist Benozzo Gozzoli. Elaborately depicting the journey of the Wise Men, the original measures 50 feet in length and 15 feet in height. The Epiphany, celebrated 12 days after Christmas, commemorates the coming of the Wise Men to visit Jesus as a young child—the first manifestation of Christ to the Gentiles. (RNS Photo)

It's important for us to know what Christ meant by this astounding statement and how we ought to live in this triumphant spirit.

First of all, Christianity challenges the world with its *message* for which it claims an intellectual validity and a practical vitality. Man has not made God after his image or opinion, but God creates and preserves man. The actualities of history, the concrete events of the contemporary scene are a record of the life giving power of the love of God and the death-bringing consequences of man's denial of that love. Christianity challenges every deviation from the law of love as it poses a threat to the well-being of mankind today.

Secondly, Christianity challenges the world with the most significant world-wide movement, the *Christian Church.* The Church is the only institution that by its very nature transcends all nations, races and physical limitations of man. It is the visible representation of Christ on earth. Since we are the Church, we must realize God's eternal purpose in His challenge to the world. Others should be able to see in us God's love and grace.

Thirdly, Christianity challenges the world with the only *method* that produces changes which are lasting. Consider all the methods and formulas which have been proposed to cure the world's ills, whether they be social, political or economic problems. To all these cure-alls which lie dormant on the shelves of social pharmacy, Christianity offers this challenge: "You have left out God who overcomes the world through Jesus Christ." This method of Jesus is not only the realistic one, but it is the only permanently effective one, as those who oppose it must to their sorrow eventually discover for themselves.

So surely as the world perishes by its hate, its lies and its violence, so surely does the spirit of Christ, of sacrificial love, offer a constant and certain hope.

Christianity continues to challenge the world with its message, its world-wide movement—the Church, and its method. Maintain an effective relationship with your Christ and your Church. Wear your uniform with the pride and dignity of a Christian soldier. Consistent with your confirmation vows, commune and worship regularly. Make certain that you share the "triumphant spirit" of our Christian faith as soldier, airman, marine or sailor serving your Lord and your nation. Our Lord is with you always.

Sharing Your Experience:

THE VICTOR OR THE VANQUISHED?

by A/1c John C. Hipke

WHILE attending an Air Force school at Lackland Air Force Base, outside San Antonio, Texas, a Korean veteran sat down at his desk and sketched a picture of a battle-weary soldier sipping coffee from a metal mess cup. In the foreground was a clip of rifle bullets, which caught the faint glimmer of light from a candle placed atop a skeleton's head. I was very impressed with the thought behind the picture and asked the artist if I could have it.



"DIDN'T GOD, in the form of Jesus Christ, allow Himself to be vanquished on the Cross of Calvary?" Yet on Easter, "He conquered the powers of sin and proclaimed the joyful news of salvation."—Above, T/Sgt. and S/Sgt. (Mrs.) Fred Gebers admire a "Reigning Christ" crucifix which they presented to Our Saviour's Church, Jacksonville, N.C., as Pastor T. C. Plexico looks on. This crucifix symbolizes both the suffering of Christ and his victory over death.

A few weeks ago while cleaning out some old papers, I came across this picture again and remembered the name the artist had given it: "The Victor or the Vanquished?"

Looking at the picture this question entered my mind. "Just who is the victor and who is the vanquished?" I thought, could the skeleton be the victor, since he never again would have to face the tortures of combat, and the soldier the vanquished, because he was still on the front lines and must face death in the next battle? Then again I thought it could be the other way around, with the soldier the victor, because he will live again, and the skeleton the vanquished, because he has lost his life.

Sitting at my desk, I realized these thoughts were parallel to my own relationship with God. I asked myself, "Is God the victor or the vanquished?" I mulled this over in my mind. Didn't God, in the form of Jesus Christ, allow Himself to be vanquished on the Cross of Calvary? Hasn't God gone out of his way to guide our lives and continually show us the way to salvation? Doesn't He always offer his forgiveness, no matter what we do? Finally, doesn't He promise us eternal salvation, if we believe in Him? Yes, in all these ways God is the vanquished and we are the victors.

Thinking further, I realize that God's true role is that of the victor and we are the vanquished under Him—yet by being vanquished we will in the end be victors. God showed us this on Easter when He conquered the powers of sin and proclaimed the joyful news of salvation. It was this display of power that vanquished us to follow Him and devote our lives to His service.

I would like to propose a modern day beatitude: "Blessed are those who in Christ's name shall be vanquished here on earth, for they truly will be the victors in heaven."

Fortify your faith through DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

JANUARY

1 Isaiah 43	17 John 4:5-26
2 Matthew 2:1-12	18 Ephesians 6:1-4
3 II Corinthians 4:3-6	19 Luke 19:1-10
4 Isaiah 2:2-5	20 I Corinthians 9:24-27
5 Matthew 12:15-21	21 Matthew 20:1-16
6 Isaiah 60:1-6	22 I Corinthians 3:5-23
7 Romans 12:1-5	23 Matthew 19:27-30
8 Luke 2:42-52	24 Philippians 3:7-14
9 Psalm 84	25 Luke 17:7-10
10 John 7:14-18	26 Jeremiah 9:23-24
11 Hebrews 2:11-16	27 II Corinthians 11:19-31
12 Matthew 12:46-50	28 Luke 8:4-15
13 Ecclesiastes 12:1-7	29 Isaiah 55:6-11
14 Romans 12:6-16	30 John 12:35-38
15 John 2:1-11	31 II Timothy 3:10-4:5
16 II Timothy 1:3-5	

Airman 1C John C. Hipke hails from Milwaukee, where he is a member of Mt. Carmel Church. For the past four years he has been stationed at Hill AFB, Utah.

His "Sharing Your Experience" feature wins Airman Hipke an award of $10. Every reader of A MIGHTY FORTRESS is eligible to submit a brief article on some unusual happening or new understanding connected with his service in the armed forces. If we use it we will send you a check for $10.

Send your "Sharing Your Experience" contribution to: A MIGHTY FORTRESS, 50 Madison Ave., New York, N.Y. 10010.

January, 1964

A MIGHTY FORTRESS

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"THE MADONNA OF JOY" is the title of the painting reproduced above. The artist, Muthiah Sivanesan, is a native of Madras, India, where he designs fabrics in a textile mill and studies at the School of Arts and Crafts. Mr. Sivanesan's painting was one of two winners in the World Christian Art Christmas Card Competition, sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches.

The artist, who became a Christian at the age of eight, sought to portray the joy of Christmas through Indian eyes. The Virgin Mary is dressed in the beautiful clothes Indian women wear to celebrate Christmas, and wears the tassels that express an Indian woman's pride in her family. In the background are the Wise Men, who came from the East—perhaps from India; an Indian cow, symbolic of the milk of a mother's love, and an Indian rooster, announcing the coming of a new day.

Pictured below, Christmas in Korea. An army chaplain meditates prior to church services in a chapel on the frontline in Korea.



A MIGHTY FORTRESS

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GOOD NEWS OF GREAT JOY!

by Chaplain Bernt C. Opsal, USNR

MANY OF YOU have stood watch on the top deck or the bridge as your ship cruised through the silent waters of the sea. Above you in the stillness of the night was the canopy of stars piercing through the black sky, bringing their rays of light into your line of vision. Or perhaps you have walked a patrol on land with darkness about you but the beautiful array of God's created stars and planets over your head.

Next time you are in such a situation think of what it must have meant to the shepherds who were also "out there" keeping watch over their flocks by night. "An angel of the Lord appeared to them, and the glory of the Lord shone around" (Luke 2). What would your reaction have been? I am sure mine at least would have been similar to that of the shepherds—"they were filled with fear."

Throughout Scripture we are told of the reaction of man when God makes Himself known in His majesty, as He shows forth His glory and might. Man reacts with fear.

The temptation can come to us to think of God as sort of a "palsy-walsy" person, a glorified Santa Claus or an innocuous, nebular creature in some distant "never-never land," whom nobody really knows or has ever seen. On the contrary, the God of creation is one to be feared. The Nazis as well as the Communists have brazenly declared their unbelief in the Lord as revealed in the Scriptures. We Americans can be tempted to think and act in the same way, perhaps not so brazenly, but in a subtle way as we put God "second" on the list when it comes to making a choice of one kind or another.

You recall the concluding section of the Ten Commandments in Luther's Catechism: "I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate me." Luther comments: "God warns that He will punish all who break these commandments. Therefore we are to fear His wrath and not disobey Him."

God is a God to be feared—let's not forget it. God will punish sins, whether they be individual or national.

However, though the shepherds were filled with fear they were soon to hear some wonderful good news. The angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people." And then he went on to say, "For to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you; you will find a babe wrapped in swaddling clothes" (Luke 2).

Then, as a mighty accent or crescendo, "Suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom he is pleased!' "

What an experience! How powerful, how overwhelming this must have been. God has crashed into history. The Lord has broken into the lives of shepherd folk. Good news of a great joy! Man, that's tremendous! In all of Scripture, gospel always follows law, grace always follows sin, forgiveness always follows judgment. This is God's plan. He wants man in his complacency and self-sufficiency to see his need of God—one who is truly to be feared. But God also wants us to see the Savior who alone can meet our need. How thankful we can be that He has not left us alone in our darkness and fear, in our judgment and misery. He comes to us with "good news of great joy."

The shepherds responded to the magnificent revelation and the message of God's love through Christ by agreeing among themselves that they will hasten to the manger to see what has taken place. After having seen first-hand the Christ-child, they respond to this good news of great joy by going out to tell others of God's love to them and to all men.

We too must respond to this love of God. Men about us, aboard ship and in the barracks, are without the Saviour. Pray for God's love to fill your heart so that the men around you may see that the "good news of great joy" has filled your heart through faith.

A blessed Christmas to each one of you.

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Religious sidelights on recent news events and other items of interest



Lutheran

GIRL OF THE MONTH

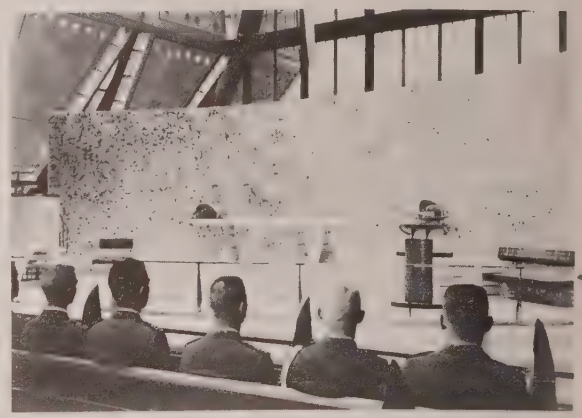
SYLVIA THORSON, of Anchorage, Alaska, is our "Lutheran Girl of the Month" for December.

In addition to journalistic activities in high school, where she was editor of the school paper, Sylvia's talents extend to oratory and music. She was one of three winners of the American Legion oratorical contest, and for three consecutive years won local piano scholarships. She also played both flute and piccolo in the school band.

At Central Church, in Anchorage, Sylvia served as organist, choir singer and vacation Bible school teacher. She was named Alaskan representative at the National Constituting Convention of the Luther League of the ALC in 1960.

Awarded a youth leadership scholarship from the Lutheran Brotherhood upon entrance to Pacific Lutheran University, she is now a sophomore majoring in sociology.

Sylvia, daughter of Mr. and Mrs. Hans Thorson, was nominated by her pastor, the Rev. A. L. Abrahamson.



AIR FORCE CHAPEL DEDICATED—Religious, military and civic leaders attended the dedication in September of the USAF Academy Chapel, near Colorado Springs, Colo. Built at a cost of over $3,400,000, the building is divided into Protestant, Roman Catholic and Jewish areas. Pictured at right is the altar in the Protestant chapel, which seats 1000 persons. A large cross is suspended above. (RNS Photo)



DIALOGUE VIA TELSTAR—Four noted Christian leaders participated in an international telecast in mid-October, originating in Rome, London and Princeton, N.J., and using the communications satellite, Telstar II. The program carried "live" comments on the possibilities and problems of Christian reunion. Participants (pictured at left) were: Laurian Cardinal Rugambwa, Roman Catholic bishop of Bukoba, Tanganyika, (upper left), speaking from Rome; the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, (upper right), from Princeton; Bishop Lesslie Newbigin, associate general secretary of the World Council of Churches, (lower left), from London; and the Rev. Hans Kueng, Roman Catholic theologian, from Rome. (RNS Photo)



'LUTHER' COMES TO BROADWAY—A dramatization of the life and personal trials of Martin Luther opened on Broadway in September and appeared destined to have a long run. Critics generally hailed the play, by England's John Osborne, as a thoughtful and provocative study of the Reformer. At left, Albert Finney, in the role of Luther (right) argues with John Moffatt as Cardinal Cajetan, who attempts to persuade him to retract his teachings. (RNS Photo)

TEEN SENDS MILLIONTH LETTER—Kazuo Yamada, 17, of Kanohara, Japan, sent the one millionth letter received by the Japanese Lutheran Hour since its first broadcast in 1951. Below, a Bible and Hymnal are presented to him by Missionary Ralph Phipps. The Lutheran program is broadcast on 105 stations in Japan, with an estimated 10 million listeners.



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Supplement to "A Mighty Fortress" December, 1963

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Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; LCA, St. James, 1325 Magnolia Ave., Brunswick.
Hunter AFB; same as Fort Stewart.
Turner AFB; Rev C. K. Derrick, LCA, Our Saviour, 1105 Second Ave., Albany.
Warner Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave., Room 207, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. William M. Wittig, ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 3201 Erin Dr., Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. Waldemar E. Bartell, ALC, St. John, 6614 W. Smithville Rd., Peoria.
Joliet Arsenal; Rev V. T. Tweedt, LCA, Messiah, Hunter & McDonough, Joliet.
O'Hare International Airport; ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Burlington Ordnance Plant; LCA, Messiah, Smith & Adams, Burlington.
Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Richard L. Erickson; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Rodman; Rev. William H. Balkan, LCA, St. John, 296 Kempton St., New Bedford.
Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Willow Run AF Bat; ALC, Christ, 1450 Midway Blvd., Willow Run.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 3[illegible] King St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St., Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.
UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.
VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, [illegible] Mercury Blvd. & Sinclair Circle, Hampton.
[illegible] Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
*Fort Story; LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.
WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
*Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
*Fort Lewis; Rev. Christian M. Iverson, ALC, Olivet, Kay at S. 15th St., Tacoma.
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, [illegible] Naselle.
[illegible]llo AF Station; Rev. Robert M. Keller, ALC, Pilgrim, [illegible]40 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8811 Monte Cristo Dr., Everett.
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APO 856, Hq. Sq. Sec, 1604th ABWg, Box 1949, Ch, Maj, Richard D. Trapp (ALC).
APO 872, Hq 7th Army Stock Control Center, Ch (Capt) Donald J. Ostroot (ALC).

Navy Fleet Post Offices, New York, New York

USS ARCADIA (AD-23), LCDR Thomas B. Uber, CHC (LCA).
USS INDEPENDENCE (CVA-62), CDR Karl G. Peterson, CHC, (LCA).
USS POCONO (AGC-16), LT Leonard O. Seegers, CHC (ALC).
USS SIERRA (AD-18), LCDR Donald M. Wilson, CHC, (LCA).
USS TANNER (AGS-15), LT Carl A. Brink, CHC (LCA).
Staff, COMPHIBLANT FOUR, LT William G. Olson, CHC (ALC).
Staff, COMDESDIV, #82, LT Richard W. Selle, CHC (ALC).
US Mobile Const. Bn #7, LT John D. Yeich, CHC, (LCA).
Destroyer Division #182, LT Arthur L. Smeland, CHC (LCA).
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Navy #566, USNAF, LCDR Carl A. Auel, CHC (ALC).
Navy #568, USNS, Commander, Iceland Defense Force, CAPT John M. Kleckner, CHC, (LCA).

Army and Air Force Post Offices, San Francisco, Calif.

APO 7, Hq. 7th Division, Ch (Maj) Thomas O. Williamsen (ALC).
APO 33, Hq. 9th Logistical Command (B), Ch (1stLt) Gilbert Olivarez (ALC).
APO 74, 405th ABGp, PAC, Ch Maj, Henry H. Hafermann (ALC).
APO 137, 1 Corps Tactical Zone 1, USA Advisory Team No. 1, Ch (Major) James R. Boggs (LCA).
APO 235, 51st ABGp, Ch, Capt, Richard G. Eisemann (LCA).
APO 301, Detachment "L" (Provisional) USA Advisory Group, Ch (Capt) Gerald N. Hefty (ALC).
APO 328, 6102 ABWg, P.O. Box 366, Ch, LtCol, Voigt M. Sink (LCA).
APO 331, Hq. USARYIS, Chaplain Section, Ch (Capt) Donald B. Beal (LCA).
APO 343, US Army Depot, Japan, Ch (Capt) George Reswik (ALC).
APO 919, 6139th ABGp, PACAF, Ch, Capt, Stuart H. Lengel (LCA).
APO 929, 6143 ABGp, CMR #1, Box 742, Ch, Capt, George M. Rushe (LCA).
APO 970, 6314 Spt Wg, Ch, Capt, Albert D. Owens (ALC).

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USNS HUGH J. GAFFEY (T-AP121) LT James A. McCalmant, CHC (ALC).
USS HECTOR (A.R.-7) LT Jesse W. Essinger, CHC (ALC).
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
USS IWO JIMA (LPH-2), LCDR Carl E. Ruud, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
COMLANSHIPRON #9, LT. Ted E. Edwards, CHC, (LCA).
COMDESRON # 19, LT Donald I. Olson, CHC (ALC).
Staff Commander Destroyer Division #92, LT. Robert L. Keys, CHC (LCA).
Staff Commander Destroyer Division #153, LT. [redacted] E. Bollesen, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #3923, USNH, LCDR Kenneth L. Ebb, CHC, (LCA).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Marine Division, LCDR Vernon E. Stenberg, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Thousands heed the call—

"COME YE TO BETHLEHEM"

by Chaplain Theodore J. Kleinhans, USAF

"O COME, all ye faithful," run the words of the carol, "come ye to Bethlehem." Each year thousands do come to Bethlehem, not just in spirit but as real pilgrims, to seek the place where Christ was born.

Anyone who sets foot on the dusty limestone paving blocks outside the Church of the Nativity stands in the long shadows of history. Likely as not, despite the hallowed soil, he may first be disturbed, rather than inspired, by what he sees.

Ever since we first heard what happened that Christmas Eve, our minds began to play tricks on us. What Luke wrote about a lowly cave in Bethlehem we somehow changed to a more familiar setting.

As Americans we may have heard the word "manger" and thought in terms of a vast barn, warm and snug in the Minnesota snows. Had we been Germans, we might have imagined a setting of fir trees and a fair-haired, blue-eyed Infant lying in a cradle. Had we been Lapps, we might have imagined the scene as a tundra of frozen muskeg, with the Christ Child swaddled in a blanket of reindeer hair.

Actually Luke was describing a simple wayside house. Perhaps the vineyards were sunparched, the soil poor, and the owner took in guests to help pay the taxes. Below, a cavern or grotto gave shelter to the cows and sheep. Above, there were quarters for the family and a few guests. Little as it may be, Bethlehem still boasts a dozen ancient dwellings of this sort.

The site of the real inn is buried by a mountain of tradition. Of the cave there is nothing left but a limestone floor. A fourteen-pointed silver star, with a hole to show the stone beneath, marks the historic spot. The simple Latin legend reads: "Here Jesus Christ was born of the Virgin Mary."

The Church of the Nativity is nowhere as simple as the old inn must have been. The present basilica dates from the 530's, and stands on the site of an earlier church built by Helena, the mother of Emperor Constantine, in the fourth century.

One of the largest churches of Christendom, it has experienced many an ebb and flow of history. In 614, the Persians considered destroying it, when they overran Palestine. They did destroy almost every other church and shrine. Instead they looked high on the walls and found a mozaic of the Wise Men—dressed in Persian garb. This, legend goes, saved the church.

The building is basically Christian, but many an Arab still stops to pray to Allah in the transept, just as Caliph Omar set the pattern in 634. Nowadays the squabbles are between the three large groups who share a continuing claim to the church—the Greek Orthodox, the Roman Catholics, and the Armenian Orthodox.

Who gets to sweep the floor, who gets to provide the olive oil for a sanctuary lamp, who gets to hang an ikon on which nail, who gets to wash the linen paraments on the various altars—these are all issues the Jordan government has tried to settle—with a seventy page booklet as complicated as the rules of football.

The old entryways of the church are nearly walled up, with just a squat opening. Even a six year old has to stoop. Tradition says this was to keep the Arab tribesmen from riding pellmell into the nave and desecrating the sanctuary.

The interior is almost as austere and severe as the outside. The lack of pews makes the building seem even larger than it is. Only the red Corinthian columns at the aisles give a touch of stone grandeur, together with the Byzantine altar and mozaics.

Historically the most interesting area of the church is the crypt, reached from the front by two narrow stairwells. Here, in polished marble scarcely a tenth as big as the basilica, is the site of the inn. Here also are shrines to the Holy Innocents, slaughtered by Herod, and to Joseph, presumably where the angel warned him to flee to Egypt.

For all its history, the Church of the Nativity leaves a few pilgrims cold. The squabbles of the Copts and the Abyssinians, of the Syrians and the Armenians, the Roman Catholics and the Greek Orthodox, takes away some of the charm.

But *Bethlehem Ephratah* is not just the Church of the Nativity. It is the spot where God chose to take on human flesh. The double name means simply "House of Bread" and "Fruitful"—as the groves of vines and olives, pomegranate and barley (rich for that part of Judea) still prove.

Not far off is the tomb of Rachel, the Well of the Wise Men, and the fields of Ruth and Boaz. A little farther lies the rolling pastureland where the shepherds tended their sheep, that night the angels sang *Gloria in excelsis deo.*

All this, of course, makes the Gospel come alive—even little details like the brown lizards soaking up the sun, the winter hills beginning to turn green, the white stone walls, the distant crescent of the Dead Sea, the purple peaks of the mountains of Moab.

Much of the Christmas Eve pageantry in Bethlehem is confusing. Depending which calendar one uses, there are three celebrations—the Western Christmas, the Greek Christmas, and the Armenian Christmas. These fall on December 25, January 7, and January 17th.

If you are fortunate enough to spend a Christmas in Bethlehem, the various events may first seem disconcerting—even something as simple as a carol sing. In Bethlehem, a fifteen minute drive from Jerusalem, there are apt to be a dozen of them. They take place at various monasteries and convents, and for that matter, even at three different "Shepherds' Fields."

Despite all the hawkers and stands, Bethlehem's Manger Square sets a good mood for Christmas, even if it be a Middle East kind of Christmas. When the bells call forth their good tidings, when the crowd lights up its tapers, when the hillsides all around burst aflame, there's a kind of contagious enthusiasm.

This may not be real faith, in the strictest sense, but it *is* at least a start. Later, in the quiet of one's own chamber, the honest pilgrim can't help reflect on the birth of his Savior and the worship of the shepherds.

Even the street urchins know something of Christmas. Out in the square, like the rest of the milling crowd, I once stopped for a cake and a mutton sandwich. It was perhaps one in the morning. A dirty-faced youngster who could scarcely have been four begged for *baksheesh.*

Even on Christmas Eve I tried to ignore him. Once the tourist weakens and dispenses even one coin, a whole army of little beggars comes on the run. But tonight the teen-ager who was selling sandwiches interrupted.

"Give him a few *fils,* Mister," he urged. "It's worth it. Watch!"

I did. The little beggar beamed, fingered the coins, trotted across the square. I heard them clink in the poor box outside the church. He ran back, bowing low and chattering excitedly in Arabic.

"He wishes you a Blessed Christmas, the teen-ager translated. "That he's a Wise Man and you're a Wise Man, and you've both just brought a gift to the Christ Child."



THE CHURCH OF THE NATIVITY in Bethlehem is built over a grotto which marks the traditional site where Christ was born. On the floor of the grotto the exact spot of the Nativity is believed to be marked by a silver star. (RNS Photo)

Second Glance

¶ The prairie town of Brookings, So. Dak., was the location of a unique experiment in religion in September. A four day "Faith in Life" project enlisted the cooperation of several denominations in the predominantly Lutheran town in an attempt to infuse the Christian faith into the "workaday life of the average American." A leading participant was Bishop Hanns Lilje, a prime mover of similar successful projects in his native Germany. The project included mass rallies, assemblies, seminars, plays, movies, folk singing, breakfasts, lunches, dinners and services.

¶ A noted church musician has advocated a return to handbells, brass and other instruments to add excitement to church services. Dr. William Lemonds told a Church Music Workshop at the University of Michigan that for a period of 175 years Churches utilized instruments and whole orchestras to accompany the choir and for solo performances. He criticized the idea that the organ is the only suitable instrument for worship. The most exciting service he could imagine, Dr. Lemonds declared, would be to have Stan Kenton or the Modern Jazz Quartet compose and play new music for the worship of God.

¶ Over the past 20 years, Lutheran Churches and institutions have received at little or no cost federal surplus property for which the U.S. Government paid $756,589, it was reported in Washington, D. C. During the same period property which originally cost over $47 million was transferred to all denominational sponsored organizations, under a federal law which allows such transfers to non-profit health and educational institutions.

¶ Lutheran World Relief has made another shipment of relief goods to Algeria, including 10,000 new blankets and 200 tons of used clothing. Distribution will be concentrated in the uplands where winter is most severe. Last year a similar shipment of blankets and 80 tons of clothing was made.

¶ The Lutheran World Federation has reappointed the Rev. Dr. Kurt Schmidt-Clausen, a German churchman, as its general secretary. He will be aided by the Rev. Carl Mau, an American, in the newly created post of assistant general secretary. They are charged with guiding the work of the federation until its next assembly six years hence. LWF headquarters are located in Geneva, Switzerland.

¶ The Roman Catholic Church's Second Vatican Council entered its second session in September, with over 2,000 bishops gathered in Rome. Discussion and voting centered on changes in the Church's worship and on the teaching about the nature of the Church and its ministry.

¶ Christian social responsibility was discussed at the 1963 Lutheran Health and Welfare Forum, in Chicago, Nov. 4-6. Leaders in social welfare and charitable work of the Church participated in talks on how the health and welfare services of Lutheran Churches in the U.S. may be improved and promoted.

¶ The Lutheran Church in America's Board of College Education adopted a statement that says the Church's 21 church-related colleges in the U.S. and Canada "shall be open to people of all races." This action reflects the denomination's official position affirmed in its Executive Council's statement on racial justice. In a related action, the board approved $15,000 to assist in the education of "Negro and other disadvantaged youths."

Chapel Chuckles



"FRANKLY, RIGHT NOW I THINK THE YOUTH FELLOWSHIP AT FIRST LUTHERAN NEEDS ME EVEN MORE!"

Fortify your faith through
DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

DECEMBER

1	Jeremiah 31:31-34	18	Isaiah 9:2-7
2	Romans 15:4-13	19	John 3:22-36
3	Luke 21:25-36	20	Isaiah 51:3-5
4	Hebrews 10:35-39	21	John 5:31-39
5	Luke 12:35-40	22	Isaiah 40:9-11
6	James 5:7-10	23	Matthew 1:18-24
7	Luke 17:20-30	24	Titus 2:11-14
8	Malachi 4:1-6	25	Luke 2:1-20; John 1:9-14
9	I Corinthians 4:1-5		
10	Matthew 11:2-10	26	Acts 6:8-15; 7:54-60
11	II Peter 1:19-21	27	Luke 2:33-40
12	Matthew 11:11-19	28	Isaiah 40:26-31
13	I Peter 1:8-13	29	Isaiah 63:7-16
14	Luke 3:1-14	30	Psalm 121
15	Isaiah 40:1-8	31	Lamentations 3:22-26
16	Philippians 4:4-7		
17	John 1:19-28		

December, 1963

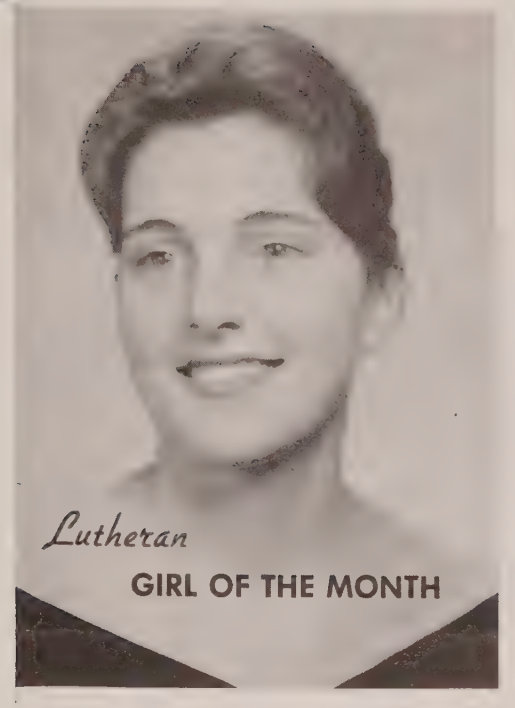
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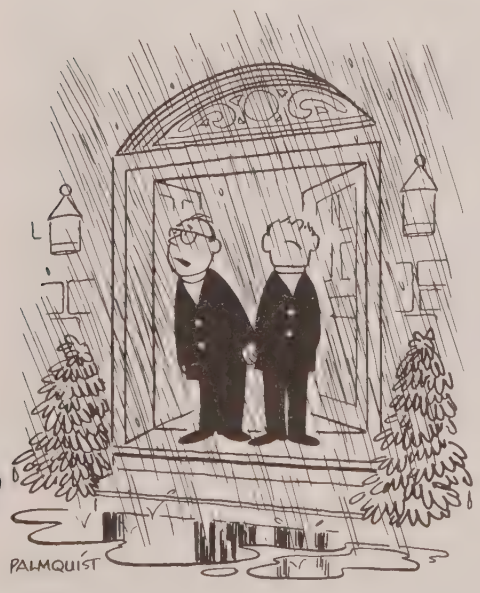
SUSAN E. HARTMAN, of Catawissa, Pa., is our "Lutheran Girl of the Month" for November.

Susan is a member of St. John's Church, Catawissa, where she serves as Sunday school pianist and is a member of the post-high school class. She also sings alto in the chancel choir which is directed by her father, Mr. Gerald C. Hartman.

Now a senior at Bloomsburg State College, Pa., she is artistically inclined and especially adept at sewing and knitting.

Susan was nominated by Mrs. George E. Widger, who has known her for thirteen years and teaches the church school class to which Susan belongs. She admires her for her "ready smile and kind, thoughtful nature" and says she has "watched her grow into a fine example of young Lutheran womanhood."

THE CHURCH BACK HOME



"I DON'T PRESUME TO QUESTION THE JUDGEMENT OF THE LORD. BUT ON STEWARDSHIP SUNDAY!"

A MIGHTY FORTRESS

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MILITARY EXPERIENCE HELD AID TO CHURCH VOCATIONS

RETIRED military personnel were urged to consider church vocations during the semi-annual meetings in Washington of the Lutheran Service Commission and the National Lutheran Council's Bureau of Service to Military Personnel.

A report on the use of persons with armed forces experience in the direction of Lutheran service centers was made to the LSC by the Rev. William H. Marwede, who supervises LSC activities in the eastern U.S.

Pastor Marwede said that four of the five Lutheran service centers on the east coast are directed by lay persons who have had extended military service.

"We have come to the conclusion," he noted, "that having had military experience is a valuable asset for those who direct our centers" and "we are encouraging retired military personnel interested in directing service center activities to get in touch with us."

Interested individuals should be dedicated, mature and have an outgoing personality, he added.

He said that currently the first woman to enter the Women's Air Force (WAF), Miss Ray Ross, directs the Jacksonville, Fla., service center and men with Army and Navy backgrounds are in charge of activities in Charleston, S.C., Washington, D.C., and Jacksonville, N.C.

The LSC, an agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, generally utilizes clergymen in the direction of overseas service centers and lay people as directors of stateside service centers.

At the Bureau of Service to Military Personnel meeting, the Rev. E. O. Midboe, executive secretary, reported that a "great amount of interest has been voiced in the utilization of the services of retiring military personnel for lay vocational placement in church-related work."

Chaplain Midboe said that a follow-up of the Brent Conference, held in Washington, D.C., in January, 1961, is being considered in order to up-date the findings of this consultation.

The Brent Conference brought together church and military officials to investigate possibilities of making use of retired servicemen and women in full-time church-related vocations.

Large numbers of armed forces personnel who entered the military during World War II, are now completing their careers after 20 or more years of service and still have many active years if they are inclined to dedicate their efforts to the Church, and the Church has need for their talents, Chaplain Midboe stated.



MISS RAY ROSS, director of the Jacksonville, Fla., Lutheran Service Center, is shown at right presenting awards to the Ping Pong tourney champ and runnersup at the center. Miss Ross, the first woman to enter the WAF, is one of many service personnel who have gone into full-time church work after completing a service career.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



RELIGIOUS LEADERS stand solemnly with civil rights and labor representatives on the platform in front of Lincoln Memorial during national anthem at the opening of the March on Washington for Jobs and Freedom program. Second from left is the Rev. Dr. Martin Luther King, Jr., president of the Southern Christian Leadership Conference; fourth from left, Dr. Eugene Carson Blake, acting chairman of National Council of Churches' Commission on Religion and Race.



THIS MURAL in natural wood graces the new Minnetonka Lutheran church in Minneapolis, Minn. The panel, which emphasizes the Church's world mission, is made of more than 150,000 matched pieces of wood. The central portion depicts Jesus and children, while side panels show Christian symbols and scenes from various parts of the world. (RNS Photo)



DEAR HEAVENLY FATHER,
Creator of all, make me thankful for blessings great and small
. . . for everything good you give me
. . . for the love of Christ
. . . for the promise of heaven
. . . for my home . . . my country . . . my school . . . my friends
. . . for laughter and the joy of living
. . . for all these, O Father, accept my love and devotion.

Bend me to Thy will this day, O God, as I study and prepare to serve. Keep me humble and always teachable, thru Jesus Christ, my Lord.

And now, pray with Jesus! "Our Father, who art in heaven . . ."

May the love of my heavenly Father; the forgiveness of my Savior, Jesus; the strength of the Holy Spirit change me this

A BOOKMARK that provides a vehicle for silent prayer by youngsters at school has been suggested as one solution to the problem posed by Supreme Court rulings forbidding devotions in public schools. Issued by the American Lutheran Publicity Bureau, the bookmark was the idea of the Rev. Edward H. Stammel, pastor of Trinity Church, Hicksville, N.Y. More than 250,000 of the prayer cards have already been distributed. Shown in center of page is the front of the bookmark, with symbols of the Holy Trinity, the words of invocation and a prayer appropriate to school children. On the back are further suggestions for private devotions by the students. (RNS Photo)



A ROYAL NORWEGIAN GUARD (left, above) got a preview of the Lutheran Brotherhood Achievement Award presented in August to King Olav V of Norway. Making the presentation in Oslo were William G. Fischer (center), director of fraternal activities for the Lutheran Brotherhood Insurance Company, and Dr. Chauncey G. Bly (right), president of Thiel College, Greenville, Pa. Similar awards were made to the kings of Denmark and Sweden and the president of Finland.

OFF DUTY—At Evreux Fauville Air Force Base, France, Service Club, Lutheran Chaplain Arthur E. Erickson (right, below) plays pool with Airman Peter Haugh. Chaplain Erickson was featured in an article in *The Lutheran Standard* last January, and he and several of the men in his service congregation were pictured on the cover of the September *National Lutheran*. (Photo by Arthur Granley)



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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" November, 1963

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Norton AFB; same as George AFB.
Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.
Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.
Oxnard AFB; Rev. Gene Sikkink, ALC, First, 380 Arneill Rd., Camarillo.
Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.
Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.
Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range
Presidio; same as Fort Miley.
*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.
San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.
*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, 966 Market St., San Francisco.
San Francisco Navy Shipyard; Rev. Erwin A. Vosseler, LCA, Temple, Bayview & Latona, San Francisco.
Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.
Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.
Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.
Twentynine Palms Marine Training Center; Rev. Arnold M. Hedlund, LCA, Prince of Peace, 71835 Siesta Dr., Twentynine Palms.
Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.
Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
†Fitzsimmons Hospital; Rev. LeRoy Miller, ALC, Montclair, 1420 Pontiac, Denver.
Fort Carson; same as Ent AFB.
Lowry AFB; same as Fitzsimmons Hospital.
Pueblo Ordnance Depot; Rev. Roy B. Setzer, LCA, Hope, 1522 Alexander Circle, Pueblo.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; same as Coast Guard Academy.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 148 Orchard Ave., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington
Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.
*Washington Lutheran Service Center, Mr. Wilmer G. Hanson, 523 11th St., N.W., Washington.

FLORIDA: Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.
*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.
Jacksonville Naval Air Station; Rev. William Jensen, LCA, Faith, 5927 Timuquana Rd., Jacksonville.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.
Orlando AFB; Rev. Luther D. Kistler, LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 2015 N. E. St., Pensacola.
Sanford Naval Air Station; Rev. Ernest Bolick, Jr., LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; LCA, Trinity, 401 Fifth St., N., St. Petersburg.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; Rev. William C. Kaiser, LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; Rev. Eugene L. Epting, LCA, St. James, 1325 Magnolia Ave., Brunswick.
Hunter AFB; same as Fort Stewart.
Turner AFB; Rev C. K. Derrick, LCA, Our Saviour, 1105 Second Ave., Albany.
Warner Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave., Room 207, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. William M. Wittig, ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 3201 Erin Dr., Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. Waldemar E. Bartell, ALC, St. John, 6614 W. Smithville Rd., Peoria.
Joliet Arsenal; Rev. V. T. Tweedt, LCA, Messiah, Hunter & McDonough, Joliet.
O'Hare International Airport; ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Burlington Ordnance Plant; LCA, Messiah, Smith & Adams, Burlington.
Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Richard L. Erickson; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Rodman; Rev. William H. Balkan, LCA, St. John, 296 Kempton St., New Bedford.
Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Beth'ehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mu'berry, Mt. Clemens.
Willow Run AF Bat; ALC, Christ, 1450 Midway Blvd., Willow Run.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mu'berry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 302 King St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
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COLLECTOR COMMENTS ON HEAD OF CHRIST STAMP ISSUED BY FINLAND

A LUTHERAN EXPERT in philately said recently that a stamp issued to commemorate the Lutheran World Federation's Fourth Assembly at Helsinki, Finland, this summer was not the first to show a head-and-shoulders picture of Christ.

"Actually, there have been quite a few," declared Waller A. Sager of Los Angeles, who is president of "Collectors of Religion on Stamps" (Coros), organized in 1943 by philatelists interested in religion subjects.

Probably the first such stamp, according to Mr. Sager, a member of the Lutheran Church —Missouri Synod, was issued in 1923 by Italy in a 4-stamp set which pictured Christ giving the Great Commission, "Go ye therefore, and teach all nations . . ."

Spain has had at least three and Guatemala two, he said, and Bolivia's "Sacred Heart" stamp of 1948 was another. Also, East Germany's "Tribute Money" stamp of a few years ago depicted Christ and the Pharisee, and Vatican City had two sets during World War II showing Christ and inscribed, "I have compassion on the multitudes."

The General Direction of Posts and Telegraphs of Finland issued two stamps last July in recognition of the LWF's Assembly in Helsinki, July 30-August 11. One, a 30-Finnish penniä (cents) stamp, carried the likeness of the head of Christ, while the other, a 10-penniä value, featured a crown of thorns with a medieval consecration cross in the center. Both bore the assembly's motto, "Christ Today," in Finnish and Swedish.

At the time, stamp collectors expressed the belief that it marked the first issue of a stamp picturing Christ, a view set aright by Mr. Sager, who has several similar stamps in his own collection.

Both Finnish stamps were created by Olavi Vepsalainen, stamp designer in the Bank of Finland's printing office, which prints all the country's stamps. Finnish post offices did a brisk business on the first day the commemorative stamps were placed on sale.

Mr. Sager described the Finnish design as "one of the best philatelic portrayals" of Christ. Mr. Vepsalainen, he said, "captured the mood of the Crucifixion scene and the eyes particularly seem to say, 'Father, forgive them; for they know not what they do.' This interpretation becomes even more dramatic when combined with the motto 'Christ Today' on the stamps."

The crown of thorns, used on the ten-cent stamp, has also appeared frequently, on stamps issued by Guatemala, Austria, Belgium, Spain and other countries, but Mr. Sager said he had never seen it used with the medieval cross.

STAMPS issued by Finland to commemorate LWF Assembly of last summer are pictured below.





THANK GOD!—FOR WHAT?

By Chaplain Charles T. Goetz, USAF

TWO PEOPLE can find themselves in identical circumstances. One will look at what he has and say: "Thank God!"; the other will look at what he hasn't got and will say: "For what?"

Aren't we too often inclined to be like the latter? In this time of Thanksgiving we are moved by the habit of the season to say: "Thank God," but often we'd like to add: "For what?"

I get the feeling that the very bounty of God's continued blessings is so overwhelming that we become insensitive to it. We become like spoiled children always demanding and expecting more and more without really appreciating what we already have.

Carlyle said we ought to put ourselves at zero and count everything we have more than zero as an occasion for giving thanks. Someone else has suggested that each child ought to be blindfolded for a day so he could really appreciate the gift of sight; to have his ears stopped for a day to appreciate the gift of hearing; to be bound for a day to appreciate the movement of arms and legs.

Perhaps we ought to pause and "count our blessings one by one" and be "surprised by what the Lord has done." Too often we think only in terms of large things as reason for giving thanks and forget that all those things, the so-called little things, that we have more than zero, are real occasions for Thanksgiving.

Martin Luther, in his explanation to the first Article of the Apostles' Creed, counts all the things God bestows—life and its preservation, food, clothing, home, family, work, loving protection—and he then sums it all up by saying, "Therefore I surely ought to thank and praise, serve and obey him. This is most certainly true!"

We also have a tendency to count only blessings of material value as worth thanksgiving. Yet God's greatest gift to us was his gift of Love, his Son. In our Lord Jesus we have been given the life abundant. The gift of life that extends beyond this brief span of time all the way into eternity. And in this pilgrimage toward eternal life we have the gift of the Church with the healing comfort of its Word and Sacraments.

All around us we are surrounded by God's kindness. Thank God for what? For what *don't* we need to thank God?



THANKSGIVING, 1963—The pumpkin, large, colorful, and bursting with the fruit of the land, is a symbol of Thanksgiving. It reminds Americans of the great harvest, a gift of God, and stirs them to prayers of gratitude. (RNS Photo)



FIVE GRAINS OF CORN—When the Pilgrims at Plymouth sat down to their first Thanksgiving feast, they found five kernels of parched corn on each plate. This served as a reminder of the hardships they had endured during the previous year when rations had been reduced to five kernels of corn for each person. (RNS Photo)

Lutheran Youth Warned—

IT'S TOUGH TO BE A CHRISTIAN

LUTHERAN YOUTHS from across the United States and Canada were told recently that Christianity was not "designed to win friends and influence people."

In fact, the Rev. Carl L. Manfred, executive secretary of the Luther League of the LCA, told 400 delegates and visitors to the youth organization's first annual convention at Selinsgrove, Pa., "there are some troubles with being a Christian."

Pastor Manfred spoke at the closing session of the league's five-day convention at Susquehanna University, late in August.

"As a matter of fact," the youth leader asserted, "when a person becomes a Christian he finds that many of his conflicts are resolved; certain troubles which have plagued his life do disappear. But he also finds—sometimes to his great surprise, and even to his great dismay—that a whole new set of conflicts and problems and troubles confront him."

To support his premise, he told the leaguers that "St. Paul didn't know what real trouble was until he became a Christian. All of a sudden he found himself up to his neck in it," and Pastor Manfred enumerated the trials and dangers Paul faced.

The Lutheran youths were told to distinguish between the ills that befall human beings and the phrase "to bear the cross." The youth director declared that infirmities and death are not exclusively the province of Christians.

"These trials and difficulties are not crosses—in the same sense in which our Lord speaks of bearing the cross! This does not mean they are not grievous to bear," he said.

But, he continued, "to bear the cross is to endure the sorrow, the suffering, the denial, the pain which has come to us because of our relationship to Jesus Christ!"

"A lot of the experiences we have alluded to this morning are visited upon us not because we are Christians but simply because we are humans—and all men, saints and sinners, are subject to them. Accidents, illnesses, tragedies—pagans know as much about these experiences as Christians do. They are common to all men. And they have nothing to do with cross-bearing."

Pastor Manfred described three types of people and the types of lives they lead. "There are those who live *artificially,* there are those who live *superficially,* and there are those who live *sacrificially.*

"The artificial life is empty because it is phony. It is not grounded on the bedrock of truth. And the truth has an uncomfortable way of asserting itself," he pointed out. "You can't fool a honey bee with artificial flowers.

"There is also a superficial life," delegates were told. "It is a veneer—something covered over—much like some of our furniture. It's a substitute which claims to be as good as the real thing—but it never is. The superficial life will not stand the test of the years."

And then, Pastor Manfred said, there is the sacrificial life. "It is not popular, but it is powerful. It has a strength to it—a lasting, staying quality—the stuff of which eternity is made is built into it."

The youth leader referred to the Washington civil rights march. "I am confident that many of us would have been there, not as spectators but as participants, if the timing for this demonstration had not happened to conflict with the days of this convention," he said.

"I am convinced that demonstrations of this nature can, under God, serve a noble purpose. But I would also remind you that we don't have to travel to Washington, nor join 200,000 fellow Americans in a demonstration of this nature to show the world where we stand as Christians in the matter of our concern for our brother.

"God wants us, individually, to be living demonstrations of what happens to a person when he loves God above all things and his neighbor as himself! How would it be if each of us carried on a one-man demonstration of Christianity lived sacrificially?

"Is there someone in your circle of friends—someone in your school—someone in your neighborhood—who needs this kind of a lift, the assurance that you care; that it makes a difference to you what happens to him—what his lot in life is to be? Can we love people at that level—in imitation of God?" he concluded.

Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey. When He guides, follow.

NOVEMBER

1	Revelation 14:1-5	18	II Thessalonians 1:3-10
2	Luke 6:20-26	19	Matthew 25:31-46
3	Deut. 33:1-3	20	I Corinthians 15:22-28
4	Philippians 1:3-11	21	John 5:22-29
5	Matthew 18:23-35	22	Revelation 20:11-21:7
6	Ephesians 4:30-32	23	Matthew 13:47-50
7	Matthew 18:15-22	24	Isaiah 35:3-10
8	I Thessalonians 5:14-24	25	Romans 13:11-14
9	Mark 4:21-25	26	Matthew 21:1-9
10	Proverbs 3:11-20	27	Psalm 24
11	Philippians 3:17-4:3	28	Psalm 103:1-5; Romans 11:33-36
12	Matthew 22:15-22	29	Isaiah 62:10-12
13	I Timothy 2:1-6	30	Luke 4:16-22
14	Matthew 7:12		
15	Romans 13:1-7		
16	Matthew 17:24-27		
17	Proverbs 8:11-22		

November, 1963

A MIGHTY FORTRESS

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MARILYN KRUEGER, of Gillett, Wisconsin, is our "Lutheran Girl of the Month" for October.

As a member of St. John Lutheran Church, Marilyn is extremely active in church work. She teaches Sunday school, sings in the choir, has held several offices in the Young People's Organization, and has taught at Vacation Bible School for the past two years.

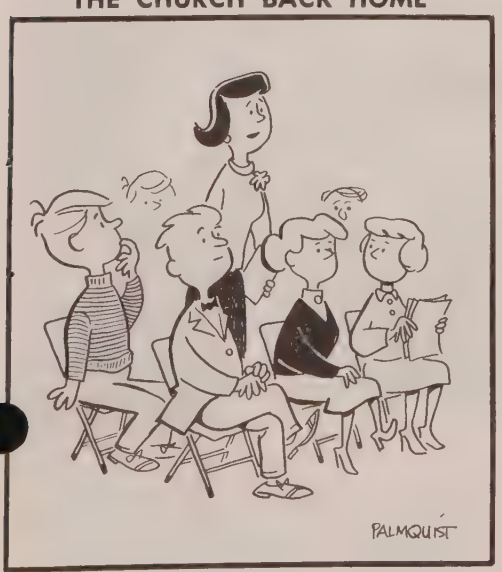
She was recently elected by high school faculty members and classmates to receive the annual DAR award, on the basis of her patriotism, leadership and service.

Her school activities include vice-president of the Senior Class, annual editor, and president of the National Honor Society.

The Rev. R. C. Stubenvoll, the pastor who nominated her, says, "She is truly a fine young Christian girl . . . attractive with a very pleasing personality."

Marilyn is now a freshman at Wartburg College, Waverly, Iowa, where she will study either medical technology or teaching.

THE CHURCH BACK HOME



"THIS ISN'T A MOTION, BECAUSE IF I'M ASKED TO REPEAT IT, I'LL FORGET WHAT I'VE SAID."

A MIGHTY FORTRESS

VOL. XIII | New York, N.Y., October, 1963 | No. 6

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

LWF ASSEMBLY ISSUES MESSAGE TO THE WORLD

IN A MESSAGE to its member Churches, the Lutheran World Federation at the final plenary session of its 12-day Fourth Assembly in Helsinki, Finland, expressed the conviction that "God calls us today to be witnesses to His love, in the midst of this world threatened by terrifying possibilities."

Accepting "in all seriousness the challenge of the world in which we live today," the Assembly declared:

"Nothing can save us from the judgment of God, neither the best of achievements nor the most elaborate ideologies and programs. Our salvation lies in Christ alone who shed His blood for us, and gives meaning to our life, so that God's good and gracious will may be done—on earth as it is in heaven."

While "we are living in a generation which is filled with hope and at the same time tormented by fear," the message said that "in the age of atomic power, jet aircraft and space flight, the final victory over poverty and hunger, sickness and war is thought by many to be approaching."

However, it added, "men are living more than ever before in the midst of suspicion, prejudice and hatred, and above all in fear of an atomic war which would bring total annihilation."

And it noted that "a deep division is that existing between the older and younger generations," that "what young people welcome as a sign of the future is looked upon by older people with suspicion and alarm, and what the older people once held to be essential and valuable has become in the eyes of young people unimportant and outmoded. . . ."

"Nevertheless, God's love which seeks out man, and which in Jesus Christ overcomes human isolation, fear and meaninglessness, is unceasingly at work," the message said.

"Even today He is at work seeking to draw men into fellowship with Himself."

The message further stated that the phrase "Jesus Christ the same yesterday, today and forever" does not mean that "we are curators of a museum of ecclesiastical antiquities," but that "we bear witness to the presence of God through Christ in our midst today."

Ovation Given Dr. Schiotz On Election as LWF Leader

Prolonged applause greeted announcement of the election of American church leader, the Rev. Dr. Fredrik A. Schiotz, as fourth president of the Lutheran World Federation.



The overflow crowd in the "Aula" or main hall of the University of Helsinki gave the 62-year-old incoming president a rising welcome as he left his seat in the delegates' section and walked to the front of the auditorium following his election at the final plenary session of the Federation's Fourth Assembly.

He was elected to the post with 219 votes out of a total of 243 cast and 11 abstentions.

In his first speech as president of the world confessional body, Dr. Schiotz told the Assembly that he accepted the post with "some hesitancy" because he doubted whether another American should be president (the Rev. Dr. Franklin Clark Fry of New York had previously served as Federation president for six years) and because of his "lively awareness of the stature of my three predecessors" (Dr. Fry, Bishop Hanns Lilje of Germany, and Bishop Anders Nygren of Sweden.)

"But if I would allow this hesitancy to dictate my action it would belie the theme of this Assembly ('Christ Today')," he said. He accepted the post trusting that God would supply the strength and wisdom required, and confident of "the support of your prayers."

Dr. Schiotz will serve as LWF president for a six year term.

A Church Is Born

OUR EXPANDING MISSION field provides a graphic example of the Church's efforts to keep pace with a changing world. Since the end of World War II, there has been a trend to transform agricultural plots into sites for new homes. Hundreds of new congregations have been established by the Church to reach the many suburbanites living in these areas. Photos on this page depict the birth of a new mission Church.

Typical site for building a new church is this soy bean field (photo at top, right) chosen as plot for House of Prayer Lutheran Church, Richfield, Minn. Church officials purchased the land after carefully assessing the need for a parish in the rural area. (Incidentally, the congregation now numbers 3,600, is self-supporting.)

Assigning a pastor to ring doorbells and meet with interested future parishioners was task of the American Missions board. With initial steps taken, the pastor and his nucleus congregation made temporary use of a school auditorium for worship and a classroom for Sunday school (second photo).

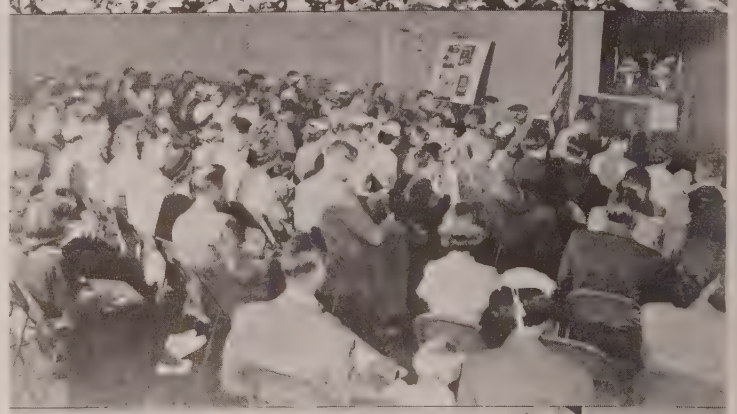
Signing of the charter roll marked formal organization of the congregation (third photo). The pastor and new church leaders then met with architects and builders to plan and design the new mission church building. Financial aid came from individual pledges, mission funds and established "mother" Churches in the center-city.

With the new congregation assuming mortgage payments, groundbreaking ceremonies and the start of actual construction were a happy occasion for these churchmembers (fourth photo). First church unit provided auditorium space for services and Sunday school rooms, was designed to become an integral part of the completed structure.

Committees were then formed to explore future needs and, after much exploration and revision, arrived at a full-scale building plan. As debts dwindled and the congregation increased, fund-raising methods were formulated. Church leaders were visibly pleased with the small-scale replica of their congregation's future home (bottom, right).

Completion of the first church unit marked an historic day in the life of the starting congregation, but they know their goal is still in the future. They look forward to the building of the complete church with its steeple and parish education facilities—but meanwhile they rejoice that *a Church has been born.*













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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" October, 1963

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Luke AFB; Rev. Frank L. Starkey, LCA, St. John's, 6001 W. Medlock, Glendale.
Williams AFB; Rev. Kenneth E. Peterson, LCA, Holy Trinity, 775 W. Erie, Chandler.
Yuma Army Test Station; Rev. George E. Steffens, LCA Faith, 8th Ave. at 22nd Pl., Yuma.
Yuma Marine Corps Aux. Air Station; same as Yuma ATS.

ARKANSAS: Fort Chaffee; Rev. Ray M. Peters, LCA, St. Luke, 2614 M, Fort Smith.
Little Rock AFB; Rev. Chesmond S. Bade, LCA, Faith, 4942 W. Markham, Little Rock.

CALIFORNIA: Alameda Naval Air Station; Rev. O. T. Erickson, LCA, Trinity, 1323 Central Ave., Alameda.
Alameda Army Administration Center; same as Alameda Naval Air Station.
Barstow Marine Corps Supply Center; Rev. Harold C. Price, LCA, Shepherd of the Desert, 1104 E. Williams, Barstow.
Beale AFB; Rev. Walter L. Singer, ALC, Faith, 10th & D Sts., Marysville.
Cambria AF Station; Rev. Wallace O. Klandrud, ALC, Mt. Carmel, 1701 Fredericks, San Luis Obispo.
Camp Del Mar; Rev. Magnus B. Anderson, ALC, First, 342 Eucalyptus St., Vista.
Camp Pendleton; Rev. Robert C. Janes, LCA, King of Kings, 1732 S. Horne, Oceanside—Rev. Paul C. Oas, ALC, Our Saviour, 207 San Pablo, San Clemente.
Castle AFB; Rev. William Dowling, LCA, Shepherd of the Valley, 2155 Yosemite Pkwy., Merced.
Chula Vista Naval Air Station; Rev. Erling R. Jacobson, ALC, St. Mark's Hilton & I, Chula Vista.
†Edwards AFB; Rev. Ronald C. Bennett, LCA, Church of The Master, 359 Landsford E., Lancaster.
El Toro Marine Air Corps Fac.; Rev. Clyde E. Showalter, ALC, Red Hill, 13200 Red Hill Ave., Tustin.
Fort Irwin; same as Barstow Marine Corps Supply Center.
Fort MacArthur; Rev. H. Lester Peterson, LCA, Good Shepherd, 1350 W. 25th St., San Pedro.
Fort Miley; Rev. E. O. Steigerwalt, LCA, First United, 6555 Geary Blvd., San Francisco.
Fort Ord; Rev. James R. Spaid, LCA, United Monterey, Box 252, Monterey—Rev. Paul I. Nussle, LCA, St. Ansgar's, 72 San Joaquin at Pajaro, Salinas.
George AFB; Rev. Harold J. Larimer, LCA, First, 1354 G St., San Bernardino.
Hamilton AFB; Rev. Ole Winter, ALC, Good Shepherd, 1273 Cambridge, Novato.
Hollywood Lutheran Service Center, Mrs. Ethel C. Manns, Hastings Hotel, 6168 Hollywood Blvd., Hollywood.
Lemoore Naval Air Station; Rev. Roger L. Munson, LCA, 1780 Emma Lee Lane, Hanford.
Long Beach Naval Station; Rev. Virgil C. Bjerke, ALC, Our Saviour, 370 Junipero Ave., Long Beach.
Los Alamitos Naval Air Station; Rev. H. Carl Roessler, LCA, Bethlehem, 3402 Rossmoor Way, Los Alamitos.
Los Alamitos AB; Rev. Leslie E. Brandt, ALC, Westminster,
Los Alamitos AB; ALC, Westminster, 14122 Ash St., Westminster.
Los Altos Naval Air Station; Rev. Henry G. Pflueger, ALC, 460 El Monte at Cuesta, Los Altos.
March AFB; Rev. F. W. Heinecken, LCA, Trinity, 5969 Brockton Ave., Riverside.
Mare Island Shipyard; Rev. John Zeltin, LCA, St. Paul, 1300 Tuolumne St., Vallejo—Rev. Ralph Moe, ALC, Holy Trinity, 223 Corkwood St., Vallejo.
Mather AFB; Rev. Werner Gamb, ALC, Grace, 2201 Benita Dr. off Coloma, Rancho Cordora.
McClellan AFB; Rev. Charles L. Rice, LCA, St. Timothy, 3629 Centinella Dr., North Highland.
Moffett Field; same as Los Altos NAS.
Norton AFB; same as George AFB.
Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.
Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.
Oxnard AFB; Rev. Gene Sikkink, ALC, First, 380 Arneill Rd., Camarillo.
Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.
Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.
Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range
Presidio; same as Fort Miley.
*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.
San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.
*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, 966 Market St., San Francisco.
San Francisco Navy Shipyard; Rev. Erwin A. Vosseler, LCA, Temple, Bayview & Latona, San Francisco.
Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.
Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.
Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.
Twentynine Palms Marine Training Center; Rev. Arnold M. Hedlund, LCA, Prince of Peace, 71835 Siesta Dr., Twentynine Palms.
Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.
*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.
Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.
†Fitzsimmons Hospital; Rev. LeRoy Miller, ALC, Montclair, 1420 Pontiac, Denver.
Fort Carson; same as Ent AFB.
Lowry AFB; same as Fitzsimmons Hospital.
Pueblo Ordnance Depot; Rev. Roy B. Setzer, LCA, Hope, 1522 Alexander Circle, Pueblo.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.
New London Submarine Base; same as Coast Guard Academy.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 148 Orchard Ave., Dover.
New Castle AFB; Rev. Frederic B. Geehr, LCA, Hope, 52 E. Edinburgh Ave., New Castle.

DISTRICT OF COLUMBIA: Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.
Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington
Naval Weapons Plant; same as Marine Barracks.
Walter Reed Army Medical Center; Rev. John L. Strube, Jr., LCA, St. Mark's-Incarnation, 5101 14th St., N.W., Washington.
*Washington Lutheran Service Center, Mr. Wilmer G. Hanson, 523 11th St., N.W., Washington.

FLORIDA: Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.
†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.
Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.
*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.
Jacksonville Naval Air Station; Rev. William Jensen, LCA, Faith, 5927 Timuquana Rd., Jacksonville.
Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.
MacDill AFB; LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.
Mayport Naval Station; LCA, St. Andrew, 1705 3rd Ave., N., Jacksonville Beach.
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Orlando AFB; Rev. Luther D. Kistler, LCA, St. John, 1600 S. Orlando Ave., Winter Park.
Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.
Pensacola Naval Air Station; LCA, St. Paul, 2015 N. E. St., Pensacola.
Sanford Naval Air Station; Rev. Ernest Bolick, Jr., LCA, Good Shepherd, 2917 Orlando Dr., Sanford.
St. Petersburg AF Station; LCA, Trinity, 401 Fifth St., N., St. Petersburg.
†Tyndall AFB; Rev. Rollin G. Hansen, LCA, Messiah, 4416 Fletcher St., Panama City.
West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.
West Palm Beach Naval Mine Defense Lab.; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.
Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.
†Fort Benning; Rev. William C. Kaiser, LCA, St. Matthew, 4026 Macon Rd., Columbus.
Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.
Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.
Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.
Glynco Naval Air Station; Rev. Eugene L. Epting, LCA, St. James, 1325 Magnolia Ave., Brunswick.
Hunter AFB; same as Fort Stewart.
Turner AFB; Rev C. K. Derrick, LCA, Our Saviour, 1105 Second Ave., Albany.
Warner Robins AFB; Rev. Raymond A. Petrea, LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

HAWAII: Fort DeRussy; Rev. Norman L. Hammer, ALC, Prince of Peace, 2273 Kalakaua Ave., Room 207, Waikiki.
Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy. at Moanalua Center, Honolulu.
Lanikai; Rev. E. G. Vosseler, LCA, St. John, Box 6166, 110 Kuuala St., Lanikai.
Lihue, Kauai; Rev. Robert S. Beharry, LCA, Box 227, Lihue, Kauai.
Pearl Harbor U.S. Naval Base; same as Hickam AFB.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.
Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.
†Mountain Home AFB; Rev. Herman W. Mueller, MO, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. William M. Wittig, ALC, American, 500 Church Dr., Rantoul.
Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.
Fort Sheridan; Rev. W. C. Blomquist, LCA, Trinity, 658 Grand Ave., Waukegan.
Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.
Granite City Engineer Depot; Rev. Bodo H. Mehling, LCA, Peace, 3201 Erin Dr., Granite City.
Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.
Hanna City Radar Station; Rev. Waldemar E. Bartell, ALC, St. John, 6614 W. Smithville Rd., Peoria.
Joliet Arsenal; Rev. V. T. Tweedt, LCA, Messiah, Hunter & McDonough, Joliet.
O'Hare International Airport; ALC, Messiah, 1605 Vernon Ave., Park Ridge.
Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.
Scott AFB; LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.
Bunker Hill AFB; LCA, Shiloh, N. Davis & Bishop Sts., Walton.
Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.
Rockville AF Station; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Burlington Ordnance Plant; LCA, Messiah, Smith & Adams, Burlington.
Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.
Fort Leavenworth; Rev. Donald C. Gates, LCA, Prince of Peace, 8170 Parallel, Kansas City.
†Fort Riley; Rev. L. R. Hanson, LCA, Faith, Junction City—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.
McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.
Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.
Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.
Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.
Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.
New Iberia Nav. Aux. Air Station; Rev. T. Benton Peery, D.D., LCA, Trinity, 218 N. Lewis St., New Iberia.
New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Richard L. Erickson; LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, 18 Francis St., Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Rodman; Rev. William H. Balkan, LCA, St. John, 296 Kempton St., New Bedford.
Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Willow Run AF Bat; ALC, Christ, 1450 Midway Blvd., Willow Run.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; ALC, Central, 333 E. Grant, Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirtland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
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West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. H. L. Trout, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

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North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
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Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

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Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
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Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
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Fort Bragg, 82nd Airborne Division, Ch (1stLt) David W. Hoh (ALC); 5th Special Forces Group, (Abn) Ch (Capt) Arthur E. Solem (ALC); 7th Special Forces Group, Ch (Maj) Richard L. Combs (ALC); USAG, Ch (Maj) Lawrence O. Sanger (ALC).

NORTH DAKOTA: Grand Forks AFB, (58203), 319th Cmbt Supp Gp, BCH, Ch, 1stLt, David L. Valen (ALC).

OHIO: Lockbourne AFB, 801st. Cmbt Supp Gp, Ch, Capt, Jasper J. Smith (LCA).
Wright-Patterson AFB, 2750 ABWg, Box 2173, Area C, Ch, LtCol, Karl F. Schofer (LCA).

OREGON: Kingsley Field, 408th Ftr Gp, Box 4149, Ch, Capt William A. Thoresen (LCA).

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Indiantown Gap Military Reservation, Ch (Maj) Mervin S. Eyler (LCA).
Phoenixville, Hq, Valley Forge Army Hospital, Ch (Col) Harry F. Coder (LCA).

RHODE ISLAND: Quonset Point, USNAS, LCDR Thomas B. Uber, CHC (LCA).

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Charleston AFB, 1608 ABGp (MTC) Ch, Capt, John O. Ballantine (LCA).
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Parris Island, USMCRD, Office of Depot Chaplain, Box 476, LT Hugh F. Lecky, CHC, (LCA).

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TENNESSEE: Memphis, USNAS, LCDR Walter J. Vierling, CHC (LCA).

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Carswell AFB, Hq. 824th Cmbt Supp Gp, Ch, Maj, Francis E. Jeffery (ALC).
Ellington AFB, Deputy Staff Chaplain, CAP Headquarters, Ch, Maj, Victor H. Schroeder (ALC).
Fort Bliss, USA Defense Center; 3rd Ord Bn, Ch (Capt) Herminio Diaz (LCA).
Fort Hood, Hq. Support Command, Ch (Maj) Milton E. Berg (LCA); 1st Med Tk Bn, 67th Armor, 2nd AD, Ch (Capt) Richard A. Brandt (ALC); Hq. 3rd Brigade, 1st Armd Div, Ch (Capt) Eleson M. Herrick (LCA); 1st Armd Div, 2nd Bde, Ch (1stLt) Richard G. Hembrock (ALC).
Fort Sam Houston, MFSS, Brooke Army Medical Center, Ch (Maj) Carlton H. Mall (ALC); 67th Med Gp, (Capt) Robert D. Thoms (ALC).
Kelly AFB, 2851 ABWg, (AFLC), Ch, Capt, Paul G. Mathre (ALC).
Lackland AFB, Office of the Chaplain, Ch, LtCol, Kenneth E. Hartman (LCA; Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Hill AFB, 2849 ABWg, Box 563, Ch, Capt, Robert J. Wayne (LCA).

VIRGINIA: Dahlgren, USNS, LCDR Willis J. Forsyth, CHC (LCA).
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Fort Myer, Office of the Chaplain, Ch (Capt) David F. Tate (LCA).
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Quantico, USMCS; LCDR Edwin J. Nerthling, CHC (LCA).

WASHINGTON: Fort Lewis, Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC); 4th Inf Div, Ch (1stLt) Clare H. Ledum, Jr. (ALC).

WISCONSIN: Madison, Traux Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

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APO 165, Hq. Hanau Post, Ch (LtCol) Carl P. Oberleiter (ALC).
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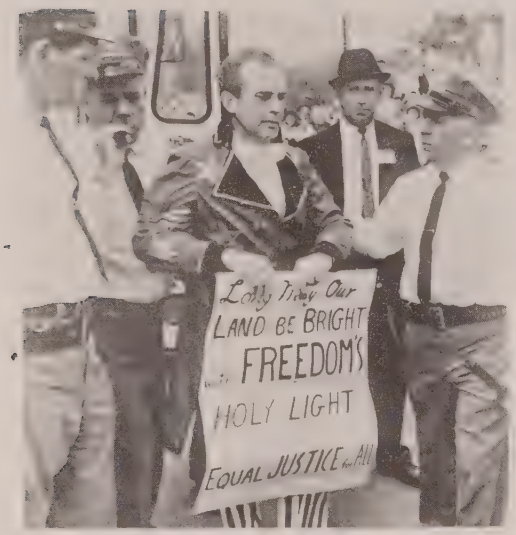
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USS TANNER (AGS-15), LT Carl A. Brink, CHC (LCA).
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Staff, COMDESDIV, #82, LT Richard W. Selle, CHC (ALC).
US Mobile Const. Bn #7, LT John D. Yeich, CHC, (LCA).
Destroyer Division #182, LT Arthur L. Smeland, CHC (LCA).
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USS IWO JIMA (LPH-2), LCDR Carl E. Ruud, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
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COMDESRON #19, LT Donald I. Olson, CHC (ALC).
Staff Commander Destroyer Division #153, LT. Melius E. Bollesen, CHC (ALC).
Navy #20, Box 11 Antarctic Supp Activities, LT David L. Windle, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Ri[illegible] CHC, (LCA).
Navy #3923, USNH, Box #44, LT Stephen L. Brandt, CHC (ALC).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 2nd Bn, 3rd Marines, 3rd Mar Div (Rein) FMF, Marine #25, LT Jorgen U. Vaage, CHC (ALC).

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Personalities in Pictures



CLERGYMAN DEMONSTRATOR, the Rev. David Andrews, wearing an "Uncle Sam" outfit, was among some 380 persons arrested for taking part in an anti-segregation demonstration at Gwynn Oak Amusement Park, Baltimore, Md. Protestant, Catholic and Jewish clergymen were involved in a series of integration efforts centering around the privately-owned amusement park. All were promptly arrested on trespassing charges. The Rev. Mr. Andrews is assistant chaplain at Morgan State College in Baltimore.



ANOTHER RELIGIOUS MINORITY group found haven in America as 225 "Old Believers," members of a Russian Orthodox sect left one of two jets which brought them from the Lake Manyas area in Turkey to the U.S. for a new life. They are descendants of a group who split from the Russian Orthodox Church during the 17th century and migrated to Turkey. Bitterly persecuted by the Czarist regime, other "Old Believers" went to Siberia, China and Romania. They dress in old-fashioned clothing, observe strict religious rules, and their services are conducted by deacons, since they have no ordained priests.

Our basic belief—

Salvation through Christ Alone

by Chaplain Bernt C. Opsal, USNR

IN THESE DAYS of ecumenical councils when men of various faiths are sharing with one another what they believe, it is well for us as Lutherans to review the convictions which are ours. With all respect to those who are sincerely trying through dialogue to come to a point of meeting, we in the Lutheran Church do have some basic, important beliefs, which are meaningful and necessary, and which constitute what we consider to be the true faith.

A cornerstone of this faith is the truth which Martin Luther rediscovered in Romans 1:17, "The righteous shall live by faith." A hymnwriter has put it in the words of a familiar line, "Nothing in my hands I bring, simply to thy cross I cling."

On October 31, which is Reformation Day, we recall this turning point in the history of mankind. The world was never to be the same after Luther nailed the 95 Theses on the door in Wittenberg. If you have seen that wonderful film, "Martin Luther," I am sure you have thrilled, even as I have, to the courage and tenacity of Luther—the way in which God used this man of faith.

Believing that "he who through faith is righteous shall live," makes all the difference in the world to our whole outlook on life. There is no need *to try* to be good *enough,* to pray *enough,* to read the Bible *enough,* to speak to others about Christ *enough,* to give *enough, to be enough.* All of these are sometimes attempted by men seemingly to try to placate or appease a "vengeful" God, toward whom we act as though He hated us.

Of course we want to please Him. We want to speak frequently to Him in prayer. We want to read his Word, to witness for Him, to be good stewards of our time and talents, to give our all to Him and his cause. *But* not as an attempt to earn merits or to appease an angry God. Whatever we do for Him must be out of gratefulness and love which He has already planted in us. This love in our hearts comes from a loving Father, of whom it is said, "For God so loved the world that he gave his only Son, that whoever believes in Him should not perish but have eternal life." (John 3:16)

Having had the opportunity to do a great deal of counseling both within and outside of the military services, I realize that many problems that men have are deep seated and complex. I would be the last person in the world to try to oversimplify difficult problems, especially those of long standing. However, having said that, I do know, from first hand experience, that many times men's problems cannot be resolved at all until there has been a coming to the cross in full surrender. We must take our sins, our shortcomings, our burdens and our frustrations, our guilt and all of our needs to the foot of the cross and *leave them there.*

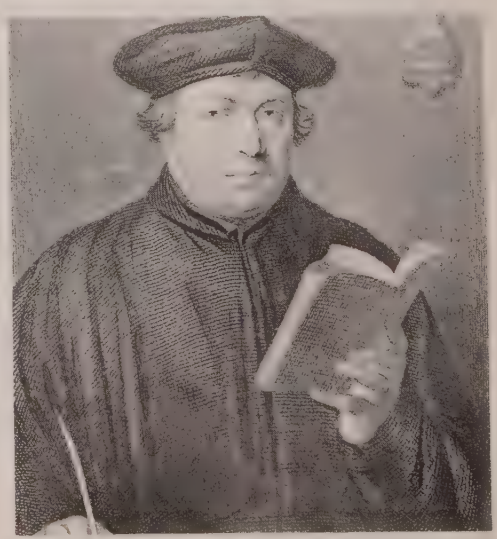
Open up your New Testament. If you don't have one, go into the chapel and get one. Or, if you have no easy access to a chaplain, write to the editor of *A Mighty Fortress* and request one. Open your New Testament to Paul's Letter to the Romans. His experience was very similar to that of Martin Luther. Luther soon discovered this as he let the Word speak to his heart and need. This experience has, in one way or another, been duplicated again and again in the lives of our servicemen. Men have come to the end of depending upon themselves and instead have come to trust in Jesus Christ for their only way out—for their salvation.

Norman had been having a terrific struggle. He just couldn't get it through his head that he was to "let go and let God." It was toward evening as he came up the path that led to the chaplain's office. Now he was beaming. The cloud had been lifted from his face.

"It worked, chaplain, it worked. I've given in—I have surrendered myself to Jesus Christ. I'm trusting in his promises. Now I know what it means, 'the righteous shall live by faith!' "

The word of God says, "For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe." (Romans 3:20-22)

Trust this promise. Open your Bible. Underline these passages. Commit them to memory. And pray that men everywhere in all the Churches will come to trust in this promise of Christ and his work for us through his life, death and resurrection.



MARTIN LUTHER, leader of the Reformation, is shown here as he was depicted by Hans Holbein, great German painter who lived at the same period. (RNS Photo)

Sharing Your Experience:

AN ADVENTURE IN ACCEPTANCE

by Merland D. Tollefson, Jr.

THINGS can be dull for a soldier on overseas duty in almost any part of the world. Language, customs, and strange patterns of social behavior all combine to form a barrier between the GIs and the local populace. This was the situation when I arrived in Panama in 1960.

In order to create a diversion and while away the time, a couple of my buddies suggested that we attend one of the Panamanian Churches rather than the American chapel on post. I agreed, with tongue-in-cheek, willing to go along "for laughs" or so I thought. However, later I began to have serious misgivings. *What if they don't accept us? What if we do the wrong thing during the service? Maybe they'll think we're making a mockery of their service.* These and other doubts filled me with foreboding.

On the appointed day we set out with somewhat varied outlooks: the others in high spirits, while I was rather silent and noncommittal, going forth with a resigned attitude.

On arriving at the church, a converted grocery store, we pushed through a few kibitzers and entered the building. To my surprise, an elderly man arose from his seat and, after introducing himself, we shook hands all around and he ushered us to our seats.

The service was conducted in Spanish, of which we understood not a word. When the congregation bowed their heads we followed suit—but mumbled prayers to our Lord in English. I couldn't help noticing the surreptitious glances in our direction now and then and as the service drew to a close we prepared to make a hasty exit.

Once more the old gentleman blocked our way. "How did you like the service? Will you come again? Would you like to meet my family?"

Before we knew what was happening we were sitting down to a sumptuous dinner served by his wife and pretty dark-haired daughter, Rebecca.

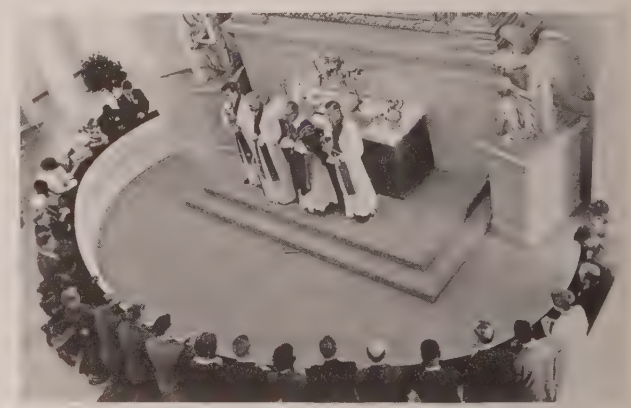
Later, upon reflection, I was forced to admit that the bonds that tie Christians together are strong enough to cross over all barriers between races, cultures, or ideologies.

The author of "An Adventure in Acceptance", recently discharged from the U.S. Army, now makes his home in Minneapolis, Minn. For his contribution to our "Sharing Your Experience" feature, he will receive a check for $10.

Every MIGHTY FORTRESS reader is eligible to submit a brief article on some unusual happening or new understanding connected with his service in the armed forces. If we use it, we will pay you $10.

Why not sit down now and put your special service experience into writing? Send it to: A MIGHTY FORTRESS, 50 Madison Avenue, New York 10, N.Y. 10010.

". . . the bonds that tie Christians together are strong enough to cross over all barriers between races, cultures, or ideologies." At the Helsinki assembly of the Lutheran World Federation, Christians of many nations and races knelt together to receive the Lord's Body and Blood.



Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

OCTOBER

1 Luke 14:1-11	16 Psalm 73:1-5, 22-28
2 Colossians 2:16-23	17 John 9:1-41
3 Mark 2:23-3:5	18 Romans 7:14-25
4 Galatians 5-1:14	19 John 7:40-52
5 John 8:31-36	20 Genesis 28:10-17
6 Proverbs 25:6-14	21 Ephesians 5:15-20
7 I Corinthians 1:4-9	22 Matthew 22:1-14
8 Matthew 22:34-46	23 Hebrews 10:19-31
9 Romans 10:1-13	24 Matthew 25:14-30
10 Matthew 13:44-46	25 I Peter 2:1-9
11 I John 2:7-17	26 Matthew 21:33-46
12 Mark 10:17-27	27 I Samuel 3:19-4:1a
13 II Chronicles 1:7-12	28 Revelation 7:2-17
14 Ephesians 4:17, 20-28	29 Matthew 5:1-12
15 Matthew 9:1-8	30 Hebrews 12:1-2
	31 Psalm 46

October, 1963

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RUTH WESTHEIM, of Minneapolis, Minn., is September's "Lutheran Girl of the Month."

Singing has played a large role in her church-related activities. At Lutheran Bible Institute, Ruth was a member of the mixed quartet which sang for the "Psalm of Life" radio program. Each Sunday her soprano voice joins in the Senior Choir of First Church, Minneapolis, where she is also active in Sunday School and Luther League work.

After graduation from L.B.I., Ruth served as a parish worker. More recently she was named secretary to the Rev. Calvin Storley, youth director of the ALC Upper Midwest region. She has been a member of the national Luther League executive committee.

Ruth says, "The joy of Christian life is found in service in and through Christ." She was nominated by the student pastor of her Church, Roger Ose.

Chapel Chuckles



"ONE THING GOOD ABOUT THE POST CHAPEL IS THAT NOBODY BOTHERS YOU ABOUT PLEDGING."

Supreme Court Bans Bible Reading, Lord's Prayer in Public Schools

PUBLIC SCHOOLS will open in America this month without officially authorized devotional exercises, such as Bible reading and recitation of the Lord's Prayer. A 8-1 decision of the United States Supreme Court on June 17 ruled such religious practices unconstitutional in state-supported schools.

The court held that public school devotions violate the first amendment of the Constitution, which prohibits an "establishment of religion." Those who favor such practices have interpreted the constitutional statement to refer only to favoritism toward a specific church group.

Justice Potter Stewart dissented from the majority opinion. He had also disagreed with his fellow justices in the outlawing of the New York "Regents' Prayer" in 1962.

Reaction to the decision was mixed. In general, Roman Catholic spokesmen deplored the ruling, claiming that it aids the growth of secularism in our country. Jewish leaders, on the other hand, generally applauded the court as a defender of freedom of conscience. Protestant comments ranged from warm support to vigorous condemnation of the momentous decision.

Lutheran response reflected the view that there were both gains and losses in the new rule which prohibits religious devotion in public schools. Summing up much Lutheran opinion is the statement by Lutheran Church in American president Franklin Clark Fry:

"I do not believe that much has been lost in terms of the specific points covered by this decision. If the court had permitted the Lord's Prayer to be recited in school rooms only for the sake of the moral and ethical atmosphere it creates, it would have been worth nothing to me as a Christian. The Lord's Prayer is the supreme act of adoration and petition or it is debased. Reading the Bible without comment, too, has been of dubious value as either an educational or religious experience.

"The more we attempt as Christians or Americans to insist on common denominator religious exercises or instruction in the public schools, the greater risk we run of diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion.



SCENES like that depicted above, in which a public school teacher reads from the Bible to her class, will become less common this fall as states respond to the Supreme Court decision outlawing religious devotions in schools supported by public funds. Involved in the high court's 8-1 decision were Maryland and Pennsylvania cases in which instances of the use of Bible reading and the Lord's Prayer in public school opening exercises were cited.

"At the same time, in candor, this decision must be seen as a watershed. It opens an era in which Christianity is kept separate from the state in a way that was foreign and would have been repugnant to the minds of our ancestors at the time when the Constitution was written and ever since. It signalizes the fact that the United States of America, like many other nations, is past the place where underlying Christian culture and beliefs are assumed in its life.

"This event intensifies the task of the Church. It heightens the need of the Church for strength to stand alone, lofty and unshaken, in American society. It calls for greater depth of conviction in all Christian men and women."

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



MORE THAN 7800 Lutherans gathered in the upper deck of Memorial Stadium, Baltimore, Md., for the first annual Lutheran Family Night. They witnessed a game between the Orioles and the Chicago White Sox, which was preceded by a ceremony honoring the Lutheran ball players of both clubs. In photo at left Ordell Braase, defensive end of the Baltimore Colts and administrative assistant of Lutheran Social Services of Maryland, is shown presenting inscribed copies of Ralph Colman's painting of Christ to Jack Brandt and Bob Johnson of the Orioles, and John Buzhardt of the White Sox.



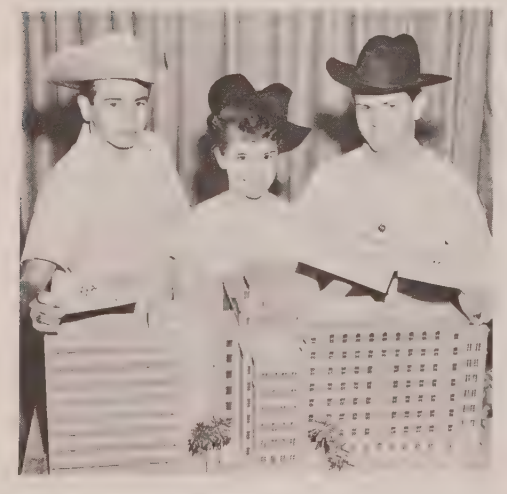
MISS AMERICA of 1963, Jacquelyn Jeanne Mayer, was named winner of the Religious Heritage Youth Award for exemplifying high standards of conduct and religious ideals in daily life. Miss Mayer, who is studying for a career in religious drama, developed her acting ability in church school plays. (RNS Photo)



THE ARMY'S Chief of Chaplains is shown (right) at Ft. Carson, Colo., as he addressed 10,000 soldiers on Moral and Religious Training Day. Maj. Gen. (Chaplain) Charles E. Brown told the troops that motives of armies through history often have been dubious, but the men of Ft. Carson "can be proud of the motivation of defending this heritage of ours." Maj. Gen. John A. Heintges, Fifth Infantry Division commander told the men that the day should help them take spiritual inventory and find answers to the "big questions we all have."



AN ADVANCE LOOK at the new Lutheran School of Theology which will be built at the University of Chicago is provided by an artist's sketch of the proposed library and classroom building. The school is a merger of four midwestern Lutheran seminaries. It will have facilities for 250 students, with later expansion to 500. Estimated cost of the new campus is $6,900,000. The Rev. Dr. Stewart W. Herman was recently named head of the Lutheran Church in America institution.



LUTHERAN YOUTH GROUPS aided the California Hospital Building Fund by selling tickets for the 19th Annual Kiwanis Rodeo held on June 22 in Los Angeles. The hospital, operated by the Lutheran Hospital Society of Southern California, is undergoing a $4 million building program, including construction of a new 119-bed wing, and refurbishing of the present building. Shown in photo at left are Jerry Quell (left) and Toby Salminen (right) of Mt. Calvary Church, La Puente, Calif., and Melinda Rasmussen (center) of El Sereno Church, Los Angeles, pledging their support in the ticket drive.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplemental to "A Mighty Fortress" September, 1963

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Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejeune; Rev. T. C. Plexico, LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. H. L. Trout, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, 302 King St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; ALC, Faith, 3585 N. Watkins, Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. John F. Futchs, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minneasota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Frederick T. Schmucker, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St., Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.
UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.
VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
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Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
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Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
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*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.
WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
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Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 540 E. Elm St., Othello.
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Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 2108-300 Ave. E, Oak Harbor.
WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.
WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.
WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.

Overseas Agencies:

AUSTRALIA: North Adelaide; Rev. M. Lohe, D.D., Lutheran Church House, 58 O'Connell St.
AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.
ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.
BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.
BRAZIL: Rio de Janeiro; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
Sao Paulo; Rev. O. K. Stenberg, ALC, Church of the Good Shepherd, Rua Padre Joao Goncalves, 97, Bairro Pinheiros.
CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentia Naval Station, Rev. William Kurschinski, LCA, Trinity, 5 Torbay Rd.
CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.
CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.
COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.
COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.
DENMARK: Helligandshuset, Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, Bagsvaerdvej; 138A Kgs Lyngby.
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ECUADOR: Guayaquil; Rev. Fred J. Wolff, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.
EL SALVADOR: Same as Costa Rica.
ENGLAND: Birmingham; Rev. Alex. Monstovies, Edgboston Cong. Church, Francis St.
Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Juris Jurgis, Holy Trinity Lutheran Church, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.
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HONDURAS: Same as Costa Rica.
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ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.
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IRELAND: Belfast; Lutheran Church, 137 University St.
JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.
KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Ernst W. Karsten. Tel. YOngsan 3074.
MEXICO: Mexico City; Rev. William E. Nehrenz, ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.
NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.
NEW ZEALAND: Panmure, Auckland; Rev. C. I. Koch, Ev. Lutheran Church, 1 Harris Rd.
NICARAGUA: Same as Costa Rica.
NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Semdal.
OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.
PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).
PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.
PUERTO RICO: †Santurce; Rev. A. A. Wuertz, LCA, Grace English, Calle del Parque 150, Stop 23, 723-3220.
SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.
SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.
SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).
TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Kaohsiung; ALC, 29 Ling Chung Road.
Kee'ung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.
URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.
VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.
VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.
W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

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Continental United States:

ALABAMA: Fort McClellan, USAG, Ch (1stLt) James N. Servey (LCA). Fort Rucker, USAAVNC, Ch (1stLt) James L. Shiell (ALC).
Montgomery, Maxwell AFB, ACSC, Box 1370, Ch, Capt, Dean C. Hofstad (ALC).
ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).
ARKANSAS: Fort Chaffee, USAG, Ch (1stLt) Carl S. King (LCA.)
CALIFORNIA: Camp Pendleton, USMCB, 7th Regt, 1st Mar Div (Rein) FMF, LTJG Paul L. Kauffman, CHC (LCA); Base Chapel, LCDR Edmund W. Pipho, CHC (ALC); 5th Mar Reg, 1st Mar Div, FMF, LCDR Kenneth L. Ebb, CHC (LCA); USNH, LT John A. Piirto, CHC (LCA); 1st Eng Bn, 1st Mar Div (Rein) FMF, LT. Paul H. Running, CHC (ALC).
Concord, USN Ammo Depot, LCDR Vernon E. Stenberg, CHC (ALC).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt, Peter C. Schroder, Jr. (LCA).
Mather AFB, 3535th Nav Trng Wg (ATC), Ch, Capt, Willard L. Conradson (ALC).
Oakland 14, USNH, CDR Ross H. Trower, CHC (LCA); LTJG Robert L. Keys, CHC (LCA).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
Presidio of Monterey, US Army Language School, Ch (Capt) John D. Logan (LCA).
San Diego 33, USNTC, LCDR Ernest R. Lineberger, Jr., CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LTJG Walter A. Hiskett, CHC (LCA).
San Francisco, MSTS (PAC) LT Donald E. Butenshon, CHC (ALC).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
Treasure Island, USNS, LT. James E. Seim, CHC, (ALC).
Vandenberg AFB, 4392d Cmbt Supp Gp Ch, Capt, Henry A. Nordstrand (LCA).
COLORADO: Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Denver, Fitzsimons Army Hosp., Ch (Major) Luther A. Gruver (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); Ha. Co, Supp Comd, 5th Inf Div (Mech), Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
Lowry AFB, Ch, Maj, Melvin T. Ostlin (LCA); Ch, Capt, Earl B. Wantz (LCA).
CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (LCA).
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Orlando AFB, 1360th ABGp, (MATS) Ch, Maj John H. Deutschlander (LCA).
Patrick AFB, 6550th Support Wing (Range), Box 4275, Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 ABGp, Box 1567, Ch; Capt, William G. Boggs (LCA).
GEORGIA: Fort Benning; 3rd Bde, 2nd Inf Div, Ch (1st Lt) Irving C. Njus (ALC); 806 Engineers, Ch (Capt) Keith J. Beam (LCA); 2nd Inf Div, Ch (1stLt) LaVern W. Gardai (ALC); 11th Air Assault Div, Ch (Capt) Ralph S. Spear (ALC).
Fort Gordon, USATC, 3rd Tng Reg, Ch (Capt) Wesley A. G. Baasen (ALC).
Robins AFB, 2853rd ABWg, LtCol, John D. Barringer (LCA).
Turner AFB, 4138th Cmbt Supp Gp, Ch, LtCol, Daniel H. Fredrick (ALC).
IDAHO: Mountain Home AFB, 9th Cmbt Supp Gp, Ch, Capt, Richard F. Poock (ALC).
ILLINOIS: Chanute AFB; Tech Train Center, Ch, Capt, Arnold Nesvig (ALC).
Chicago 15, 1660 East Hyde Park Blvd, Hq 5th USA Sup Det, Ch (Maj) William E. Paul (LCA).
Great Lakes USNTC, LT John T. Beck, CHC (ALC); AdCom, LCDR Carl Elwood CHC (LCA); District Chaplain, 9th Naval District, Bldg #130, CAPT Emil F. Redman, CHC (ALC); USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Box 57, Ch, Capt, Robert K. Meyer (ALC).
IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Box 486, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq Co., 2nd Battle Gp, 8th Infantry, Ch (Capt) Norris L. Einertson (ALC); 1st Inf Div, Ch (Capt) Paul Forsberg (ALC).
McConnell AFB, 388 HSS (TAC), Ch, 1stLt, Charles M. Heaps (LCA).
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Quantico, USMCS; LCDR Edwin J. Nerthling, CHC (LCA).

WASHINGTON: Fort Lewis, Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC); 4th Inf Div, Ch (1stLt) Clare H. Ledum, Jr. (ALC).

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USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (ALC).
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Navy # 3923, USNH, Box # 44, LT Stephen L. Brandt, (ALC).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 2nd Bn, 3rd Marines, 3rd Mar Div (Rein) FMF, Marine #25, LT Jorgen U. Vaage, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).
Attending Chaplain School: USN; LTJG John G. Harrison, CHC (LCA).
In Transit: Ch (Capt) Kent L. Johnson (ALC).

Second Glance

¶ Lutheran Churches in North America reported a total membership of 8,734,734 adults and children at the end of 1962. The total represents a gain of 123,666 members or 1.66% during the year.

¶ Rear Admiral (Chaplain) Joseph F. Dreith, a Lutheran pastor, was appointed Chief of Navy Chaplains, making him the first Lutheran ever elected to this post in any of the U.S. service branches. A Navy chaplain for 26 years, he served aboard aircraft carrier Bunker Hill and was under fire in nine naval battles.



¶ New president of Lutheran St. Olaf College, Northfield, Minn., is the Rev. Dr. Sidney A. Rand. He succeeds retiring president, the Rev. Dr. Clemens M. Granskou, who served the large liberal arts school for two decades.

¶ Lutheran conventions and leaders have spoken out strongly in behalf of efforts to end racial discrimination. The Executive Council of the Lutheran Church in America took action in July to declare "its conviction that any segregation or discrimination on the basis of race in the congregations, agencies and institutions of the Church is in violation of God's will" and to "urge members of the congregations to initiate and support efforts at reconciliation between the races in their communities and to support proper legislation designed to assure equal opportunity for all citizens in housing, education, employment, voting, and access to all facilities serving the public."

President Fredrik A. Schiotz of the American Lutheran Church, commenting on the long continued segregation practices, said, "Communism makes hay out of our iniquity. The proclamation of our foreign missionaries is robbed of much of its power." Hopefully he added, "Before us lies the possibility that our nation may be the first one wherein God has had an opportunity to demonstrate the blessings He can pour out upon a people that recognizes and acts on the truth that God is the Creator and Redeemer of *all* men."

¶ The "Radio Voice of the Gospel", Lutheran World Federation radio station located at Addis Ababa, Ethiopia, has reported reception of its 100 kilowatt broadcasts in such countries as Sarawak, Ceylon, Japan, Ghana, Burma, and Saudi Arabia.

¶ Seven teachers in their 20's are on their way to New Guinea to spend two years in a special short term teaching program in Lutheran missions. The volunteers will teach in the English language in a variety of subjects. Each receives $150 initial equipment allowance, $200 a year for personal expenses, board and room on the field, all medical expenses, and cost of travel to, from, and while on the field.

Sunday and every day—

THE LORD HAS NEED OF YOU!

by Chaplain Russell E. Knutson, USA

EVERYBODY loves a parade. The toot of a horn by a car decorated with "Just Married" signs and followed by others in the procession doesn't pass without eyes being turned to see and enjoy. The more formal ticker tape parades attract a great deal of attention. And no Irishman worth his shamrock would avoid marching in or viewing a parade on St. Patrick's Day.

The purposes of parades and processions are several. But, in the main, they let us display our feelings publicly about an event or person. People find it hard to restrain enthusiasm whether they are spectators or marchers.

What a contrast it sometimes is when we are called upon to show enthusiasm for our Lord. The average Sunday, especially in the military setting, provides a less than enthusiastic picture of attendance at services. Here are some of the excuses I have heard:

1. "I was on duty." (Religious services are authorized reason to be relieved.)
2. "I needed the sleep." (At 11:00 a.m.?)
3. "No one else comes." (How do you know?)
4. "It's not the same as at home." (But it's the same God.)
5. "I had a pass." (Every Sunday?)

The list of lame excuses could go on and on . . . but more important things must be considered.

Since a parade is comprised of large numbers, we tend to forget that it is made up of individuals. Similarly, in our expressions of worship we must remember that the individuals are as significant as the group.

It is easy for us to get lost in a crowd of strangers, but it is not possible for our Lord to lose sight of us! To Him we are not merely numbers or parts of a crowd, but individuals whose very presence is known and coveted. And that is a most valuable fact to hold onto in this world. He who cares for the birds of the field will certainly remember you. What you do, what you say, how you remember to serve and honor Him—these are important. To paraphrase Christ's words before the Palm Sunday procession, "The Lord has need of you."

God has a means of propagating His message and you have a place in it. If we claim to belong to Him then He has at His disposal our bodies, faith, love and ability. If we wanted to be used by Him, full of enthusiasm, what the world would see would put parades and processions of the past to shame.

But, we have to begin as individuals. We have to begin by making sure our Christian faith has roots. Roots in th Word and Sacrament where we meet our Lord and Saviour . . . where we meet to have fellowship with Him who says to us, "I have need of you."

The world sees big parades frequently. But if you will join the one for our Lord—by worshipping every Sunday, praying for daily guidance, and serving as He directs—you will be taking part in the biggest procession of all. Remember, it starts with and must include you, an important person in God's eyes, His child.

Fortify your faith through DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

SEPTEMBER

1 Isaiah 29:17-21	17 Matthew 6:24-34
2 Galatians 3:16-22	18 Acts 20:32-35
3 Luke 10:23-28	19 Luke 10:38-42
4 I John 4:7-10	20 I Corinthians 7:29-31
5 Matthew 5:43-6:4	21 Matthew 6:19-23
6 II Corinthians 9:6-10	22 I Kings 17:8-16
7 Mark 12:41-44	23 Ephesians 3:13-21
8 Zechariah 7:4-10	24 Luke 7:11-17
9 Galatians 5:16-24	25 II Corinthians 4:7-14
10 Luke 17:11-19	26 John 11:1-44
11 Psalm 147:1-11	27 Philippians 1:19-26
12 John 5:1-14	28 John 5:19-21
13 I Timothy 1:12-17	29 Job 5:17-26
14 Matthew 11:25-30	30 Ephesians 4:1-6
15 Proverbs 4:10-23	
16 Galatians 5:25-6:10	

¶ More mergers of Lutheran bodies overseas were reported this summer. In Tanganyika, East Africa, seven groups formed the 350,000 member Evangelical Lutheran Church in Tanganyika. In Japan, two bodies united to form the Japan Evangelical Lutheran Church with 13,000 members.

In America another merger was consummated with the incorporation of the 12,000 member National Evangelical Lutheran Church into the 2,500,000 member Missouri Synod.

¶ Meeting in Montreal, Quebec, the Fourth World Conference on Faith and Order was held July 12-26. It was attended by 270 delegates and 200 observers from 50 countries and all major Christian confessions. Participants explored basic theological questions involved in the effort toward Christian unity. Controversial matters discussed included church union negotiations, the inability of Christians of different Churches to celebrate Holy Communion together, the ordination of women and the role of Scripture.

Youth Activities in the Church of Finland

THE FOURTH ASSEMBLY of the Lutheran World Federation in Helsinki, Finland, July 30-August 11, gave thousands of Lutherans from other countries an opportunity to know the Church of Finland, which enrolls over 90% of the population of this strongly Lutheran country. Although Christianity has been established in Finland for over 800 years, and the Church preserves many old traditions, it is also very forward-looking in many respects.

Strikingly modern church buildings are being constructed in many parts of Finland, and within the buildings a new spirit of participation by and service to young people is found.

Pictures on this page depict examples of youth activity in the Lutheran Church of Finland today.



Serving the congregation of the ultra-modern Hyvinkää church, 40 miles north of Helsinki, as youth pastor is the Rev. Aimo Peltonen. One of four pastors of the parish, he works especially with young people, but also preaches and officiates at the altar as pictured above.

Typical teen-ager is 16-year-old high schooler Terttu Laine. A member of parish clubs since she was a small girl, after confirmation Terttu took her place in the youth activities which include evenings of discussion, dramatic presentations, youth choir and participation in services. On the lighter side are skits and comedies, picnics and field trips. Genuine joy of life is normal for these young people to whom their parish Church means friends and companions learning together to "observe all things whatsoever I have commanded you." The Cross for these youth is not in the first place an ornament, but the sign of life.

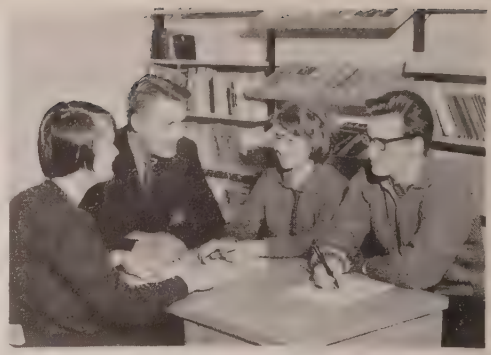




Gymnastics and team sports are provided for young people in this modern parish center near Helsinki.

Some of the most effective and lasting work among young people is done in "summer confirmation schools" at church Bible camps. Finland is a land of thousands of lakes and the Finns use their beautiful out-of-doors to good advantage during the brief summer.





Holding a meeting to plan youth work in the Hyvinkää parish are (l. to r.) Terttu Laine, boy's leader Pertti Laine, Raili Salonen and Seppo Vesela—all with a satisfied expression on their faces after discovering a good idea for a special program.

In the parish center there is a photo laboratory where good friends Hannu and Esko spend a good bit of their free time. In addition, there are a hobby club and a radio club to satisfy the technical interests of others.



The Church has found an effective way to reach youth by visiting each school once a month. In these meetings young people have opportunity to discuss topics of the day. In addition there is regular daily reading of Scriptures and prayer in every Finnish school.



September, 1963

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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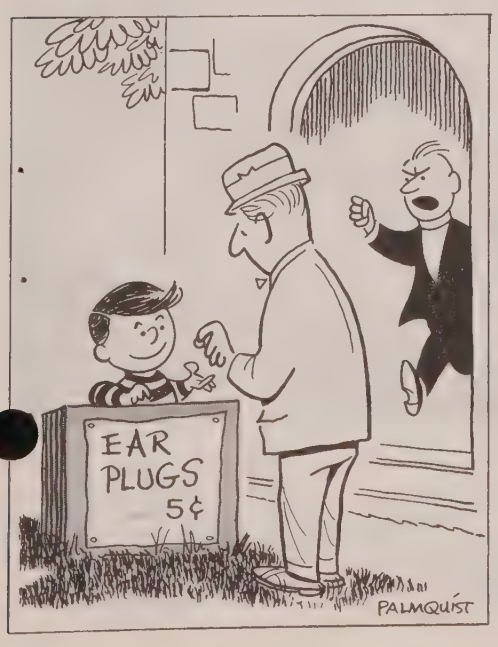
ANDRIENA LUNDGREN, of Orange, Mass., is our "Lutheran Girl of the Month" for August.

In view of her diverse high school activities, it is understandable that the Rev. Ernest E. [illegible]en, who nominated her, refers to Andriena as "an all around girl." She was a member of the National Honor Society, Girl's State Representative, holder of the D.A.R. Good Citizenship Award, member of the Student Council, Student Exchange Representative, Captain of the Varsity Cheerleaders and Softball Team, and a member of the year book staff.

At Bethany Church, in Orange, Andriena has served as president of the Luther League, a vacation Bible school teacher, and is currently on the Sunday school staff.

Next month she will enter Bay Path Junior College in Longmeadow, Mass.

THE CHURCH BACK HOME



A MIGHTY FORTRESS

VOL. XIII | New York, N.Y., August, 1963 | No. 4

WORLD LUTHERAN ASSEMBLY MEETS IN HELSINKI, JULY 30 - AUGUST 11

MEETING in the capital city of Finland, the Fourth Assembly of the Lutheran World Federation began its deliberations on July 30. Sessions were to continue through August 11, including plenary meetings of delegates and official visitors, mass meetings, lectures, visitors' programs and services of worship.

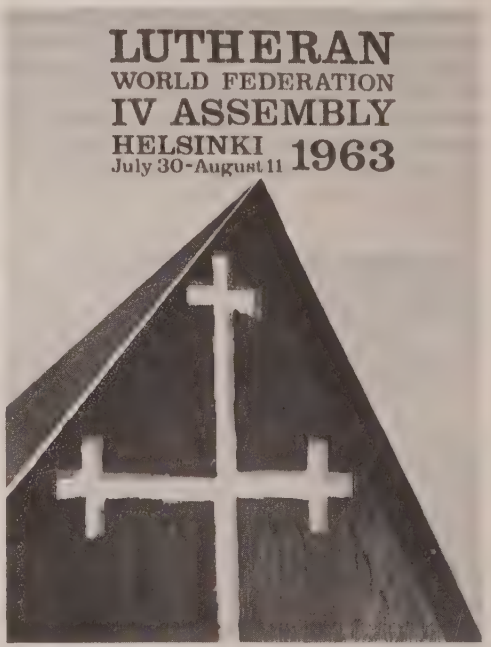
About 50 million of the world's 70 million Lutherans are members of Churches which participate in the Lutheran World Federation —63 church bodies in 36 countries. Each of these Churches—ranging in size from young organizations of only a few thousand members in "mission" areas to the Church of Sweden with over 7 million souls—is represented by voting delegates, as well as official visitors. Several non-member Lutheran bodies are also represented by visitors, as well as other major Christian communions and organizations—including the Roman Catholic Church.

The LWF has three official languages—English, German and Scandinavian. Assembly sessions and services are conducted in these tongues, plus the language of the host Church —Finnish. As in the United Nations, simultaneous translation facilities are provided.

Thousands of "unofficial visitors" were expected in Helsinki for the Assembly. Some of these are Finns, but many are Lutherans from other countries who are combining assembly attendance with vacation travel. Over 2,000 Americans signed up for charter flights to the Finnish capital at assembly time.

News of the deliberations is being covered by over 100 accredited journalists, who will be able to follow the plenary sessions on closed-circuit television in any one of the four languages. Forty mass communications specialists from eight countries will staff the press, radio and television organization of the Assembly.

"Christ Today" is the assembly theme. A series of five main lectures based on the second chapter of Ephesians will be among the high points. Other important events include a music festival, including participation by choirs from



OFFICIAL POSTER for the Assembly, which won a certificate of honor for its designer, was printed in eight different languages.

Gettysburg, Thiel and Suomi colleges in the U.S.; a youth rally, and the closing festival in the Helsinki Olympic Stadium.

Churchmen at Helsinki will discuss important questions of Christian unity, especially the place that the LWF itself should have in bringing Lutherans together and carrying on discussions with other Christians. Worldwide Lutheran efforts in interchurch aid, relief of suffering and preaching the Gospel will also be reviewed and future policies decided. All Lutherans have been asked to pray for the guidance of the Holy Spirit on the Assembly and its actions.

For additional news and pictures of the Helsinki meetings, see the back page of this issue.

Personalities in Pictures

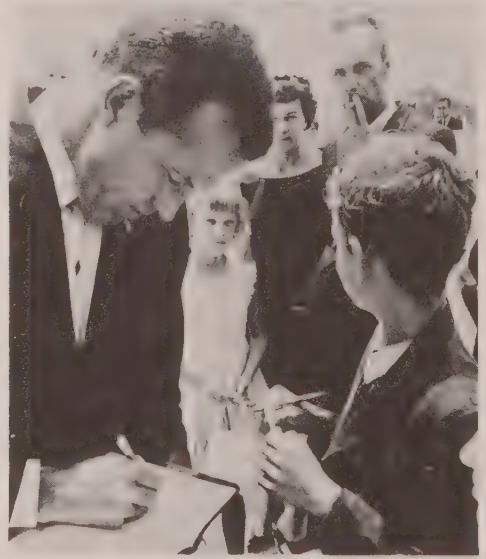
Religious sidelights on recent news events and other items of interest



A CRUSADERS' LOCK, dating back to the 12th century, is examined by an attractive visitor to a "traveling museum" at Wildwood-by-the-Sea, N.J. This lock was reportedly installed on the west gate of the Holy Sepulchre, the church in Jerusalem which marks the site of Christ's crucifixion and resurrection, by the Crusaders. Made of extremely hard and durable sycamore, the wooden lock was used constantly for over 600 years, and was an object of veneration for pilgrims visiting Jerusalem. The small Darius lock at lower left is believed to have been used in 336 B.C. in Persia. (RNS Photo)

MT. EVEREST CLIMBER, Dr. William F. Unsoeld of Corvallis, Ore., left a crucifix at the top of the world's highest peak. Dr. Unsoeld, a Methodist minister, was one of several climbers who reached the top of Everest on recent American expedition. The Christian symbol was placed on the peak at the request of a friend, a Roman Catholic priest from Washington, D.C. The 36-year-old minister is shown at right relaxing after his feat. He is on leave from his position as assistant professor of philosophy and religion at Oregon State University. (RNS Photo)





ASTRONAUT GORDON COOPER is shown in picture at left autographing Bibles for young Sunday school students, after attending services at First Christian Church, Cocoa Beach, Florida. A Methodist for 25 years, Major Cooper's membership has been transferred from Church [illegible] Church in his military travels. Because of [illegible] deeply rooted faith, he chose "Faith 7" as the name of the spacecraft in which he made his spectacular 22-orbit flight.

A recent article in the Honolulu, Hawaii, *Star-Bulletin* revealed that when Gordon Cooper married "Trudy" Olson in 1947, the officiating minister was a Lutheran chaplain, Col. Palmer P. Pierce, USAF. Stationed then at Hickam Field, Hawaii, Col. Pierce is now command chaplain at Ent A.F.B., Colorado. (RNS Photo)



A FATHER-SON TEAM, the first and only active-duty combination in the military chaplaincy, ended recently with the retirement of Chaplain (Colonel) James F. Patterson (left), shown here with his son, First Lieutenant James F. Patterson III. Col. Patterson entered the military chaplaincy in 1942 and his son followed 20 years later. The B-24 and Atlas missile models they hold symbolize their respective Air Force careers. Both are pastors of the Lutheran Church in America. (NLC News Photo)

TWO STUDENTS at a Lutheran college have leading roles in a new film, "This Is Our Heritage"—a historical interfaith documentary about houses of worship in Washington, D.C. Shown at right are Dianne M. Andersen and James L. Meyers, who act out a brother-sister visit to the federal city in the 22-minute color film, produced by Religious Heritage of America, an organization devoted to preserving America's religious traditions. They are pictured before the archway of Christ Church, Alexandria, Virginia, where George Washington was a vestryman. Both are students at Gettysburg College, Gettysburg, Pa. (NLC News Photo)



A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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Glenn C. Stone, Editor
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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplemental to "A Mighty Fortress" August, 1963

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
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Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
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NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
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Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul M. L. Rowoldt, LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
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Lockport AF Station; same as Fort Niagara.
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West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejeune; Rev. T. C. Plexico, LCA, Our Saviour, 821 Court St., Jacksonville.
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†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
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Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
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NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
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OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
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Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

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North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
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Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
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*Charleston Lutheran Service Center, Mr. A. J. Keller, 302 King St., Charleston.
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Memphis Army Gen. Depot; same as Mallory AFS.
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Biggs AFB; Rev. John F. Futchs, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
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Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
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Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
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Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
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Kelly AFB; same as Lackland AFB.
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Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Frederick T. Schmucker, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
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*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 [illegible]ckner St., Petersburg.
[illegible]yer; Rev. Carl G. Mengering, ALC, Faith, Arlington [illegible]d. & Jackson St., Arlington.
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Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, Hwy. 17 at Fauquier Rd., Warrenton.
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Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; LCA, Messiah, 3732 G St., Bremerton.
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WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
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SWEDEN: Stockholm, Rev. Lael W. Westberg, D.D., LCA, American Lutheran Church, Brahetgatan 20.
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Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.
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Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).

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Navy #20, Box 11 Antarctic Supp Activities, LT David L. Windle, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. [illegible]er, CHC, (LCA).
Navy # 3923, USNH, Box # 44, LT Stephen L. Brandt, CHC (ALC).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

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APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Second Glance

¶ California Lutheran College, the only college jointly owned by the American Lutheran Church and the Lutheran Church in America, has named a new president. He is the Rev. Dr. Raymond M. Olson, who has been director of stewardship in the A.L.C. Dr. Olson also serves as president of the National Lutheran Council.

¶ The Church has spent too much time ringing door bells to attract new members and too little making Christians of those already on its rolls, according to the Rev. Dr. Karl Hertz, professor of sociology at Wittenberg University, Springfield, Ohio. Speaking to a school for pastors of urban congregations, the clergyman criticized the lack of discipline exerted by Protestant Churches. "We have tended, by and large . . . to ignore by indifference those decisions and pronouncements of the Church with which we disagree. That is why the Church has so little influence in our society," Dr. Hertz asserted.

¶ Two Lutheran bishops in Germany have spoken out against proposals to ordain women to the ministry. Bishop Hermann Dietzfelbinger of Bavaria said the principle of equality of men and women could not be applied automatically to the spiritual office. Bishop Karl Witte of Hamburg pointed out that the Church in its 1900-year history had not known a "pastoress" and that departure from this principle would liquidate a basic church tradition. Ordination of women would erect obstacles to Christian unity, it was also said.

¶ Four students from St. Olaf College lost a televised quiz contest a year ago, but their appearance on nationwide TV won $160,000 for the American Lutheran Church school at Northfield, Minn. A Santa Rosa, Calif., couple saw the "College Bowl" program on which the St. Olaf team lost, 250-220, to students from the University of Tennessee. "We liked their forthrightness," said Mr. and Mrs. Vernon Gedge, who then investigated the Lutheran college further and finally offered a gift of a portfolio of stocks.

¶ Lutheran leaders voiced profound sorrow at the death on June 3 of the Roman Catholic Church's Pope John XXIII. In Minneapolis, Minn., President Fredrik A. Schiotz of the ALC said, "Everywhere Christians will grieve in the death of Pope John XXIII. We thank God for his life and ministry." President Franklin Clark Fry of the LCA and of the LWF issued a statement in New York pointing out that "the hearts of Christians of every confession are united to a degree that is unique for many centuries at the death of the universally esteemed and beloved John XXIII. . . . Our prayer is that the warmth of his spirit will not be chilled and the height of his vision will not shrink."

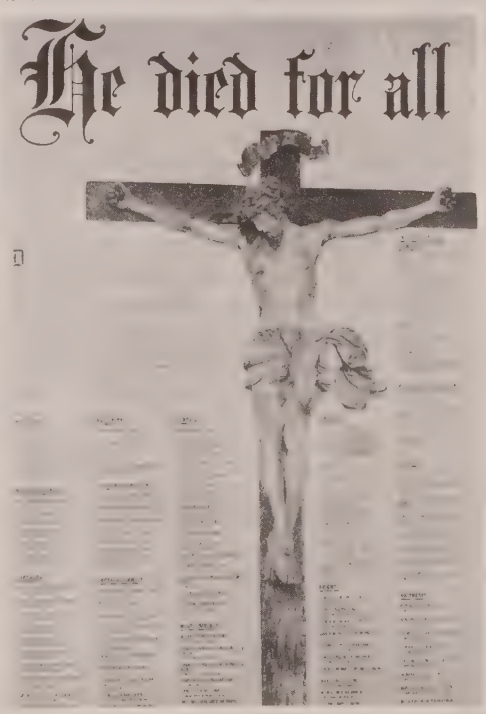
In Keeping His Promise—

THE LORD IS NOT SLOW!

by Chaplain Bernt C. Opsal, USNR

I REMEMBER how taken back I was when I first heard the expression, "He's as slow as the second coming of Christ!" This expression was not made by a follower of Christ, that's certain! Immediately I thought of that passage in Scripture which says, "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish but that all should reach repentance. But the *day of the Lord* will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up." (II Peter 3:9,10)

Not too long ago, there were people who would scoff at this passage about fire, heat and the earth being dissolved. The laughter has now ceased as men contemplate the prospects of a nuclear war. This is why the Scriptures are so timeless. They are so far ahead of man even in his present state of scientific advance.



CLEVELAND AREA CHURCHES published a full-page newspaper ad during Holy Week emphasizing their welcome for everyone who wishes to worship with them. One hundred and seventeen congregations co-sponsored the ad, which also made clear that many additional churches definitely approved it.

In the statement, the Churches reaffirmed their belief, "clearly stated by our national and state bodies, that Jesus Christ is Lord of all, and that it is a sin against God and man to exclude any person from worship or membership in the local congregation on the basis of race, color, class or national origin."

This is also the reason why it is dangerous to go out on a limb and present detailed time schedules as to what the Lord is going to do and in what exact order He will do it. There certainly is enough information given to us in the Bible to assure us that the Lord is coming back and that for the unprepared it will be too soon.

On certain occasions time can seem to be endless. Waiting for the countdown can be a long time for the astronaut. Floating helplessly about in a life raft looking for land can be a terribly long time. Leaves or furloughs often go past too quickly. We must not ignore this one fact, that "with the Lord one day is as a thousand years and a thousand years as one day." (II Peter 3:8)

Nobody is upsetting God's time schedule. Just as "in the fulness of time" God sent forth his Son, born of a woman, so will this same Jesus, whom the disciples saw go up into heaven, come again in like manner. But it will be in his good and planned time. God makes no mistakes. His timing is perfect. Paul writes that "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fulness of time, to unite all things in Him, things in heaven and things on earth." (Ephesians 1:7-10)

Ever since the days of the early disciples, there have been those who have said, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation." (II Peter 3:4). We should remember the predictions of the holy prophets and the commandment of the Lord and Savior through the apostles. *Christ is coming back,* whether we think so or not. He will return and all men will see Him and honor Him.

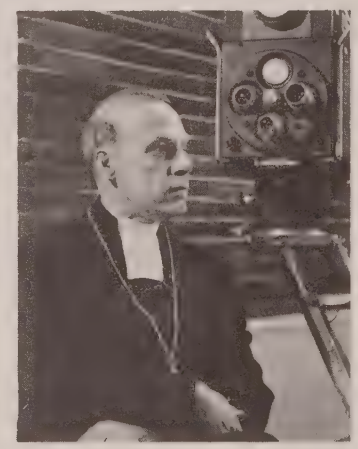
Men may curse God. Men may take the name of the Lord in vain. But it still makes no difference. Those same men will have to bow before the Lord of Lords. The big difference is, however, if men will receive Christ as Savior and Lord now, they won't later have to bow before Him to be judged. Instead they will honor Him forever and receive eternal life promised to those who believe and live for Him. What a difference it will make!

The Lord is not slow about his coming. For some who read these lines, He will come very soon—*through death.* For all of us He may come at any time—through his *second coming.* How grateful we can be that we need not fear his coming. We can instead look forward to his appearing—for life eternal!

CENTER OF HELSINKI, Finland, is dominated by the domed Cathedral, pictured at right, where main services of the Lutheran World Federation Fourth Assembly will be held. At lower center of picture is the H-shaped main university building where business sessions are scheduled. Helsinki, a city of over 400,000, is famous for its modern church buildings. The Meilahti Church is pictured below.







Fortify your faith through DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

AUGUST

1	Matthew 7:13-14	17	Matthew 11:20-24
2	I John 4:1-6	18	Jeremiah 7:1-11
3	Matthew 7:22-29	19	I Corinthians 15:1-10
4	Jeremiah 23:16-29	20	Luke 18:9-14
5	I Corinthians 10:1-13	21	Romans 3:21-31
6	Luke 16:1-9	22	Matthew 21:28-32
7	Proverbs 6:6-11	23	I John 1:8-2:2
8	Luke 12:42-48	24	Matthew 23:1-12
9	II Thessalonians 3:10-13	25	Daniel 9:15-19
10	Luke 16:10-15	26	II Corinthians 3:4-18
11	Proverbs 16:1-9	27	Mark 7:31-37
12	I Corinthians 12:2-11	28	James 3:8-12
13	Luke 19:41-48	29	Matthew 12:33-37
14	Romans 11:17-24	30	I Corinthians 2:9-16
15	Luke 4:23-30	31	Matthew 5:33-37
16	Hebrews 3:12-19		



LEADING FIGURES at L W F Assembly include Bishop Martti Simojoki of Helsinki (above, right), and L W F President Franklin Clark Fry, shown at left greeting President Urho Kekkonen of Finland. The Finnish chief executive will address the Assembly at a public meeting on its second day.

At right is pictured one of two postage stamps issued by Finland to commemorate the Assembly. It pictures the head of Christ and bears the assembly motto, "Christ Today," in the Finnish and Swedish languages.



August, 1963

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

EVELYN VOCKE, a senior at Wagner College in Staten Island, N.Y., is "Lutheran Girl of the Month" for July.

A member of Grace Church, Baltimore, Md., Lynn has been very active in her four years at Wagner, a college of the Lutheran Church in America. This year she was co-chairman of Faith and Life Week, secretary of the Board of Religious Activities, president of the Panhellenic Council, chairman of the Board of Social and Cultural Affairs and captain of the girls' varsity basketball team.

A history major, Lynn was nominated by her college chaplain, the Rev. Dr. Joseph B. Flotten, who describes her as "a girl you can always count on when there's a job that needs doing." Her only fault, says Chaplain Flotten, is that she roots for the wrong teams (the Orioles and Colts instead of the Mets and Giants).

Chapel Chuckles



"MY MOM SENT IT...IT'S THE LADIES' AID COOKBOOK."

A MIGHTY FORTRESS

VOL. XIII | New York, N.Y., July, 1963 | No. 3

CALL FOR REVERENT, PATRIOTIC INDEPENDENCE DAY OBSERVANCE

TWO CONNECTICUT MEN, Eric Hatch of Litchfield and Eric Sloane of Warren, have sparked an idea which may well turn July 4, 1963, into one of the most inspiring celebrations in our nation's history.

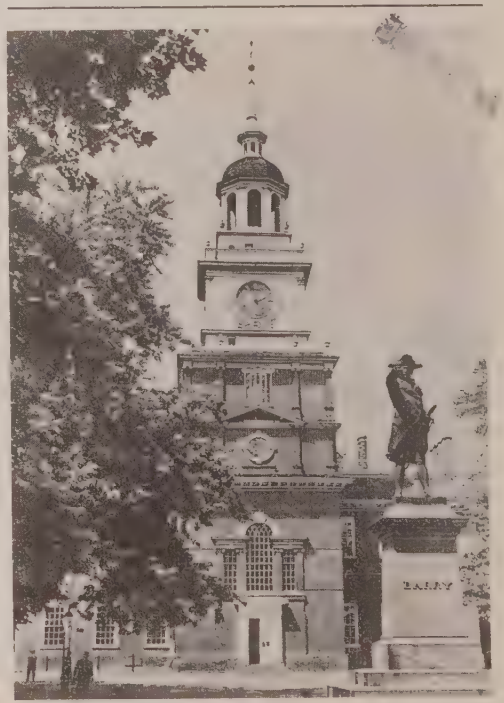
They propose that at 2 p.m., Eastern Daylight Time, every bell in America be rung for four minutes to celebrate the birthday of our independence. Led by the ringing of the Liberty Bell in Independence Hall, Philadelphia, thousands of bells in churches, government buildings, colleges and universities will ring in all 50 states.

The Biblical quotation inscribed on the historic Liberty Bell ("Proclaim liberty throughout the land, unto all the inhabitants thereof"—Leviticus 25:10) is symbolic of the fact that American traditions of personal liberty are rooted in Biblical faith. The authors of the Declaration of Independence gave expression to this by the statement that all men are "endowed by their Creator with certain unalienable rights . . ." The patriots who approved the Declaration did so with "a firm reliance on the protection of Divine Providence."

After the Continental Congress vote adopting the Declaration, Delegate John Adams wrote to his wife in Massachusetts: "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of this continent to the other. . . ."

This Week magazine suggests that "perhaps a little of the noble grandeur that John Adams felt has been dulled in our hearts by the passage of time." Noting that "the Fourth of July has evolved into more of a summer holiday than a patriotic festival," that "games" and "sports" have taken over "a little too much of the stage," and that "illuminations"—fireworks—have largely disappeared, it points out that the Sloan and Hatch proposal of bell ringing—also mentioned by John Adams—would become a uniting feature of the whole day—"much like the national observance of two minutes of silence at 11 a.m. on Veterans Day."

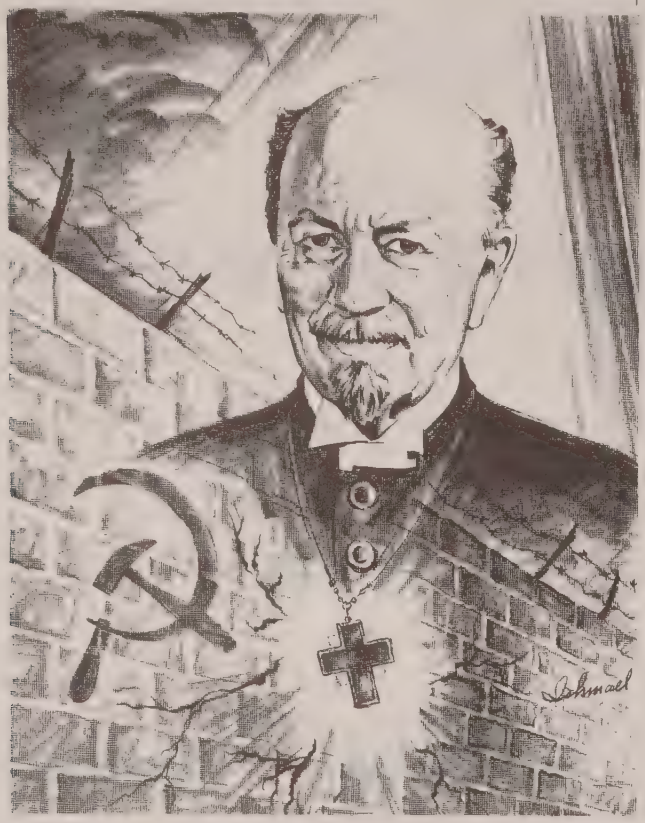
Considering the acknowledged divine basis of human rights and dignity, Adams' suggestion of "solemn acts of devotion to God Almighty" ought also to be observed by Christian Americans in gratitude for the blessings of liberty.



AT INDEPENDENCE HALL, Philadelphia, the Declaration of Independence was adopted. Actual vote on a resolution of independence was made on July 2, but the Declaration was not published until July 4, 1776. Signatures of 56 delegates were added later. (RNS Photo)

The POWER of FAITH

By WOODI ISHMAEL



When Lutheran Bishop Otto Dibelius received an honorary degree from Southern Methodist University during a visit to America last year, the president of the Dallas institution called him "the symbol of the church's finest hour in our time."

Replied the doughty, 81-year-old bishop: "I am a simple, modest servant of the church."

Both descriptions are apt. In his simple but staunch way Bishop Dibelius, recently retired head of the Berlin diocese of Germany's Evangelical (Lutheran) Church, is one of the bitterest enemies the East German communist regime ever had.

Before the communists built their wall, Bishop Dibelius made monthly visits to preach to his flock in the eastern sector of Berlin. His sermons were studded with anti-communist barbs which would have landed a lesser figure in a red prison cell.

Such a test of faith would have been nothing new to Dibelius. A generation ago he was jailed by the Nazis for attacking them fiercely—reminding them, among other things, of the Jewish origin of Jesus.

Before his retirement, Bishop Dibelius made a heartfelt plea to his colleagues everywhere:

"I beg the church never to surrender to the powers of this world...I pray for all who hold office in the church that their courage may not fail..."

—AP Newsfeatures—



LEADERS of Lutheran World Federation assembly, to be held in Helsinki, Finland, July 30-August 11, are shown in front of Helsinki Cathedral. L. to r., Bishop Martti Simojoki of Helsinki; Dr. Franklin Clark Fry, president of the Lutheran World Federation; Prof. Heikki Waris, chairman of committee on arrangements.



DESIGNED FOR MISSIONARY SERVICE, a compact twin-engined plane is taking shape at Hampshire, Ill. Spearheading development of the prototype, the first aircraft ever designed specifically for missionary use, is Carl A. Mortensen, 28, of Wheaton, Ill. He is a pilot-mechanic who conceived the idea while serving in the jungles of Peru with the Wycliffe Bible Translators.

A twin-engine plane is needed, Mortensen explained, because almost all missionary pilots use single-engine aircraft and chances of survival in remote areas are slim if the engine fails. The plane is designed to carry six to eight persons despite a wing span of only 36 feet; its designer said it can be readily converted to cargo service and can use small 600-foot airstrips. (RNS Photo)



TWENTY-SIX NOBEL PRIZE WINNERS march in procession past a bust of Swedish King Gustavus Adolphus at Lutheran college named for him in St. Peter, Minn. The distinguished guests were at the college to attend dedication of the Alfred Nobel Hall of Science, named in honor of the Swedish inventor of dynamite who established the prizes for outstanding accomplishments in physics, chemistry, physiology, medicine, and the promotion of peace.

The college conferred honorary Doctor of Science degrees on 24 of the 26 Nobel winners. The two others present—Dr. Ralph Bunche, under-secretary of the United Nations, and Dr. Glenn T. Seaborg, chairman of the U.S. Atomic Energy Commission—had been similarly honored by Gustavus in 1950 and 1954, respectively.

Founded by immigrants from Sweden, Gustavus Adolphus College is named for Lutheran defender of the faith who lost his life in the religious wars of the seventeenth century. (RNS Photo)

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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Glenn C. Stone, Editor
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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplemental to "A Mighty Fortress" July, 1963

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Andrews AFB; Rev. Frank O. Klein, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, Route 7, Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, 18 Francis St., Annapolis.
Patuxent River Naval Air Station; Rev. Edward E. Donnald, LCA, Christ, 438 Great Falls Rd., Lexington Park.

MASSACHUSETTS: Fort Rodman; Rev. William H. Balkan, LCA, St. John, 296 Kempton St., New Bedford.
Fort Devens; LCA, Trinity, 20 Meadowcroft St., Lowell.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Fort Custer; LCA, Trinity, 59 Illinois St., Battle Creek.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Willow Run AF Bat; ALC, Christ, 1450 Midway Blvd., Willow Run.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudetta AF Station; Rev. L. N. Steen, ALC, First, Baudetta.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. A. R. Gornitzka, D.D., ALC, Central, 333 E. Grant, Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: †Keesler AFB; Rev. Fred H. Zucker, MO, Good Shepherd, 3610 Pass Rd., Biloxi—Rev. E. P. Knobloch, MO, St. Matthew, 1224 32nd Ave., Gulfport.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul M. L. Rowoldt, LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirkland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, Plain & Niagara Sts., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejeune; Rev. T. C. Plexico, LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. H. L. Trout, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Mr. A. J. Keller, King St., Charleston.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; ALC, Faith, 3585 N. Watkins, Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. John F. Futchs, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Moser, LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minneasota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.

Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.
Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Frederick T. Schmucker, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St., Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
*Fort Story; Rev. John D. Keister, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, Hwy. 17 at Fauguier Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; LCA, Messiah, 3732 G St., Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Olivet, Kay at S. 15th St., Tacoma.
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8811 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 2108-300 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.

Overseas Agencies:

AUSTRALIA: North Adelaide; Rev. M. Lohe, D.D., Lutheran Church House, 58 O'Connell St.

AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.

ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

BRAZIL: Rio de Janeiro; Rev. Wilhelm Kautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
Sao Paulo; Rev. O. K. Stenberg, ALC, Church of the Good Shepherd, Rua Padre Joao Goncaves, 97, Bairro Pinheiros.

CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentina Naval Station, Rev. William Kurschinski, LCA, Trinity, 5 Torbay Rd.

CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.

CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutherana De America Central, Apartado 2159.

DENMARK: Helligandshuset, Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, Bagsvaedveij 138A, Kgs Lyngby.

E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

ECUADOR: Guayaquil; Rev. Fred J. Wolff, Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.

EL SALVADOR: Same as Costa Rica.

ENGLAND: Birmingham; Rev. Alex. Monstovies, Edgboston Cong. Church, Francis St.
Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.

FRANCE: (Moselle) Sarrebourg; M. l'Aumonier Bilger, 78 Grand'rue.

GERMANY: Berlin; Rev. Frederick M. Otto, Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

HONDURAS: Same as Costa Rica.

HONG KONG: Shatin New Territories, Rev. Rodger M. Singer, LCA, Mission, Tao Fong Shan Rd., Box 7. Tel. Shatin 485.

ICELAND: Keflavik; Rev. Bjorn Jonsson, Skolaveg.

INDONESIA: Tapanuli Sumatra; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: Belfast; Lutheran Church, 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Wayne M. Daubenspeck. Tel. YOngsan 3074.

MEXICO: Mexico City; Rev. William E. Nehrenz, ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.

NEW ZEALAND: Panmure, Auckland; Rev. C. I. Koch, Ev. Lutheran Church, 1 Harris Rd.

NICARAGUA: Same as Costa Rica.

NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Slemdal.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. E. W. Andrews, 8 Country Club Heights, Box 107 Koza.
Heights, Box 107 Koza.

PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

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12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

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Second Glance

¶ Attention of the world's Lutherans turns toward northern Europe this month as participants gather in five countries for meetings preparatory to the Helsinki Assembly of the Lutheran World Federation.

Fifty Lutheran youth leaders from different countries are spending almost the whole summer in an exchange program, including a preparatory camp in Hamburg, Germany, three weeks of caravaning in several European lands, and a conference in Finland just before the assembly.

A women's conference will be held in Neuminster, Germany, July 17-21, with 50 selected churchwomen in attendance. Nearly 200 mission leaders concerned with the spread of the Gospel in Asia and Africa will take part in the LWF Commission on World Mission meeting in Stavanger, Norway, July 17-25. Fifty specialists on Christian education are to have a five-day conference at Haslev, Denmark, opening July 23. Two days later, the Second Lutheran World Conference on Social Responsibility will bring together some 400 participants for five days of sessions in Stockholm, Sweden.

A student conference with 150 participants will be held July 24-30 in Järvenpää, Finland.

The world assembly itself opens in the Finnish capital on July 30. Delegates and official visitors are expected to number 800. In addition the assembly staff will include 300 persons, about 100 accredited journalists will be present, and several thousand unofficial visitors (including 2000 Americans) are expected.

¶ A "Spiritual Boot Camp" for young men, 17 and older, facing military service was held at Holden Village, Washington, June 17-27. The village is a retreat center of the Lutheran Church located in a wilderness area of the Northern Cascade Mountains. Included were discussions on critical military situations for the serviceman, the meaning of Christian vocation for the serviceman, and life in the military. The camp was described as an attempt to help pre-inductees discover "how they can affirm their Christian faith in a trying time."

¶ Male Lutherans who do not possess tenor voices and have found it difficult to sing some high-pitched hymns in the *Service Book and Hymnal* may take heart. Thirteen such hymns in future editions of the hymnbook will eventually appear in lower keys, according to action taken by the Commission on the Liturgy and Hymnal at its annual meeting. Over 2 million copies of the common book of worship are now in circulation.

¶ A new translation of Luther's *Small Catechism* in contemporary English is being published as a joint venture by the three largest Lutheran church bodies in America. Editorial changes include replacement of the familiar "Thou shalt" and "Thou shalt not" with "You shall" and "You shall not . . ." in the Ten Commandments.

In the explanation of the Sixth Commandment ("You shall not commit adultery"), the former admonition to "lead a chaste and pure life in word and deed" is changed to read "in matters of sex our words and conduct are to be pure and honorable."

What may be behind it—

WHEN A MAN DENIES GOD

By the Rev. Martin H. Obst
Servicemen's Contact Pastor, Beeville, Texas

"I DON'T BELIEVE there is a God." "How do you know there is a God?" These sound familiar, don't they? We call the first position *atheistic*—the second one *agnostic*.

Recently a young man told me he lost his faith because he could not reconcile science and religion. He denied God. He put up a strong defense for his position. That is, he did until I said, "Now let us ask ourselves: Why do people want to get rid of God?" He hesitated and then asked me, "Well, why?" During the next half-hour our conversation brought out the following thoughts.

When people sin they have a guilty conscience. At first they may treat their sins "matter-of-factly," as though they were "natural," "the accepted thing," "the usual thing." But guilt grows and soon this shrugging off of sin no longer works.

God stands as a judge who condemns sin through His law. If we can get rid of God, we can get rid of both law and judge. Where there is no law, there is no guilt. As a result a guilty conscience may try to find arguments why "there is no God." Sometimes a guilty person will argue that God's demands are unjust and unreasonable. Sometimes he will hold God responsible for sin itself, by saying, "Why did God make us so that we could sin?" When people deny God, we need not always take this denial at face value, remembering that often *the guilty try to deny God*.

The young man who said he had lost his faith came back to the pastor two weeks later and confessed sins of unchastity and adultery. He no longer tried to deny God, but rather said, "God be merciful to me, a sinner!" He was willing to confess his sins rather than try to avoid guilt by denial of God.

Not everyone comes right out and denies God when he is guilty. Why do some people stay away from church and chapel? Why do some sneer at religion? Why do some argue that church attendance and Communion are not necessary? Let us remember that *the guilty also try to avoid God* as much as possible. Though they feel guilty over past sin, they are too proud to admit it, so they don't care to confront God.

But God says, "Return to me and I will return to you." Scripture pleads: "If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and his word is not in us."

We must learn to confess our sins, accept forgiveness in Christ, and let God make us clean in the blood of His Son. We must not let a guilty conscience lead us to try to avoid or deny God.

Your Lutheran pastor or chaplain will be glad to talk over your problems with you. He will help you find God's love and forgiveness in Christ. He will help you understand what Christianity really is and means, and in doing so he will help you understand yourself. Christ can make you "complete, equipped for every good work." But first you must confess your guilt and be forgiven. Take care of this matter today.



SUMMERTIME will bring millions of Americans to our national and state parks, forests and other recreation areas. Churches provide opportunities for worship in a natural setting at such beauty spots, especially through "A Christian Ministry in the National Parks," which assigns 187 seminary and college students to work and minister within the parks each summer.

Pictured above is the incomparable Grand Canyon of the Colorado River, framed by a century plant, a view typical of those seen by thousands of park visitors each year. (RNS Photo)

At the Battle of Gettysburg—

Armies Overrun a Lutheran Seminary

THE CENTENNIAL celebration of the Battle of Gettysburg, which was fought July 1-3, 1863, is being observed this month. The famous encounter between the Confederate army under Lee and the Union forces under Meade in the small southern Pennsylvania town is often regarded as the turning point of the American Civil War.

Of unusual interest to Lutherans is the fact that the campus of the Lutheran Theological Seminary at Gettysburg played an important part in the battle. Located on "Seminary Ridge" west and south of the town, the grounds and buildings of the school were occupied by both Northern and Southern forces during the course of the engagement.

Early on the first day of the battle the Union Army's General Buford used the cupola of the main seminary building as a point from which to observe the Confederate troops advancing from the west. Gradually during the day the Northern forces were pushed back toward the town and in the late afternoon abandoned their positions on Seminary Ridge, to take up stronger fortifications on Cemetery Ridge to the east.



OLD main building at Gettysburg Seminary, showing cupola used as observation post during the Battle of Gettysburg a century ago.

The seminary grounds were now in the hands of the South. The buildings were included in the Confederate line of defense and so were exposed to the fire of the Federal guns. The cupola was used as an observatory by Lee's aides, and was the chief signal station for the Confederate Army throughout the rest of the battle.

During the course of the fighting, the school's buildings were filled with the dead and wounded, their walls penetrated by cannon balls, windows shattered by bursting shells and floors mottled with indelible bloodstains.

In June, when Lee began his march northward, the governor of Pennsylvania had called for special enlistments to meet the emergency. Most of the students at the seminary responded. A group of them formed the nucleus of Company A, 26th Regiment, Pennsylvania Volunteer Militia, which was recruited from the town of Gettysburg itself. This regiment was involved in preliminary skirmishing with the Confederates, but during the battle itself was stationed in Harrisburg, to the northeast.

The professors and their families left the campus although the last did not leave until the Southern forces took possession of the grounds and issued orders for them to abandon their homes. The seminary president, Dr. S. S. Schmucker, had a reputation as a leading opponent of slavery, and the contents of his house were treated with a ruthlessness that was the exception rather than the rule in the Southern Army. The seminary archives, books, papers and letters were scattered and trampled. Most of the damage to seminary property was the result of military necessity, however.

Following the heroic but unsuccessful charge by Gen. Pickett's division, which originated on Seminary Ridge and attempted to dislodge the center of the Union line, the Confederates were forced to withdraw from Gettysburg and the battle ended. The main seminary building and tents erected nearby continued to be used as a hospital for several weeks, the majority of the patients being Confederates. Seminary personnel helped in caring for the wounded.

Today Gettysburg Seminary is a school of the Lutheran Church in America with over 200 students for the ministry and other church vocations enrolled.

Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

JULY

1 Romans 8:18-23	17 Isaiah 5:8-16
2 Luke 6:36-42	18 Matthew 5:17-20
3 Romans 2:1-13	19 James 2:8-17
4 John 8:1-11	20 Matthew 5:38-42
5 Romans 14:1-18	21 Ruth 1:1-18
6 Luke 13:1-5	22 2 Peter 1:16-21
7 Numbers 6:22-27	23 Matthew 17:1-8
8 1 Peter 3:8-15	24 2 Corinthians 12:2-9
9 Luke 5:1-11	25 John 13:31-32
10 Genesis 12:1-4	26 Revelation 1:9-18
11 John 1:35-51	27 Matthew 17:9-13
12 Acts 26:1-29	28 Exodus 34:29-35
13 Matthew 16:13-20	29 Romans 8:12-17
14 Lamentations 3:22-33	30 Matthew 7:15-21
15 Romans 6:3-11	31 Galatians 3:1-5
16 Matthew 5:20-26	

July, 1963

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
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PATTI POWELL, of Windom, Minnesota, is our "Lutheran Girl of the Month" for June.

During high school Patti was president of her Church's Luther League and Senior Choir, a Vacation Bible school teacher, and attended the national Luther League conventions in Milwaukee and Miami Beach.

Now a sophomore at Winona State College in her home state, she majors in primary education, and has just been elected to her second year on the Council of the Lutheran Student Association. Her many activities include the chorus, band, school paper and yearbook staff. She was recently elected Campus Cover Girl.

Patti's hobbies are knitting, swimming, water skiing, and bowling.

The campus pastor who nominated her, the Rev. W. C. Friesth of Central Church, Winona, calls her "a very friendly person with a winning personality" who "gives a fine witness on our campus."

THE CHURCH BACK HOME



"I'll speak—I can't hold my peace when their horoscopes plainly show that they should never marry!"

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A MIGHTY FORTRESS

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LUTHERAN THEOLOGICAL SEMINARY LIBRARY

American Lutherans Support English Language Churches in Three European Capitals

MILITARY PERSONNEL and other Americans stationed in or visiting Norway, Denmark, or Sweden will find English-language Lutheran congregations holding services each Sunday in the three Scandinavian capitals: Oslo, Copenhagen, and Stockholm.

The American congregations have been established with the full cooperation and blessing of the national Churches of the three predominantly Lutheran lands. The Oslo and Copenhagen parishes are sponsored by the American Lutheran Church; the Stockholm congregation (and additional services in Gothenburg and Norköpping, Sweden) by the Lutheran Church in America.

There are now several thousand Americans living in each of the Scandinavian countries. They are representatives of American government or business, students, or retired persons. In Norway and Denmark there are also U.S. military personnel. In addition, tens of thousands of travellers from America visit the countries each year. While some of these people understand the national languages and can attend church services in those languages, there are large enough concentrations of Americans in the larger cities to make the work of American congregations needed.

The Oslo congregation was established in 1958, followed by the work in Copenhagen beginning in 1961 and Stockholm in 1962. The first group is presently completing its own church building; the second presently meets in the YMCA; the third holds services in a chapel of the Church of Sweden's City Mission. The pastor of each Church serves as a contact pastor for American armed services personnel stationed or visiting in his area.

Each Church has a full program, including such customary activities as Bible classes, youth groups, choirs, family nights and couples' clubs. Evangelism and charitable activities form an important part of the congregations' work as they do at home in America.

American pastors serving these Churches are: the Rev. Myrus Knutson at Oslo, Norway; the Rev. William Hanson at Copenhagen, Denmark; the Rev. Lael Westberg at Stockholm, Sweden. Their addresses are listed among the contact pastors in the center pages of this issue of A MIGHTY FORTRESS. You are invited to look them up and to attend services they conduct if you are visiting in any of the Scandinavian capitals.



PHOTO at right shows the Raadhuspladsen in Copenhagen, Denmark. Large building is the City Hall. American Lutheran congregation in the Danish capital holds Sunday services at the YMCA, under leadership of Pastor William Hanson. Similar English language worship is conducted in Oslo, Norway, and Stockholm, Sweden.

CHRISTIAN GROUPS COUNTER 'COLLEGE FLING' AT RESORTS IN FLORIDA

THE EASTER VACATION season at Florida beach resort areas spawned more than "twisting" and a long wild weekend. Christian-motivated attractions were available this year for the thousands of collegians who annually flock south for the holiday. In other years rioting and conduct described as a "college fling" were reported.

A small but noticeable group among the masses was a 20-strong unit of the Inter-Varsity Christian Fellowship. Staging debates and arranging discussion sessions, the Fellowship members reported encouraging success in communicating with the vacationing students on an individual basis.

Also present was the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, Mich., who has become known as the "Espresso Priest" for his ministry to coffee-house habitues and varied unconventional means of expressing the Gospel.

Another group among the vacationers was the Fellowship's All-American Caravan of professional athletes and Dixieland musicians. Giving personal testimony of their faith were Ed Beck, former basketball All-American at Kentucky, who headed the group; Bill Wade, Chicago Bears quarterback; Vernon Law, Pittsburgh Pirates pitcher, and Tony Fontane, popular singer.

Members of the Christian-oriented groups present among the beach throngs generally felt their efforts were repaid by the extent of response.



THE REV. MALCOLM BOYD is shown acting in a playlet in a Ft. Lauderdale, Fla., coffeehouse, a part of Christian witness to 15,000 college students on "Easter fling" at the beach resort. (RNS photo)



LEAKY-ROOFED AIR FORCE CHAPEL WON'T POSTPONE JUNE WEDDINGS

JUNE BRIDES of graduating Air Force Academy cadets can rest assured they won't have a leaky roof over their heads as they go down the aisle, Major General Robert H. Warren, the academy's superintendent, said at Colorado Springs, Colo.

"There are 60 cadets who want to get married in the chapel after they graduate June 5, and we don't want to let them down," the Academy head said.

Leaks in the upper floor Protestant section of the chapel have delayed its opening for many months while a costly repair job took place. General Warren reported that repairs of the 17-spire roof were on schedule and would be completed by mid-April.

Furnishing of the chapel, he said, will be finished in time for the wedding bells of June week.

The needed repairs have been estimated at $240,000, he added. Original cost of the edifice was $3,000,000.

The smaller Roman Catholic and Jewish sections on the lower level of the chapel have not been bothered by the leaking roof and have been in use for some time.

The architecturally controversial chapel is pictured above.

PENTECOST—the festival of the Holy Ghost—is celebrated this year on June 2. Following Easter by 50 days (the word "Pentecost" means "50th day"), the celebration commemorates the event recorded in Acts 2: When the disciples were "all together in one place . . . suddenly there came from the sky a noise like that of a strong wind, which filled the whole house where they were sitting. And there appeared to them tongues, like flames of fire, dispersed among them and resting on each one. And they were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them power of utterance."

Pentecost is also known as the birthday of the Church, since it marked the beginning of the public life and witness of the disciples to the resurrected Christ.

The picture at right shows the World Council of Churches' 1963 Pentecost poster. It depicts a group of pilgrims kneeling in prayer on the island of Iona, Scotland. In their annual Pentecost message, the presidents of the WCC urged Christians to put their confidence in the Holy Spirit and to "venture into new paths."



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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Supplemental to "A Mighty Fortress" June, 1963

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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CHRISTIAN GROUPS COUNTER 'COLLEGE FLING' AT RESORTS IN FLORIDA

THE EASTER VACATION season at Florida beach resort areas spawned more than "twisting" and a long wild weekend. Christian-motivated attractions were available this year for the thousands of collegians who annually flock south for the holiday. In other years rioting and conduct described as a "college fling" were reported.

A small but noticeable group among the masses was a 20-strong unit of the Inter-Varsity Christian Fellowship. Staging debates and arranging discussion sessions, the Fellowship members reported encouraging success in communicating with the vacationing students on an individual basis.

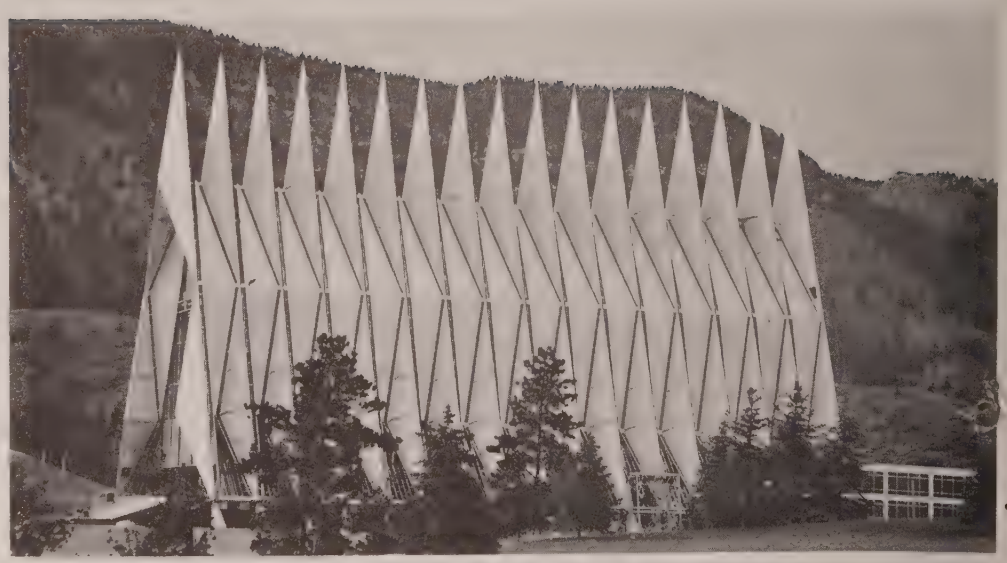
Also present was the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, Mich., who has become known as the "Espresso Priest" for his ministry to coffee-house habitues and varied unconventional means of expressing the Gospel.

Another group among the vacationers was the Fellowship's All-American Caravan of professional athletes and Dixieland musicians. Giving personal testimony of their faith were Ed Beck, former basketball All-American at Kentucky, who headed the group; Bill Wade, Chicago Bears quarterback; Vernon Law, Pittsburgh Pirates pitcher, and Tony Fontane, popular singer.

Members of the Christian-oriented groups present among the beach throngs generally felt their efforts were repaid by the extent of response.



THE REV. MALCOLM BOYD is shown acting in a playlet in a Ft. Lauderdale, Fla., coffeehouse, a part of Christian witness to 15,000 college students on "Easter fling" at the beach resort. (RNS photo)



LEAKY-ROOFED AIR FORCE CHAPEL WON'T POSTPONE JUNE WEDDINGS

JUNE BRIDES of graduating Air Force Academy cadets can rest assured they won't have a leaky roof over their heads as they go down the aisle, Major General Robert H. Warren, the academy's superintendent, said at Colorado Springs, Colo.

"There are 60 cadets who want to get married in the chapel after they graduate June 5, and we don't want to let them down," the Academy head said.

Leaks in the upper floor Protestant section of the chapel have delayed its opening for many months while a costly repair job took place. General Warren reported that repairs of the 17-spire roof were on schedule and would be completed by mid-April.

Furnishing of the chapel, he said, will be finished in time for the wedding bells of June week.

The needed repairs have been estimated at $240,000, he added. Original cost of the edifice was $3,000,000.

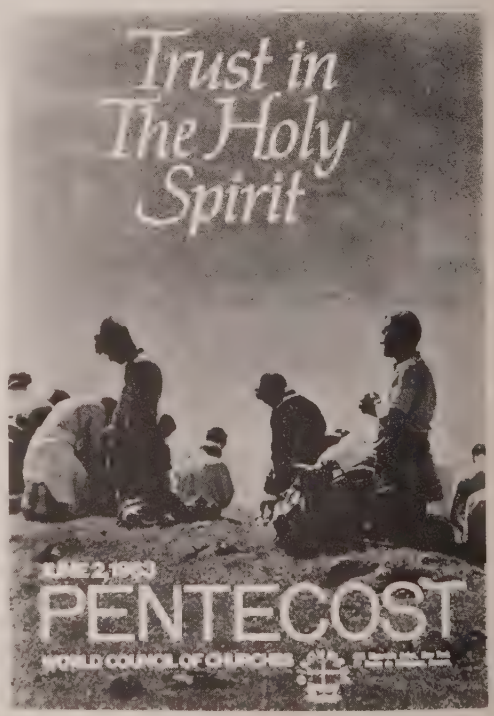
The smaller Roman Catholic and Jewish sections on the lower level of the chapel have not been bothered by the leaking roof and have been in use for some time.

The architecturally controversial chapel is pictured above.

PENTECOST—the festival of the Holy Ghost—is celebrated this year on June 2. Following Easter by 50 days (the word "Pentecost" means "50th day"), the celebration commemorates the event recorded in Acts 2: When the disciples were "all together in one place . . . suddenly there came from the sky a noise like that of a strong wind, which filled the whole house where they were sitting. And there appeared to them tongues, like flames of fire, dispersed among them and resting on each one. And they were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them power of utterance."

Pentecost is also known as the birthday of the Church, since it marked the beginning of the public life and witness of the disciples to the resurrected Christ.

The picture at right shows the World Council of Churches' 1963 Pentecost poster. It depicts a group of pilgrims kneeling in prayer on the island of Iona, Scotland. In their annual Pentecost message, the presidents of the WCC urged Christians to put their confidence in the Holy Spirit and to "venture into new paths."



A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. Chaplain E. O. Midboe, Executive Secretary.

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Supplemental to "A Mighty Fortress" June, 1963

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Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul M. L. Rowoldt, LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirkland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, Plain & Niagara Sts., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
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Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejeune; Rev. T. C. Plexico, LCA, Our Saviour, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Bethel, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. H. L. Trout, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
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*Charleston Lutheran Service Center, Mr. A. J. Keller, 302 King St., Charleston.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
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Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St., Rapid City.

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Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; ALC, Faith, 3585 N. Watkins, Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bowie St., Amarillo.
Bergstrom AFB; ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. John F. Futchs, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
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Corpus Christi Naval Air Station; Rev. W. Dexter Mose LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
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Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.

Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.
Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Frederick T. Schmucker, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St., Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.—Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
*Fort Story; Rev. John D. Keister, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hill's Farm; Rev. George Knarr, LCA, Our Saviour, Hwy. 17 at Fauguier Rd., Warrenton.
*Virginia Beach Lutheran Service Center; open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; same as Fort Eustis.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; LCA, Messiah, 3732 G St., Bremerton.
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†Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Olivet, Kay at S. 15th St., Tacoma.
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8811 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 2108-300 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

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AUSTRIA: Vienna IX; Rev. Eugene Ries, LCA, Lutheran World Federation Office, Liechtensteinstr 20.

ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

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CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
†Newfoundland: St. John's; Argentina Naval Station, Rev. William Kurschinski, LCA, Trinity, 5 Torbay Rd.

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CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

DENMARK: Helligandshuset, Copenhagen; Rev. William J. Hanson; ALC, The American Lutheran Congregation of Copenhagen, Bagsvaedveij 138A, Kgs Lyngby.

E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat

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Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.

FRANCE: (Moselle) Sarrebourg; M. l'Aumonier Bilger, 78 Grand'rue.

GERMANY: Berlin; Rev. Frederick M. Otto, Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

HONG KONG: *U.S. Servicemen's Lounge, Missions to Seamen Building, 40 Gloucester Road. Tel. 776676.

INDONESIA: Tapanuli Sumatra; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.

IRELAND: Belfast; Lutheran Church, 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Wayne M. Daubenspeck. Tel. YOngsan 3074.

MEXICO: Mexico City; Rev. William E. Nehrenz, ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.

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OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. G. P. Vojtko, 8 Country Club Heights, Box 107 Koza.

PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.

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SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.

SWEDEN: Stockholm, American Lutheran Church, Rev. Lael W. Westberg, D.D., LCA.

SWITZERLAND: Geneva; Rev. Dr. William Van Horn Davies, Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).

TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Kaohsiung; ALC, 29 Ling Chung Road.
Keelung; ALC, 19-3 Yen Ping St.
Taichung; Rev. Gerald L. Lundby, Taya Rd., Lane 241, No. 12.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.

W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

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ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).

CALIFORNIA: Camp Pendleton, USMCB, LTJG Paul L. Kauffman, CHC (LCA); LCDR Edmund W. Pipho, CHC (ALC); 5th Mar Reg, 1st Mar Div, FMF, LCDR Kenneth L. Ebb, CHC (LCA); USNH, LT John A. Piirto, CHC (LCA); 1st Reg, Camp San Mateo, First Mar Div (Rein) FMF Lt. Paul H. Running, CHC (ALC).
Concord, USN Ammo Depot, LCDR Vernon E. Stenberg, CHC (ALC).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt. Peter C. Schroder, Jr. (LCA).
Oakland 14, USNH, CDR Ross H. Trower, CHC (LCA); LTJG Robert L. Keys, CHC (LCA).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
Presidu of Monterey, US Army Language School, Ch (Capt) John D. Logan (LCA).
San Diego 33, USNTC, LCDR Ernest R. Lineberger, Jr., CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LTJG Walter A. Hiskett, CHC (LCA).
San Francisco, MSTS (PAC) LT Donald E. Butenshon, CHC (ALC).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
Treasure Island, USNS, Lt. James E. Seim, CHC, (ALC).
Vandenberg AFB, 4392d Cmbt Supp Gp Ch, Capt. Henry A. Nordstrand (LCA).

COLORADO: Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Denver, Fitzsimons Army Hosp., Ch (Major) Luther A. Gruver (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); 5th Inf Div, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
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McChord AFB, 325th ABGp, Box 4001, Ch, Capt, Richard G. Eisemann (LCA).

WISCONSIN: Madison, Traux Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, Capt, Orval C. Ause (ALC).

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APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (LCA).
APO 919, 6139th ABGp, PACAF, Ch, Capt, Stuart H. Lengel (LCA).
APO 929, 6143 ABGp, CMR #1, Box 742, Ch, Capt, George M. Rushe (LCA).
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APO 994, Box #2573, Ch, Capt Willard L. Conradson (ALC).

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Navy #3923, USNH, Box #44, LT Stephen L. Brandt, CHC (ALC).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.

APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Second Glance

¶ Citizens who don't know enough to participate intelligently in the democratic process and those who know enough but don't participate are two of the main problems facing any democracy, Lutheran students were told in Washington during Holy Week.

Dr. Robert E. Van Deusen, Washington secretary for the National Lutheran Council's public relations division told 103 students attending the 14th annual Washington Seminar for Lutheran Students that "for the Christian citizen, intelligent participation in the processes of government is not an optional matter."

¶ Father Hans Kueng, Roman Catholic theologian and consultant to the Second Vatican Council, said in Chicago recently that he believes the Roman Catholic Church should recognize mixed marriages in Protestant Churches as valid. He said he favors change of his Church's canon law requiring the Roman Catholic partner to work for conversion of the Protestant partner. Instead, he said, he supports the idea that "each partner has to respect the Christian faith of the other."

¶ The Rev. J. Sabin Swenson was elected chairman of the National Lutheran Council's Bureau of Service to Military Personnel during its semi-annual meeting in April. He is the associate director of evangelism for the Lutheran Church in America. Elected secretary of the Bureau was the Rev. Ansgar E. Sovik, professor of religion at St. Olaf College.

¶ "Question 7," Lutheran-produced movie about the conflict of Christian vs. Communist ideologies behind the Berlin Wall in East Germany will soon be available in 16-mm prints for showing in churches. The film has already been shown commercially in 1250 theatres in the U.S. and Canada. A Spanish version of the film is also being prepared.

Lutheran Film Associates has appointed a committee to supervise development of a script for a movie based on the life of the Lutheran composer, Johann Sebastian Bach.

¶ Pope John XXIII has released an encyclical letter, *Pacem in Terris,* in which he states that the universal common good must be the goal of all temporal efforts. The letter is addressed to all men of good will, and addresses itself to the problem of world peace, and how it may be achieved. He calls for a public authority "in a position to operate in an effective manner on a world-wide basis." Much interest and comment was stirred by the document, whose title in English means "Peace on Earth."

¶ The three major Lutheran bodies in the U.S. need to raise a total of $80,275,000 for their church-wide budgets in 1963. This money is needed to finance missions, educational and charitable work in America and around the world.

What Do You Mean—

I'M NOT WORTHY?

by Chaplain Bernt C. Opsal, USNR

"WHAT A LOW BLOW," mused Mac, as he threw himself down on his bunk. He had just met the chaplain at the ship's store. It was *quite by accident* that he had met him. Somehow they had struck up a conversation. He had asked Mac where he had been the last few Sundays. Mac had supposed that he was just making conversation until he realized that the chaplain was in dead earnest. He had given some lame excuse. He really didn't have any. And the chaplain soon sensed it. Next Sunday there would be Holy Communion and Mac was now officially invited, at least to attend the service and hear the Word of God.

When they had discussed Holy Communion, Mac had said something to the effect that he wasn't worthy of going to the Lord's Supper. And then the chaplain had agreed with him.

"That's right, Mac," he said, "you're not worthy to receive the Lord's Body and Blood."

That's what had been so devastating to Mac. The chaplain had agreed that he wasn't worthy to receive forgiveness of sin. He had always used it as an excuse for not attending many of the Communion Services at home and had hardly ever attended while he was on active duty. As he had made this excuse, first to himself and then to others, he had unconsciously given himself a merit badge for this half-hearted confession. To hear this word from the chaplain had really rocked him.

The chaplain had been right on two counts. First, it was absolutely true that Mac was not worthy. Second, he had not given Mac the *whole* story—yet. He had wanted Mac to think about it. He knew that he would be coming back with earnest and whole-hearted questions. There would be no sham. No lame excuses.

"What do you mean, I'm not worthy to go to Communion?" Mac asked the chaplain. They had met, *again quite by accident,* as they were walking from the grinder toward the gate.

As they walked along, the chaplain opened up the Scriptures. He showed Mac that no one was worthy—really; that he was making the same mistake that so many have made—equating "worthiness" with "coming in a worthy manner." No one is *worthy* to have fellowship with God. How many times haven't we read:

"All have sinned and fall short of the glory of God." (Romans 3:23)

"None is righteous, no, not one." (Romans 3:10)

In and of himself, man is lost. There is no sense in kidding ourselves: if we are left without the intervention of God through Jesus Christ, we are heading for real trouble. Paul wrote to the Romans, "For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do." (Romans 7: 18-19)

But Paul knew the *whole* story. He didn't remain in despair. By God's grace he turned to Christ, the only one who could help. "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!" (Romans 7:24, 25)

Through the Word and Sacraments we meet Christ. In fact, he first comes to us; as John says, "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation ("to make personal atonement"—*Phillips*) for our sins." (I John 4:10)

He longs to meet you in the Word of God as you listen with an open and receptive heart. He waits to meet you at the Lord's Table—to give you forgiveness, strength, salvation. In, with and under the bread and wine He meets you with his Body and Blood.

It is true, "Whoever eats the bread or drinks the cup of the Lord in an *unworthy manner* will be guilty of profaning the Body and Blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the Body eats and drinks judgment upon himself." (I Cor. 11:27-29)

But you don't *have* to *come* in an *unworthy* manner. You *can come* in a *worthy* manner: acknowledging . . . confessing . . . expecting . . . believing . . . trusting.

"How about it, Mac? See you next Sunday? *Christ will be there!*"



CADETS at the U.S. Merchant Marine Academy, Kings Point, N.Y., receive Holy Communion from Chaplain George M. Hershberger, USN. The chaplain is a pastor of the Lutheran Church in America.

Lay Delegation Defends Faith Before Government Executive

by Giles C. Ekola

IF YOU WERE SUMMONED by a president of the United States to give an account of your Christian faith, what would you say? And how would you say it?

If a president had the power to bring military action against you and people who believe as you do, with what kind of a spirit would you proclaim your Christian faith?

The men who presented one of the most important statements of Christian faith during the Reformation, faced the invincible Emperor Charles V. He called them before him at Augsburg, Germany, in June, 1530.

What they declared to Emperor Charles V has become known as the *Augsburg Confession*. Written by Philip Melanchthon, Luther's co-worker, it is one of the prime statements of the Christian faith as held by Lutherans. The anniversary of its presentation is observed on June 25 each year.



PRESENTATION of the Augsburg Confession to Emperor Charles V on June 25, 1530. The reading took place in the hall of the Augsburg bishop, in the presence of the imperial estates assembled about the emperor. Signers of the Confession were all Christian laymen—territorial rulers and city council members—acting on behalf of the Churches and clergy of their territories.

Here are some excerpts from the Augsburg Confession:

". . . we offer . . . the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our hands . . ."

Chief Articles of Faith

ARTICLE I: Of God

"Our Churches, with common consent, do teach . . . there is one Divine Essence which is called and which is God . . . and yet there are three Persons of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost."

ARTICLE II: Of Original Sin

"Also they teach that since the fall of Adam, all men . . . are born with sin, that is, without fear of God, without trust in God . . ."

ARTICLE III: Of the Son of God

"Also they teach that the Word, that is, the Son of God . . . truly suffered, was crucified, dead and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men."

ARTICLE IV: Of Justification

"Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake . . ."

ARTICLE V: Of the Ministry

"That we may obtain this faith, the Ministry of teaching the Gospel and administering the Sacraments was instituted."

ARTICLE VI: Of New Obedience

"Also they teach that *this faith is bound* to bring forth good works . . ."

There are 28 articles in all. The document is signed by its proclaimers, seven individuals and two groups—all laymen! What they said to the Emperor has been heard around the world. A reading and study of the Augsburg Confession will contribute to our understanding of our faith. Many editions of the *Small Catechism* have the Augsburg Confession recorded for your use.

Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

JUNE

1 John 14:15-21	17 I John 3:13-18
2 Joel 2:28-32	18 Luke 14:16-24
3 Romans 11:33-36	19 I Corinthians 1:26-31
4 John 3:1-15	20 Luke 14:25-35
5 I John 3:1-10	21 Hosea 11:1-7
6 John 15:1-11	22 Luke 9:51-62
7 Colossians 1:9-23	23 Proverbs 9:1-10
8 Matthew 28:18-20	24 Luke 1:57-80
9 Isaiah 6:1-8	25 I Peter 5:6-11
10 I John 4:16-21	26 Luke 15:1-10
11 Luke 16:19-31	27 Luke 15:11-32
12 James 4:13-17	28 Ephesians 2:1-10
13 Luke 12:13-21	29 Matthew 9:9-13
14 I Timothy 6:6-19	30 Isaiah 12:1-6
15 Matthew 16:24-28	
16 Deuteronomy 6:4-13	

June 1963

A MIGHTY FORTRESS

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KIRSTIE LEWIS, a freshman at Gustavus Adolphus College in St. Peter, Minn., is "Lutheran Girl of the Month" for May.

The daughter of Pastor and Mrs. Floyd Lewis, Kirstie calls Seattle, Wash., her home now, although until recently she lived at Shawnee Mission, Kansas, where her father was stationed as a regional director of missions for the Augustana Lutheran Church.

A leader in her high school, she also found time to serve as parish Luther League president, District L. L. president, sing in the church choir, and play the organ for the church school. Last summer she was a Luther League caravanner.

Kirstie was nominated by the pastor of Resurrection Church, Shawnee Mission, the Rev. Y. E. Nelson, who writes that "she exemplifies leadership, interest and values becoming a Christian youth."

THE CHURCH BACK HOME



"Oh, here's room for the young lady! (Move over, Marge!) Plenty of room, yes, indeed! (Come on, move over, everybody!)"

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A MIGHTY FORTRESS

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CHURCHMEN FROM SOVIET UNION VISIT U.S. CHURCH MEETING

THE PRESIDENT of the National Council of Churches and other top churchmen met a delegation of 16 Russian church leaders as they arrived in Denver late in February to begin a three-week visit of the U.S.

Made up of leaders of the Russian Orthodox Church, which is the largest Christian body in the Soviet Union, as well as representatives of the Georgian Orthodox Church, Armenian Church, Evangelical Lutheran Churches of Estonia and Latvia, and the Union of Evangelical-Christians (Baptists), the group attended a meeting of the National Council's policy-making General Board. They were returning a visit made to Russia under NCC auspices last year by a group of American churchmen.

Following several days in the Denver area, the Russians broke into smaller groups for visits in several parts of the country, finally reuniting in New York during the last week of their visit for discussions with American denominational leaders.

In a few places they visited, the Christian leaders from behind the Iron Curtains were picketed by organizations related to the "International Council of Christian Churches," a small agency which is opposed to most inter-Church movements and claims the Russian churchmen are Communist-dominated. Their sincerity and faithfulness was defended by most American churchmen, however. The Rev. Dean Goodwin, director of communications for the American Baptist Convention told reporters he had observed the Russian visitors closely and was "convinced they are deeply religious." Speaking of religious life in the Soviet Union, he said it has "a depth we don't know about."

Most prominent of the visiting churchmen, Russian Orthodox Archbishop Nicodim, president of the Moscow Patriarchate's Department of External Church Affairs, said, "We came to the United States to bear witness of Christian love for our Christian brothers in the United States." Noting that "we live in an ecumenical age," he said the Churches are "endeavoring to come close to each other to achieve the wish of the Lord that 'All may be one'."

The bearded 32-year-old Soviet prelate said one effect of the ecumenical (Christian unity) movement was that it could "facilitate relations among the peoples of our countries which can produce peace in the world."

The archbishop said that "the essential nature of the services of our Church and your Church are the same—preaching the Gospel, enlightenment of persons, calling the blessings of God on earth, and prayer to unite heaven and earth." The Russian Church, he claimed, "does not mix in politics."



VISITING RUSSIAN CHURCHMEN are shown during press conference shortly after their arrival in Denver. Seated behind microphone is Dr. Eugene Carson Blake, American Presbyterian leader. Others in picture are Russians. Lutherans in Soviet delegation are Pastor K. Ratsep of Estonia (2nd from right, front row) and Pastor A. Kaulinsch of Latvia (2nd from right, back row).



BUFFALO BILL MUSEUM near Denver, Colo., was a fascinating spot for visiting Russian churchmen as they took a 200-mile automobile tour of favorite tourist points in the mountains near the Colorado capital. Their flowing beards and long clerical gowns attracted much attention, and they spent several minutes signing autographs for youngsters at the grave of William F. (Buffalo Bill) Cody.

The clergymen were fascinated by "Old West" souvenirs and bought a good many to take home with them. Spotting a picture of Buffalo Bill with his flowing white beard, Archbishop Nicodim remarked jokingly that "he looks more like a Russian than an American." (RNS Photo)

LUTHERAN SCOUT GIVES JFK HIKING AWARD FOR BROTHER

EAGLE SCOUT Van Warren Johnson of St. James, Minn., presented President Kennedy with a "50-miler (hiking) award" and asked him to give it to his brother, the Attorney General.

Scout Johnson, 17, a member of Troop 96 sponsored by the Augustana Lutheran Churchmen in St. James, acted as spokesman for a dozen scouts who called at the White House to give their annual report on scouting.

The award Johnson gave the President for Attorney General Robert Kennedy was in recognition of the cabinet officer's 50-mile hike through Maryland on Feb. 9. Scout Johnson had qualified for and received the 50-miler award previously.

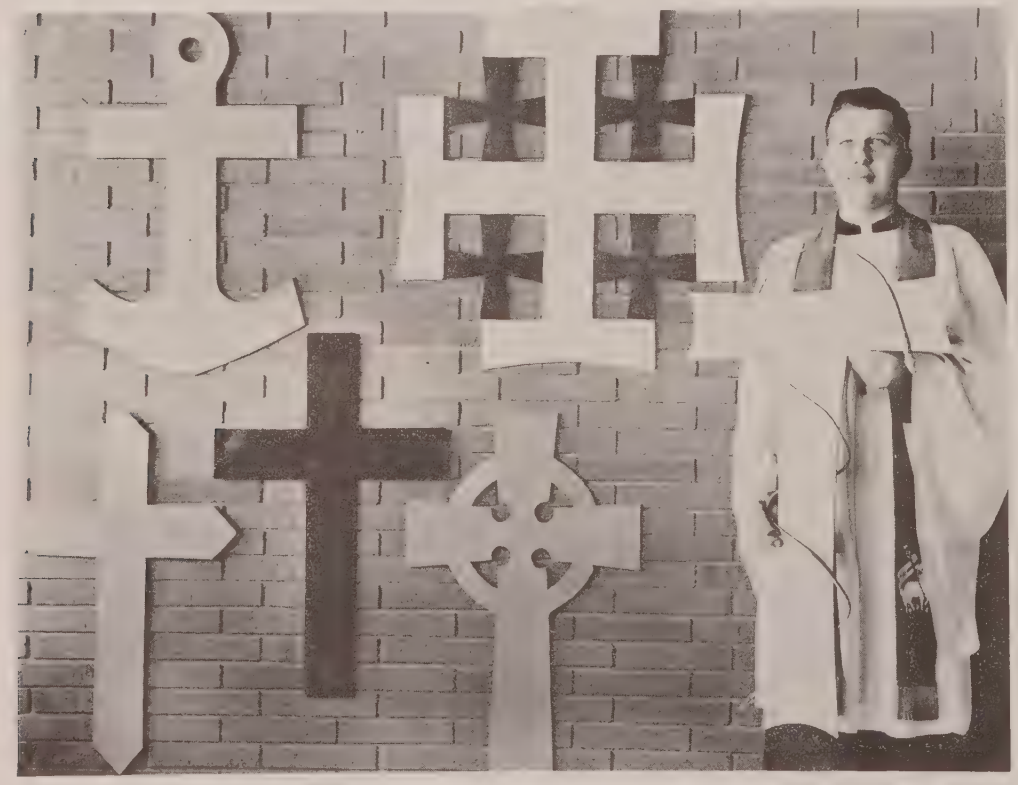
Van, who has camped out 132 days in the past six years, is in his senior year at St. James High School. He is class president, editor of the school's newspaper and a sports writer. Active at Augustana Church in St. James, he has earned the *Pro Deo et Patria* Award—a church award for Scouts who do special study and service in the Church. He is an acolyte, church school teacher, member of the choir and vice president of the Luther League.

Congressman Ancher Nelsen (R., Minn.), also a Lutheran, has named young Johnson as his first choice for an appointment to the Air Force Academy on the basis of Johnson's civil service examination score and his physical fitness.



TWO PROMINENT LUTHERANS meet Eagle Scout Van Warren Johnson during his visit to the nation's capital for the annual Boy Scout report to the President.

At left is Congressman Ancher Nelsen (R., Minn.) who represents Van's home district. At right is Federal Judge Luther W. Youngdahl, former governor of Minnesota. (NLC News Photo)



VARIETIES OF CROSSES

The Rev. W. E. Lauterbach, pastor of St. Paul's Church, Albion, Mich., displays several different kinds of crosses which were used at midweek Lenten services in his church this year.

Pastor Lauterbach is holding the Tau Cross with the serpent, mentioned in John 3:14 ("And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up"). Other crosses used in the services are (top, from left) the Anchor Cross, used as a disguised symbol by early Christians, especially in seaport communities; the Jerusalem Cross, composed of four Tau Crosses joined at the center and four Greek crosses at the corners; (bottom, from left) the Passion Cross with pointed ends; the Latin Cross, most familiar form of cross; and the Celtic Cross with the circle of eternity in the center. (RNS Photo)

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, The Rev. R. A. Boettger, The Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, Dr. Ansgar Sovik, The Rev. Raymond Tiemeyer. **Chaplain E. O. Midboe,** Executive Secretary.

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National Lutheran Council—Bureau of Service to Military Personnel

Supplement to "A Mighty Fortress" May, 1963

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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Otis AFB; Rev. Hans G. Dumpys, LCA, First, Hwy. 6A., W. Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, Abington.
Westover AFB; LCA, Bethesda, Island Pond Rd. & Roosevelt Ave., Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; Rev. Clark B. McPhail, ALC, Sylvan, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 325 N. 9th St., Frankfort.
Fort Custer; LCA, Trinity, 59 Illinois St., Battle Creek.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.
Wyandotte Army Nike Site; Rev. N. W. Ritterling, ALC, Immanuel, 5th & Sycamore, Wyandotte.
Wyandotte Naval Base; same as Wyandotte Army Nike Site.

MINNESOTA: Baudetta AF Station; Rev. L. N. Steen, ALC, First, Baudetta.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. A. R. Gornitzka, D.D., ALC, Central, 333 E. Grant, Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: †Keesler AFB; Rev. Fred H. Zucker, MO, Good Shepherd, 3610 Pass Rd., Biloxi—Rev. E. P. Knobloch, MO, St. Matthew, 1224 32nd Ave., Gulfport.

MISSOURI: Richards-Gebaur AFB; Rev. H. R. Allen, LCA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Donald D. Pritz, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. E. F. Rohlfing, LCA, Trinity, 10th St. & S. Osage Ave., Sedalia.

MONTANA: Cut Bank Air Force Station; Rev. Russell E. Halaas, ALC, St. Paul, 602 E. Main, Cut Bank.
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. F. W. Reinke, LCA, St. John, 313-13 N, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Lincoln AFB; Rev. L. H. Lesher, LCA, Grace, 2225 Washington St., Lincoln.
Offutt AFB; Rev. Paul Konig, LCA, Immanuel, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Arnold G. Levin, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Richard E. Holzer, LCA, Holy Spirit, Bayshore Rd., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul M. L. Rowoldt, LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
National Aviation Facilities; Rev. Richard H. Porritt, ALC, Epiphany, Franklin & Tunis Aves., Pleasantville.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Holloman AFB; Rev. Walter F. Frey, LCA, Our Savior, 1801 Corte del Ranchero, Alamogordo.
Kirkland AFB: Rev. T. R. Scholl, LCA, St. Timothy, 21 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 708 Adams Dr., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, Plain & Niagara Sts., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; Rev. John H. Stadtlander, LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial, 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: *Camp Lejeune; Mr. C. K. Loken, LCA, Lutheran Service Center, 821 Court St., Jacksonville.
Charlotte Ordnance Missile Plant; Rev. Olin W. Sink, LCA, Holy Trinity, 100 The Plaza, Charlotte.
Cherry Point Marine Base; Rev. David P. Nelson, LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Dickinson AF Station; Rev. Peter C. Hinrichs, ALC, St. John, 6th Ave. W. & 2nd St. W., Dickinson.
Fortuna AFB; Rev. K. Roger Johnson, ALC, First, Fortuna.
Grand Forks AFB; Rev. John P. Gaardsmoe, ALC, United, 324 Chestnut, Grand Forks.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. H. L. Trout, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. Paul H. G. Moessner, LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus—Rev. George L. Troutman, ALC, Zion, Center & Main Sts., Groveport.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; ALC, St. Paul, 235 Wayne Ave., Dayton.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Carl Scheffel, ALC, Trinity, S. 13th St. & Modelle Ave., Clinton.
Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field, Rev. L. M. Redal, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Darrell W. Carlson, LCA, Gloria Dei, 1350 Vine Ave., Coos Bay.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louthre Sts., Carlisle.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro.
Indianatown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. John H. Kaelberer, St. John, N. York Rd. at Crescent Rd., Hatboro.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; LCA, Holy Cross, 53[illegible] Dorchester Rd., Charleston Heights.
*Cherleston Lutheran Service Center, Mr. A. J. Keller, 302 King St., Charleston.
Donaldson AFB; Rev. Bernard Trexler, LCA, Trinity, 421 N. Main St., Greenville.
Fort Jackson; Rev. R. F. Shelby, Jr., LCA, St. Paul, Blanding & Bull Sts., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. J. Emmett Roof, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. J. David Larsen, ALC, Trinity, 402 Kansas City St., Rapid City.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; ALC, Faith, 3585 N. Watkins, Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Seward AFB; LCA, St. John's, 124 Donelson Pike, Nashville.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; ALC, Beautiful Saviour, 3500 Bow[illegible] St., Amarillo.
Bergstrom AFB; Rev. Clarence L. Zwetzig; ALC, Salem, [illegible] 2, Box 670, Austin.
Biggs AFB; Rev. John F. Futchs, D.D., LCA, St. Paul, 10[illegible] Montana St.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Brooke Army Medical Center; Rev. Harold W. Maench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Douglas R. Olson, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. W. Dexter Mos[illegible] LCA, St. Mark, 3102 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; ALC, Grace, 1234 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minneasota, Houston.
*El Paso Lutheran Service Center, Mrs. Mary L. Lucas, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.

Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; Rev. Wilburn P. Kensing, ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.
Grand Prairie Navy Air Station; Rev. Paul O. Doering, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mr. C. R. Ganske, 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, Third & King Ave., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Frederick T. Schmucker, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. Andrew E. Mild, ALC, Shepherd King, 2122 18th St., Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, W.H. 80 at Wright St., Big Spring.

UTAH: Fort Douglas; Rev. Arthur W. Sorensen, ALC, Tabor, 61 E. St., Salt Lake City.
Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
*Fort Story; Rev. John D. Keister, LCA, Good Shepherd, 18th & Atlantic Ave., Virginia Beach.—Lutheran Service Center open June thru August.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Manassas AFS; Rev. Joseph B. Cassell, LCA, Bethel, 319 Lee Ave., Manassas.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
*Norfolk Lutheran Service Center; 125 Brooke Ave., Rev. Louis T. Buchheimer, Service Pastor; Norfolk.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hill's Farm; Rev. George Knarr, LCA, Our Saviour, Hwy. 17 at Fauquier Rd., Warrenton.
*Virginia Beach Lutheran Service Center: open June thru August, 18th & Atlantic Ave., Virginia Beach.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; same as Fort Eustis.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; LCA, Messiah, 3732 G St., Bremerton.
Fairchild AFB; Rev. H. O. Belgum, ALC, Central, W. 309 5th Ave., Spokane.
Fort Lawton; Rev. E. J. Jensen, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Olivet, Kay at S. 15th St., Tacoma.
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
Othello AF Station; Rev. Robert M. Keller, ALC, Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8811 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 2108-300 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.

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ARGENTINA: Buenos Aires; Rev. Jonas Villaverde, D. D., United Ev. Lutheran Church in Argentina, Cuenca 3285.

BOLIVIA: La Paz; Rev. Almer O. Fenner, Lutheran Church (Iglesia Luterana) Casilla 266, Avenida Busch #1676.

BRAZIL: Rio de Janeiro; Rev. Wilhelm Krautlein, Comunidade Evangelica Alema, Rua Carlos Sampaio 46-A.
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CANADA: Timmins, Ontario; Ramore AFB; LCA, St. Peter's Ev., 209 Wilson Ave.
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CANAL ZONE: †Balboa (Pacific Side); Rev. Arthur W. Meyer; MO, Redeemer, Balboa Rd. at Wight St.

CHILE: Santiago; Rev. Friedrich Karle, D. D., Evangelical Lutheran Church, Avda Lota 2330, Casilla 2000.

COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.

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Corby; Rev. Wayne Stumme, ALC, St. Pauls, Stuart Rd. (Town Centre).
Hothorpe Hall; Rev. Jerry E. Moe, ALC, Theddingworth, Nr. Rugby, Tel. Husband Bosworth 257.
London; Lutheran Church House, Rev. W. E. Wegener, LCA, 8 Collingham Gardens, S.W.5, Tel. FREmantle 1141. Lutheran World Federation Representative, Rev. William Schaeffer, LCA, 5 Kingscroft Rd., N.W.2.

GERMANY: Berlin; Rev. Frederick M. Otto, Lutheran World Federation, Clayallee 88, Berlin-Dahlem.
*Kaiserslautern; The Rev. Fred T. Eggert, Lutheran Service Center, P.O. Box 1152, 24 Fruchthall Strasse.

HONG KONG: *U.S. Servicemen's Lounge, Missions to Seamen Building, 40 Gloucester Road. Tel. 776676.

IRELAND: Belfast; Rev. David Hoecker; 137 University St.

JAPAN: *Tachikawa; Lutheran Service Center, 191-2, 1-Chome, Akebono-cho, Rev. Oscar M. Mikkelson.

KOREA: *Seoul; Lutheran Service Center, 8-43 Han Nam Dong, Yongsan, Rev. Wayne M. Daubenspeck. Tel. YOngsan 3074.

MEXICO: Mexico City; Rev. William E. Nehrenz, ALC, Prolongacion de Ayuntamiento No. 100 Coyoacan 21, Tel. 24-27-49.

NETHERLANDS: s-Hertogenbosch; Rev. J. J. W. Gunning, Evangelisch-Lutherse Kerk, Verwerstraat 49.

NEW ZEALAND: Panmure, Auckland; Rev. C. I. Koch, Ev. Lutheran Church, 1 Harris Rd.

NORWAY: Oslo; Rev. Myrus Knutson, ALC, American Church, Dalsveien 46, Slemdal.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. G. P. Vojtko, 8 Country Club Heights, Box 107 Koza.

PERU: Lima-San Isidro; Rev. Odd Knaevelsrud, Trinity, Las Magnolias 495 (Urb. el Jardin).

PHILIPPINES: *Olongapo; Lutheran Service Center, 1644 Manila Ave., Zambales, Rev. Walther A. Huchthausen.

PUERTO RICO: †Santurce; Rev. A. A. Wuertz, LCA, Grace English, Calle del Parque 150, Stop 23, 723-3220.

SOUTH AFRICA: Johannesburg, Parkview; Rev. J. David Nelson, ALC, St. Peter's by the Lake, 43 Lower Park Dr. Tel. 41-1308.

SWEDEN: Stockholm, American Lutheran Church, Rev. Lael W. Westberg, D.D., LCA.

SWITZERLAND: Geneva; Evangelical Lutheran Church, Rue Verdaine 20 (Bourg-de-Four).

TAIWAN: Hsinchu: Rev. Elliot C. Aandahl, LB, 64 Kung Yuan Rd.
Kaohsiung; Rev. Herman W. Bly, ALC, 29 Ling Chung Road.
Keelung; Rev. Everett Savage, ALC, 19-3 Yen Ping St.
Taichung; Rev. Anders B. Hanson, LCA, 141 Chung Hsiao Road.
Tainan; Rev. Douglas E. Erickson, LCA, 31-1 Tung Ning Rd.

URUGUAY: Montevideo; Rev. Herman D. Hammer, LCA, Lutheran Mission, 8 de Octubre 3449.

VENEZUELA: Caracas; Rev. Hansruedi Peplinski, LCA, Apartado 4559.

VIRGIN ISLANDS: St. Thomas; Charlotte Armalie; Rev. James G. Amos, LCA, Box 58.

W. PAKISTAN: Peshawar; Rev. William I. Kane, 2-C University Town. Tel. 2238.

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Continental United States:

ALABAMA: Fort Rucker, USAG (3185) Ch (1stLt) James L. Shiell (ALC).

ARIZONA: Davis-Monthan AFB; 803rd Cmbt Supp Gp, (SAC), Ch, Capt, Norman C. Johnshoy (ALC).
Luke AFB, 4510 CCr Tra Wg (TF), Box #2273 Ch, Capt, Edwin G. Heide (ALC).

CALIFORNIA: Camp Pendleton, USMCB, LTJG Paul L. Kauffman, CHC (LCA); LCDR Edmund W. Pipho, CHC (ALC); 5th Mar Reg, 1st Mar Div, FMF, LCDR Kenneth L. Ebb, CHC (LCA); USNH, LT John A. Piirto, CHC (LCA); 1st Reg, Camp San Mateo, First Mar Div (Rein) FMF
Concord, USN Ammo Depot, LT Vernon E. Stenberg, CHC (ALC).
Coronado, USN Amphibious Base, CDR Theodore C. Herrmann, CHC (LCA).
Fort Ord, Post Chapel, Ch (Maj) Paul E. Klett (LCA).
Hamilton AFB, 78th Ftr Wg, P.O. Box #6, Ch, Maj, Delford J. Kalal (ALC).
March AFB, 22nd Cmbt Supp Gp, Box 6410, Ch, Capt. Peter C. Schroder, Jr. (LCA).
Oakland 14, USNH, CDR Ross H. Trower, CHC (LCA); LTJG Robert L. Keys, CHC (LCA).
Point Mugu, USNAS Box 60, CDR George R. Brosius, CHC (LCA).
San Diego 33, USNTC ADMIN COMM, LCDR Carl E. Ruud, CHC (LCA); LCDR Ernest R. Lineberger, Jr., CHC (LCA).
San Diego 45, USNAS, Miramar, CDR Frank R. Morton, CHC (LCA).
San Diego, Mar. Corps Recruit Depot, LCDR James D. Reid, CHC (LCA); North Island USNAS, LTJG Walter A. Hiskett, CHC (LCA).
San Francisco, MSTS (PAC) LT Donald E. Butenshon, CHC (ALC).
Presidio of San Francisco, Letterman General Hospital, Ch (Capt) Harold E. Nelson (ALC).
Travis AFB, 1501st ABGp, Ch, Capt, John P. Lesko (LCA).
Treasure Island, USNS, Lt. James E. Seim, CHC, (ALC).
Vandenberg AFB, Ch, Capt, Henry A. Nordstrand (LCA).

COLORADO: Colorado Springs, Hq. Air Defense Command, Ch, Col, Palmer P. Pierce (LCA).
Denver, Fitzsimons Army Hosp., Ch (Capt) Luther A. Gruver (LCA).
Fort Carson, USA Hospital (5022) Ch (Capt) David E. Lee (ALC); 5th Inf Div, Ch (Capt) Clifford H. Schroeder, Jr. (ALC).
Lowry AFB, Ch, Maj. Melvin T. Ostlin (LCA); Ch, Capt. Earl B. Wantz (LCA).

CONNECTICUT: New London, US Coast Guard Academy, CAPT John M. Kleckner, CHC (LCA).

DELAWARE: Dover AFB, 1607 ABGp, Ch, Capt, Stuart E. Barstad (ALC).

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Orlando AFB, 1360th ABGp, (MATS) Ch, Maj John H. Deutschlander (LCA).
Patrick AFB, 6550th ABGp (AFSC), Ch, 1stLt, James F. Patterson, III. (LCA).
Tyndall AFB, 4756 ABGp, Ch, Capt, William G. Boggs (LCA).

GEORGIA: Athens, USN Supply Corps School, LCDR Donald M. Wilson, CHC (LCA).
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Fort Gordon, USATC, 3rd Tng Reg, Ch (1stLt) Wesley A. G. Baasen (ALC).
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ILLINOIS: Arlington Heights, Hq. 45th Arty, Ch (LtCol) John R. Himes (LCA).
Chanute AFB; Tech Train Center, Ch (Capt) Arnold Nesvig (ALC).
Great Lakes USNTC, LT John T. Beck, CHC (ALC); AdCom, LCDR Carl Elwood CHC (LCA); District Chaplain, 9th Naval District, CAPT Emil F. Redman, CHC (ALC); USNH, LCDR Norman E. Winterhoff, CHC (ALC).
Scott AFB, USAFH (MATS), Ch, Capt, Robert K. Meyer (ALC).

IOWA: Sioux City, Sioux City Municipal Airport, 4616 ABSq, ADC, Ch, Capt, Earl W. Milbrath (ALC).

KANSAS: Fort Riley, Hq & Hq Co, USAG, Main Post Chapel, Ch (LtCol) Ernst W. Karsten (ALC); 1st Inf Div, Arty, Ch (Capt) Norris L. Einertson (ALC); Ch (Capt) Paul Forsberg (ALC).
McConnell AFB, 866th Cmbt Supp Gp, Ch, 1stLt, Charles M. Heaps (LCA).
Schilling AFB, 310 Cmbt Supp Gp, Ch, Capt, Donald F. Reichers (LCA).

KENTUCKY: Fort Campbell, 937th Eng Gp, Ch (Capt) Paul W. Lembke (ALC); 101st Abn Div, Ch (1stLt) LeRoy T. Ness (ALC); Ch (Capt) Conrad N. Walker (ALC).
Fort Knox, 160th Eng Gp, Ch (Maj) John R. Bender (LCA); USAARMC, Ch (Maj) Joseph G. Killinger (LCA).

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England AFB, Office of the Chaplain, Ch, Maj, Wesley J. Buck (LCA).
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MAINE: Dow AFB, 4038 Com Sup Gp (SAC) Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

MARYLAND: Aberdeen, USA Ord Depot, Ch (Capt) James E. Hansen (LCA).
Annapolis, U. S. Naval Academy, LT Everett P. Wuebbens, CHC (ALC).
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Bethesda, USN Medical Center, Office of the Chaplain, LCDR Gordon O. Lindemann, CHC (LCA).
Fort G. Meade, USAG, Ch (Major) Thomas Williamsen (ALC); USA Chaplain's Board, Ch (Major) James R. Hayes (LCA) Hq. 2nd Army, Ch; (LtCol) John D. Roth (LCA).
Frederick, Fort Detrick, USA Biological Lab, Ch (Capt) David F. Tate (LCA).
Indian Head, Chaplain's Office, Naval Propellant Plant, LT Veryle A. Henriksen, CHC (ALC).

MASSACHUSETTS: Bedford, Laurence G. Hanscom Field, Electronic Systems Div, Ch, Capt, Dean C. Hofstad (ALC).
Otis AFB, 551st AEW and Con Wg, Ch, Capt, Wayne E. Paulson (ALC).
South Weymouth, USNAS, LCDR Oscar Weber, CHC (LCA).

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Selfridge AFB, Hq. 3rd Msl Bn (NH), 517 Arty, Ch (Capt) Richard R. Tupy, Jr. (ALC); 1st ABGp, ADC, Ch, Capt, Luther M. Nielsen (ALC).
Sawyer AFB, Ch, Capt., Arthur E. Erickson (ALC).
Wurtsmith AFB, Ch, Capt, Eugene E. Hannemann (ALC).

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MISSOURI: Fort Leonard Wood, Hq. 4th TRS, Ch (1stLt) Bernard K. Borson (ALC).
Richard-Gebaur AFB, 328th ABGp, Ch, 1stLt, Leland G. Thompson (ALC).
St. Louis, HQ XI, US Army Corps, 12th and Spruce Streets, Ch (LtCol) Harms J. Gunhus (LB).

MONTANA: Malmstrom AFB, 341st Cmbt Supp Gp, Ch, Capt, Waldemar Nelson (LCA).

NEW HAMPSHIRE: Portsmouth, USN Disciplinary Command, CDR Karl G. Peterson, CHC (LCA).

NEW JERSEY: Fort Dix, Hq. 3rd Tng Regt, USATCI, Ch (Major) David M. Johansson (LCA).
Lakehurst, USNAS, LCDR Arnold P. Spohn, CHC (LCA).
McGuire AFB, 1611 ABGp (MATS) Ch, Capt, Henry S. G. Sheppard, (LCA).

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Walker AFB, 6th Cmbt Supp Gp, Ch, LtCol, Oscar W. Voelzke (ALC).
White Sands Missile Range, US Army Support Element (4119), Ch (1stLt) Paul F. Garrity (LCA); Ch (Capt) Edwin H. Mass (ALC).

NEW YORK: Fort Hamilton, USA Chaplain School, Ch (Maj) Bertram C. Gilbert (LCA).
Fort Totten, USA Garrison, Ch (Maj) Percival C. Lovseth (ALC).
Kings Point, U. S. Merchant Marine Academy, LT George M. Hershberger, CHC (LCA).
Plattsburg, AFB, 820th St at Aerospace Div (BCH), Ch Capt. John C. Bellingham (LCA).
Rome, Griffiss AFB, 2856th ABWg, ROAMA (ROBC), Ch, Capt, Michael G. Viise (LCA).
Tappan, 5th Msl Bn, 7th Arty, Ch (Capt) Russell E. Knutson (LCA).

NORTH CAROLINA: Camp Lejeune, USMCB, 1st Inf Tng Reg, LT Leonard O. Seegers, CHC (ALC); USNH, Box 106, LT Jack E. Thetheway, CHC (LCA); Off of Chaplain, Force Troops FMF, LCDR Robert W. Kiefer, CHC (LCA).
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Seymour-Johnson AFB, 4th ABGp, Ch, LtCol, Martin L. Shaner (LCA).

NORTH DAKOTA: Grand Forks AFB, 478th ABGp (ABCCH) Ch, Capt, Roger H. Pearson (LCA).

OHIO: Lockbourne AFB, 801st. Cmbt Supp Gp, Ch, Capt, Jasper J. Smith (LCA); Wright-Patterson, AFB, 2750 ABWg, Ch, Col, James F. Patterson (LCA); Box 2173, Ch, LtCol, Karl F. Schofer (LCA).

OREGON: Kingsley Field, 408th Ftr Gp, Box 4149, Ch, Capt William A. Thoresen (LCA).

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Phoenixville, Hq, Valley Forge Army Hospital, Ch (Col) Harry F. Coder (LCA).

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Lackland AFB, Office of the Chaplain, Ch, LtCol, Kenneth E. Hartman (LCA; Box #17, Ch, Col, Albert C. Schiff, Jr., (ALC).
Sheppard AFB, Sheppard Tech Tng Cen, Ch, Capt, Leslie W. Huebner (ALC).

UTAH: Ogden, Hill AFB, 2849 ABWg, Box 563 Ch, Capt, Robert J. Wayne (LCA).

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Fort Eustis, 48th Trans Gp, Ch (Capt) Jerome J. Vavrin (LCA).
Norfolk 11, USNS, COSMSERVLANT, Fleet Chaplain, Bldg 142, Box 24, Capt Paul W. J. Dickman, CHC (ALC); USNAS, LT John D. Yeich, CHC (LCA); COMSERVRON #8, Bldg 142 NOB, LCDR Paul H. Lionberger, CHC (ALC).

WASHINGTON: Fort Lewis, Hq. 1st BG, 22nd Inf, Ch (Capt) Gerald N. Hefty (ALC); Hq. 2nd BG, 47th Inf, Ch (Capt) Richard Nybro (ALC).
McChord AFB, 325th ABGp, Box 4001, Ch, Capt, Richard G. Eisemann (LCA).

WISCONSIN: Madison, Traux Field, 327th Ftr Gp, ADC, Ch, Capt, George W. Muschinske (ALC).

WYOMING: Francis Warren AFB, 389th Combt Supp Gp (SAC), Ch, Capt, Orval C. Ause (ALC).

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APO 122, Hq. 4th Log Command, Ch (LtCol) Frank E. Helsel (LCA).
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APO 139, 2nd BG, 4th Inf, 3rd Div, Ch (Capt) Russell T. Hendrickson (ALC).
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APO 185, 504th Abn BG, Ch (Capt) Donald P. Blucher (ALC).
APO 221, Hq. Forward Supp Comd, Ch (Capt) John C. Siege (ALC).
APO 225, 6th Msl Bn, 61st Arty, Ch (Capt) Walter M. D. Olsen (LCA).
APO 231, 7272 ABWg, Box #47, Ch, Capt, Sheldon E. Hermanson (ALC).
APO 253, 317th ABGp, Box 1183, Ch, Capt. Sigurd J. Nelson (LCA).
APO 254 TUSLOG; Det #30 Ch, Capt, Ray H. Saathoff (ALC).
APO 283, Hq 16th AF, Box #2812, Ch, Maj, Victor H. Schroeder (ALC).
APO 286, 3974 Cmbt Supp Gp, Ch, Capt, Luther T. Gabrielsen (ALC).
APO 321, 602nd ACW Sq. Box 1428, Ch, Capt, Stanley K. Emerson (ALC).
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APO 235, 51st ABGp, Ch, Capt, Paul B. Mathre (ALC).
APO 328, 6102 ABWg, P.O. Box 366, Ch, LtCol, Voigt M. Sink (LCA).
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APO 358, 36th Eng Gp, Ch (Capt) Keith J. Beam (LCA).
APO 919, 6139th ABGp, PACAF, Ch, Capt, Stuart H. Lengel (LCA).
APO 929, 6143 ABGp, Ch, Capt, George M. Rushe (LCA).
APO 970, 6316 ABGp, Box 118, Ch, Maj, Hugo G. Schmidt, Jr. (ALC).
APO 994, Box #2573, Ch, Capt Willard L. Conradson (ALC).

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USS CORAL SEA (CVA-43), CDR William G. Sodt, C (ALC).
USS HECTOR (A.R.-7) LT Jesse W. Essinger, CHC (AL
USS HORNET (CVS-12), LT Clifford A. Olsen, CHC (AL
USS ORISKANY (CVA-34) CDR David R. Kabele, CHC (LCA).
USS PRINCETON (LPH-5) LCDR John R. Hershberger, CHC (LCA).
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LANDSHIPRON #9, LT Harry C. Sorensen, CHC (ALC).
Staff Commander Destroyer Division #153, LTJG Melius E. Bollesen, CHC (ALC).
Navy #20, Box 11 Antarctic Supp Activities, LT David Windle, CHC (ALC).
Navy #570, USN Housing Act, CDR Thomas J. Richter, CHC, (LCA).
Navy #3923, USNH, Box #44, LT Stephen L. Brandt, CHC (ALC).
12th Marine Reg, 3rd Marine Div (reinf), FMF, LT Donovan A. Myers, CHC (LCA); 3rd Bn, 9th Reg, Marines 23, LT Jorgen U. Vaage, CHC (ALC).

Army and Air Force Post Offices, Seattle, Wash.
APO 731, Hq. Yukon Command & Fort Wainwright, Ch (Maj) Reginald J. Huebner (ALC).

Second Glance

¶ Lutheran and Reformed-Presbyterian church theologians met late in February for the second in a series of discussions. The purpose of these conversations was explained as an attempt "to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

¶ More than 2000 radio stations and 600 television stations in the United States and around the world broadcast nationally-produced Lutheran programs each week. The National Lutheran Council's "Light Time" show for children alone appears on 140 TV stations. Lutheran broadcasting leaders are now meeting twice a year to discuss philosophy and share information on their work.

¶ A Spanish-language book of worship, under preparation by an inter-Lutheran committee, is slated to be published late in 1963. Titled *Culto Cristiano*, the book is expected to have an immediate sale of at least 30,000 copies among Spanish-speaking Christians of North, Central and South America—and eventually will be used by more than 250,000 persons in Latin American Lutheran congregations.

¶ Lutherans attending the Churchmen's Washington Seminar in February were told by Congressman Albert H. Quie of Minnesota that there is seldom a Christian position or attitude toward the various problems confronting legislators. "There are Christians in government who deal with problems," he pointed out, "but to state that one way is the Christian approach and another isn't just is not the case." The congressman, who is a Lutheran, said that in this respect Christians in politics have the same problems with their work as do Christians in other walks of life.

¶ During 1963, all benevolence offerings received by Canadian Armed Services Sunday Schools will be given to Canadian Lutheran World Action, for the support of its Hong Kong child feeding program. Like Christians everywhere, our Canadian brethren are deeply concerned about the vast numbers of hungry people in the world.

¶ Henry Frankhauser, bowling columnist and assistant sports editor for The Washington *Daily News* has started a campaign to collect old bowling shirts from Washington area keglers for shipment to Lutheran World Relief. LWR will send the shirts to Arab refugees in Jordan, and to other needy areas. By mid-March over 1000 shirts had been gathered in this unique clothing drive.

¶ The Supreme Court is expected to hand down a ruling in May or June on the question of Bible reading and the recitation of the Lord's Prayer in public schools. Pennsylvania and Maryland laws authorizing these devotions have been contested by groups who believe these practices are a violation of the First Amendment to the Constitution. The amendment reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

On the other hand, a group of New York parents has filed suit to force public school authorities to permit the resumption of voluntary prayers in a kindergarten. They charge that prohibition of prayers voluntarily offered "violates the prohibition of laws prohibiting the free exercise of religion, and the prohibition against laws abridging the freedom of speech. . . ."

The real question is not—

"What Do I Get Out of the Church?"

By The Rev. Howard A. Kuhnle



(RNS Photo)

"NOW THE ELEVEN DISCIPLES went . . . to the mountain to which Jesus had directed them. . . . And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age!" (Matt. 28:16-20)

Our Lord's final meeting with his disciples after the Resurrection was on a mountain, where He spoke the words of the great commission recorded above. This event is commemorated on Ascension Day, 40 days after Easter, observed this year on May 23. This day marks the completion of Christ's exaltation "to the right hand of God"—his receiving of kingly power over all things. It concludes the Church's yearly re-living of the earthly life of Christ which began at Christmas.

HOW MANY TIMES have you heard people say, "What do I get out of the Church?" This question is asked particularly in connection with a great variety of complaints about the Church: the pastor, his preaching, other members of the Church, stewardship, committee meetings, etc., etc.

This is a natural question from a worldly standpoint in our times of materialism, especially when practically everything is measured by its monetary return.

The answer to the question is that you get out of the Church faith in Christ, a knowledge of His free forgiveness, a Christian understanding of the world and its people, and Christian fellowship with like-minded people.

Yet, essentially, this is a wrong question from a Christian standpoint. Why? The answer is that the essential nature of the Christian religion is not what you get, but what you give. Consider the many examples from the life of Jesus.

"The measure you give will be the measure you get" (Matthew 7:1).

The point of the parable of the Good Samaritan is that this man gave when, ordinarily, nothing would have been expected of him. Of him, Jesus said, "go and do likewise."

James Russell Lowell has Jesus say in "The Vision of Sir Launfal": "Not what we give, but what we share—For the gift without the giver is bare."

Perhaps the clincher is that in every circumstance of life you get out only as much as you are willing to put in.

One ought to go a full step further and say that the right question is, "What can I do for my Church?" and even beyond that the more important question, "What can I do for my Christ?" When you come to these questions, then you are coming to the very heart of the Christian religion.

Why should you say, "What can I do for my Christ?"

Because of what Christ has done for you in serving you, in helping you, in teaching you, and in saving you for time and eternity.

Because of Who and what God Himself is!

¶ Formation of a united Lutheran Church in New Guinea has been proposed by Lutheran mission groups working in the trust territory, presently under Australian rule. According to the plan, the Evangelical Lutheran Church of New Guinea, reputed to be the world's largest Protestant mission, and sponsored by Lutherans in Australia, Germany and the American Lutheran Church, would unite with two other bodies to form a Church of about 300,000 members.

Sharing Your Experience:

KING SALMON—ISLAND OF HOPE

By A/2C Ronald Stocklin

FOR A YEAR I was assigned to the 705th Aircraft Control and Warning Squadron, at the remote location of King Salmon, Alaska, in the Aleutian Islands.

The only way into King Salmon was by air. When we landed, all we saw was a few Eskimos, people to whom the sight of an airplane was extraordinary. For a year, we were to see no automobiles. Our whole way of life was changed. For example, there was never a need to step outdoors; once you entered the site, long corridors connected you with each section: mess hall, mail room, radar towers, etc. There was no TV, and we were able to pick up only one radio station. The only entertainment was a small theatre, and I believe I saw about 363 shows.

Our mail service was good, which did help to keep up troop morale. But the greatest morale builder, I found, was a Lutheran pastor, the Rev. E. M. Ellingson, who with his wife made their home in an Eskimo village called Naknek.

Every Sunday evening, services were held in the village—about five miles from the base. The commander of our squadron had given us permission to drive one of our trucks to the village for the services. With all my heart I can say that the little church in that little settlement meant more to me than I could ever have dreamed.

The conditions of life on an isolated site are hard to convey. To look out of the window in the morning and see only volcanoes and tundra was not a happy sight. Some of the fellows were on the edge of "cracking." Pastor Ellingson put new hope into everyone's life.

After the Sunday services, Mrs. Ellingson would invite all of the AF personnel home for a get-together. Many times a very old Eskimo woman would join our group and tell tales of her life since childhood on the island. We also enjoyed the wonderful smoked salmon she prepared. We got a new understanding and outlook on the place where we had to serve for a year.

Although I am now back in a more inhabited part of the United States, I'll never forget the great work Pastor and Mrs. Ellingson have done in Alaska, and all the many benefits we derived from them. If it weren't for such fine people, much of our work in remote places would be far more difficult to perform.



ESKIMO artist Moses Kivetoruk, an active member of the Lutheran Church at Nome, Alaska, drew the picture at left for Miss Henriette Lund of the National Lutheran Council. It shows Eskimos folk dancing in masks to the music of sealskin drums.

Fortify your faith through

DAILY BIBLE READINGS

To get most benefit from your Bible reading, we suggest that you:

1. Set aside a definite time each day for reading the Bible.
2. Read the Bible in company with someone else whenever you can.
3. Read it when you are alert.
4. Read it thoughtfully, prayerfully, unhurriedly.
5. Look for some message to you personally, and be ready to respond to it.
6. Reread verses which strike fire. When God condemns, bow penitently. When He offers light, place your hope on it. When He comands, obey. When He guides, follow.

MAY

1	II Corinthians 4:16-18	16	John 17:18-23
2	John 17:1-8	17	Numbers 6:22-27
3	I Peter 1:3-9	18	Luke 11:1-13
4	John 14:1-14	19	Isaiah 55:6-11
5	Isaiah 40:25-31	20	I Peter 4:7-11
6	James 1:17-21	21	John 15:26-16:4
7	John 16:5-15	22	Matthew 10:24-31
8	Hebrews 13:12-16	23	Acts 1:6-11
9	John 17:9-19	24	Romans 8:26-28
10	I John 3:18-24	25	John 15:18-27
11	John 15:10-17	26	Isaiah 32:14-20
12	Isaiah 29:9-14	27	Acts 2:1-18
13	James 1:22-27	28	John 14:23-31
14	John 16:23-33	29	Ephesians 2:17-22
15	Hebrews 7:23-28	30	John 7:37-39
		31	Acts 2:37-47

Airman Stocklin, whose home Church is St. Luke's, Pittsburgh, Pa., will receive a $10 check for his contribution to our "Sharing Your Experience" column. Why don't you try to win the next award?

Send a short report on any true experience in the service you think may be of interest to others. Be sure to include your return address. If we use your article, a $10 award will be coming your way. Our address: A MIGHTY FORTRESS, 50 Madison Ave., New 10, N.Y.

May 1963

A MIGHTY FORTRESS

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(1965-66)



ALICE M. KLANKOWSKI, Airman 1/C, USAF, from Caledonia, Minnesota, is our "Lutheran Girl" selection for May.

Upon graduating from Caledonia High School in 1959, Alice decided on a service career with the U.S. Air Force. In August, 1960, she was assigned to Barksdale Air Force Base in Louisiana, where she has served as a dental technician for 4½ years. She reenlisted in January, 1963.

As an active participant in the Lutheran chapel program at Barksdale AFB, she has served as a Sunday school teacher, vice-president of the Phi Chi Sigma, and performs other church-related duties.

Alice is the daughter of Mr. and Mrs. Herman C. Klankowski, Caledonia, Minnesota, and is a member of St. John's Church. She has been nominated for "Lutheran Girl of the Month" by Chaplain Voigt M. Sink, USAF, who believes she is "one of the finest young Lutheran girls . . . dedicated and diligent in her faith. Her personality is a manifestation of the spirit of Christ."

Chapel Chuckles



"CARE TO TRY SINGING HYMN 45? EVERYBODY ELSE IS."

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A MIGHTY FORTRESS

Vol. XV | New York, N.Y., May 1965 | No. 1

At Selma and Washington—

Churchmen March, Speak Out for Negro Voting Rights

With a contingent of some 500 white Christian and Jewish clergymen from many parts of the country, about 1,500 persons participated in an abortive one-mile march at Selma, Ala., for Negro voter registration rights on March 9.

Outside the city limits the march, headed by the Rev. Dr. Martin Luther King, Jr., was halted by state troopers without violence and without resistance on the part of the marchers. The peaceful confrontation between the troopers and the march leaders had been worked out in advance with representatives of the federal government as mediators.

The clergymen had hastened to Selma in response to a call by the National Council of Churches after an earlier march had been broken up by troopers and deputy sheriffs with nightsticks, whips and tear gas.

In a violent aftermath of the second march, the Rev. James Reeb, a Unitarian minister, and two companions were beaten by white segregationists after dining in a Negro restaurant in downtown Selma. Mr. Reeb died two days later in a Birmingham, Ala., hospital.

Lutheran Participation

More than 20 Lutherans were among the churchmen who converged on Selma to protest the denial of voting rights to Negroes and the brutality with which demonstrations for redress of grievances had been put down.

A Lutheran pastor was also prominent in the Selma situation as the leader of what was believed to be the first public demonstration by an all-white group of Southerners in support of the Negro civil rights cause.

On March 6, the Rev. Joseph Ellwanger led some 70 white Alabamans on a 12-block march to the county courthouse, where he read a statement calling for an end to police brutality and voter discrimination. As he spoke, his voice was almost drowned out by jeers and curses from a mob of hostile whites.

Pastor Ellwanger, of St. Paul's Church in Birmingham, was also confronted by another Lutheran pastor, the Rev. James Rongstad of St. John's, Selma, a white congregation, who told him: "We (in Selma) did not interfere in your problems (in Birmingham) and we do not need your interference in our problems."

Asserting that demonstrations in Selma "have been fruitful, peaceful and constructive," Pastor Rongstad added: "They have pointed out the failure and weaknesses of men. Selma is now gradually coming to repentance. Measures are being taken to correct the faults."

Pastor Ellwanger replied that the group was not there "to point the finger at Selma" but "to point the finger at the state and at the nation."

Churchmen Rally in Washington

Next step in the voting rights drive in which churchmen were deeply involved was a massive rally held in Washington, D.C., March 12, at the Lutheran Church of the Reformation on Capitol Hill. About 3000 clergymen and laymen attended the "interfaith witness" called by the Commission on Religion and Race of the NCC. All three major Lutheran bodies were officially represented.

Inside the packed church there was testimony from Selma marchers, folk singing, a Roman Catholic priest's memorial prayer for Mr. Reeb and other civil rights martyrs, a Methodist bishop's call to action, disagreement about President Johnson's role in the Selma crisis and a Jewish rabbi's benediction.

A delegation of 17 churchmen from the meeting went to the White House "to convey to the President, Vice President and the Attorney General the deepfelt feeling and conviction that it is not clear in this nation yet that the executive branch is strongly and fully taking all the action that it can in this matter."

But on March 15, the President addressed a joint session of Congress and demanded immediate action to remove every barrier of discrimination against citizens trying to register and vote. His bill was expected to receive overwhelming bipartisan support.

Personalities in Pictures

Religious sidelights on recent news events
and other items of interest



IN VIETNAM, a Brou tribeswoman's eye is treated by John Allen, 34-year-old missionary for the Wycliffe Bible Translators, who maintains an isolated jungle post near the North-South Vietnam border, an area heavily infiltrated by Viet Cong guerillas. The nearest military protection is a small unit of U.S. special forces two miles away. (RNS Photo)

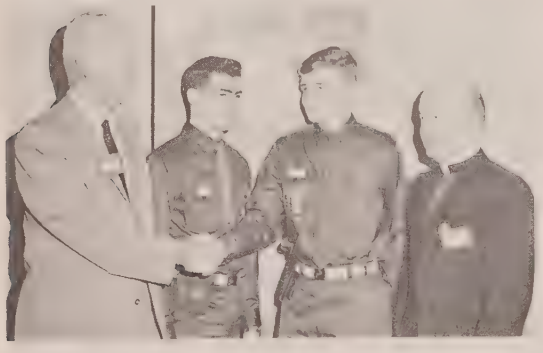


WHICH IS THE REAL NURSE BENSON? The one in white is in Chicago while the dark-uniformed nurse is in Washington, D.C. But the girl is the same—2nd Lt. Ann Louise Benson, formerly of Gettysburg, Pa., and now in the Army Nurse Corps.

Miss Benson, a member of Gettysburg's Christ Lutheran Church, was the model for the life-sized Army Nurse Corps figurine currently on display in "The Privilege of Service" exhibit at the Museum of Science and Industry in Chicago. Nurse Benson is assigned to Walter Reed Army Medical Center in the nation's capital. In Washington, she attends Grace Church.

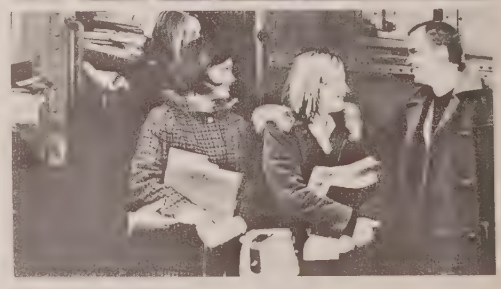


AFTERMATH of protests described in article on page 1 was the completion of the historic Selma to Montgomery, Ala., march by civil rights advocates during the fourth week in March. Original attempt to stage the march early in the month had led to violent attempts to break it up by state troopers. Leading marchers in picture at right are the Rev. Dr. Martin Luther King (center) and other religious leaders including an Episcopalian deaconess and a Jewish rabbi. (RNS Photo)



TWO LUTHERANS were among the top dozen Boy Scouts chosen to participate in Scouting's annual Report to the Nation in February. Shown above are Donald Ratcliffe (2nd from left), a member of Trinity Church, Staten Island, N.Y. and Vidar Jorgensen, of Ascension Church, Shelby, N.C. They are being greeted by Federal Judge Luther Youngdahl of Washington, D.C. and Pastor Clair Hoifjeld of the Lutheran Church in America Commission on Youth Activities.





ASH WEDNESDAY was observed aboard a commuter train of the Erie-Lackawanna Railroad, as New York bound passengers sat with bared heads while a 20-minute service was conducted by the Rev. Craig Biddle of St. Peter's Episcopal Church, Morristown, N.J. In photo at right above, Fr. Biddle pronounces the benediction as Train 606 pulls into the Hoboken, N.J., terminal. In lower photo he greets schoolgirls who participated in the mobile worship experience.

The special service, he told the congregation of commuters which assembled in the last car of the train, was not an attempt to "play Church or perform an experiment—this service is basically taking the ritual of the commuter and adding it to the liturgy of the Church."

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. W. Stuart Anderson, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, Chaplain E. O. Midboe, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" May, 1965

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.

Bucks Harbor AF Station; same as Dow AFB.

Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

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South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
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Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanaba.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Raymond H. Engh, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
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Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

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MONTANA:
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Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

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NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. J. Donald Schupp, LCA, St. Paul, Marne Hwy., Rt. 537, Mt. Holly.
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Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
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Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. James R. Stenslie, ALC, Ambrose.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
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Gentile AF Station; same as Wright Patterson AFB.
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Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
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Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Victor I. Gruhn, LCA, Resurrection Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Rev. Fred T. Eggert, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. Alton C. Clark, LCA, Good Shepherd, 3909 Forest Dr., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, MO, Grace, 41A & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.
Tyner Ordnance Works; Rev. Donald R. Fauble, LCA, Ascension, 720 S. Germantown Rd., Chattanooga.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Allan H. Sager, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. Arnold P. Moede, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
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Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Neal R. Boese, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 2008 Jefferson Ave., Waco.
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*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
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Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
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Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
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Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
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Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
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Virginia Beach Naval Air Station; same as Fort Story.
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WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
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Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
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McChord AFB; same as Fort Lewis.
Naselle AF Station; Rev. Martti Wilkman, LCA, Naselle, Naselle.
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WEST VIRGINIA: Guthrie AF Station; Rev. Fred MacLean, St. Paul, ALC, Lee St. at Beauregard, Charleston.
[illegible] Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
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EL SALVADOR: Same as Costa Rica.
ENGLAND: Birmingham; Rev. Alex. Monstovics, Moseley Parish Church, Mosely Village.
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INDONESIA: Tapanuli Sumatra; Rev. T. Sihombing, Batak Protestant Christian Church, Tarutung.
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Religious Remarkables



NEW LUTHERAN DISPLAY AT N.Y. WORLD'S FAIR FOCUSES ON CHRIST

PAINTINGS of Christ, reproduced on color transparencies and augmented by recorded narration, are featured in the Lutheran exhibit at the New York World's Fair, now in its second season.

The new display replaces a presentation last year which combined music and narration with a variety of colored lights in many shapes and sizes. Based on the theme, "Jesus Christ, the Light of the World," last year's exhibit attracted nearly 325,000 visitors representing 50 states and 77 foreign countries.

The exhibit, located in the $1,500,000 Protestant and Orthodox Center near the fair's main entrance, is a cooperative project of the eastern units of the three major Lutheran church bodies in this country.

The new audio-visual display presents in succession ten works of art. As each picture is lighted, recorded narration describes it and points out a facet of Christ's person that it conveys. The presentation runs about six minutes.

In addition the Lutheran exhibit includes an information center, literature rack and photographic display on church life.

Another item of Lutheran interest at the Protestant-Orthodox Center is a large stained glass window, created by Roger Darricarrere, which occupies a prominent position near the building's main entrance. It portrays God's dealings with man from Genesis to Revelation. Following the fair's close next fall, this window will be installed in St. Stephen's Lutheran Church, Granada Hills, Calif.

What it means to say

"HE ASCENDED INTO HEAVEN"

By Edgar M. Carlson

THE CHRISTIAN CHURCH affirms its faith in the Ascension as a fact—as something that really happened.

There is not too much about it in the Biblical record. Luke gives the most complete account, both in the Gospel of Luke and in the Book of Acts. He identifies the place, and tells us that two angels appeared to the disciples as they beheld him ascending and said, "Men of Galilee, why do you stand looking into heaven? This Jesus who was taken up from you into heaven, will come in the same manner as you saw him go into heaven."

There can be no doubt that it was part of the primitive Christian faith that he whom they had come to know as the Messiah, who was among them as a brother, and who had appeared to them after the Resurrection, had returned to heaven at a fixed point in time. There had come a day when they no longer expected him to appear among them because they had witnessed his Ascension to God's right hand.

But the Apostles' Creed is a confession of faith, rather than just an assertion of facts. We need to ask ourselves what it meant to that early Church, and what it means to us today, that Jesus ascended into heaven.

Reinstated in Glory

It means, first of all, that in whatever way Jesus had left heaven in order to come to earth, he had now left earth in order to return to heaven. He who was rich and for our sakes became poor had now returned to the riches that were properly his. He who had existed in the form of God and had emptied himself, taking the form of a servant, had now been reinstated in all the glory and power which were his before the world began. He had not been finally impoverished by his entrance into our human history, or by having been the victim of man's evil deed. He had lost nothing by the fact that men had taken from him everything!

It meant, too, that he was beyond the reach of the evil that men might want to do to him. For man's sake he had placed himself at the mercy of men, but he was at their mercy no longer. The battle that he had fought and won on Golgotha was a final and decisive battle. There can be no more Gethsemanes for him, no more crucifixion, no more dying—for Christ has ascended into heaven. What had happened was final and forever. To be sure, there is a sense in which men can "crucify the Son of God on their own account and hold him up to contempt," but this is by virtue of what one does to the Lord who was once crucified. The issue of the battle can never be in doubt again, as it was then.

He Will Never Forget

But the Christ who ascended did not shed his human history, or leave it behind him. He is and always will be the Christ who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. God knows now, in a way he did not know before, what it is like to be a man. He knows what it means to be tempted as we are. He has had the experience of growing from infancy to youth into manhood; he knows what it is like to be hungry and tired, loved and scorned, lonely and forsaken. He knows what it is like to be a good man in an evil world.

The Ascension means that Christ will never forget these things. His manhood has been taken up into the being of God. It can never be said of the God who was made man for our salvation, that he doesn't know what you and I are up against. Therefore, he is able to help us in all our temptations, and comfort us in all our affliction.

He Is Still With Us

The mystery which is involved in the Incarnation is this: How could God come to earth and be made man without surrendering his divinity? The mystery of the Ascension is this: How could he who had been man return to God without surrendering his humanity? The two mysteries are exactly equal, and both are confidently affirmed by the Christian Church.

One other observation should be made. When Jesus ascended into heaven, he did not leave the earth in the sense that he is no longer here. On the contrary his Ascension brought him closer to us than he could ever have been to his own contemporaries. He left in order that he might be nearer to us all. "It is to your advantage that I go away," he said. Otherwise the "Comforter" could not come. He was taken away from among men in order that he might come to dwell within men. And He who has come to rule in our hearts and lives is the ascended Lord, the triumphant and conquering Christ. It is this that we here confidently affirm.

(Adapted from *The Classic Christian Faith*. Used by permission of Fortress Press.)

ASCENSION DAY is observed on May 27 this year. Pictured below is an abstract painting of the Ascension by William Congdon.



Big League pitchers find a

Baseball Fan at Church Offices

TWO MAJOR LEAGUE baseball pitchers stopped in at the New York offices of the Lutheran Church in America to talk with several key persons as to what they might do to help their Church.

They were en route to spring training, but told the Rev. Dr. Franklin Clark Fry, president of the LCA, they were offering their services when the new season is over.

Dr. Fry had several thoughts, which he willingly shared with Robin Roberts, right-hander with the Baltimore Orioles, and Curt Simmons, southpaw with the world champion St. Louis Cardinals.

He discussed the problems of world missions, since he had just excused himself from a meeting of that board. And he told them theological training and church finances were at the top of the list of his concerns at the moment.

Roberts, an insurance man in the winter months, showed keen interest in the matters of pensions and insurance for ministers and employees of the Church.

When baseball was mentioned, Dr. Fry said: "I saw only one world series game last fall, and rather a drab report. . . ."

"I enjoyed it myself," said Simmons (it was the fourth game which found St. Louis defeating the New York Yankees, 4 to 3, just a day after Simmons had started for the Cardinals in a game won by the Yankees).

One for Dr. Fry

"Back in 1950, I didn't get to see any series game but was in Des Moines listening to a broadcast when Joe DiMaggio stepped up in the 11th and hit a home . . ."

"Ouch," interrupted Roberts, "you would remember that one."

And now Roberts and Simmons knew they hand tangled with a dyed-in-the-wool New York Yankee fan.

The game Dr. Fry remembered so vividly (and one Roberts would rather forget) was the second that year in the series that brought together the Yankees and the Philadelphia Phillies. The Yanks won four straight.

Roberts had pitched a 1 to 1 tie up to that 11th inning, when DiMaggio tagged one of his offerings for the home run.

In 1950 both Roberts and Simmons were with the Phils.

Today they are both members of Gloria Dei Lutheran Church at Huntingdon Valley, Pa. They were accompanied to the LCA headquarters by their pastor, the Rev. Ernst G. Schmidt—who tried to stay neutral until talk got back to church matters.



FAST-BALL GRIPS are displayed for the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, by two Lutheran laymen—and major league pitchers—Robin Roberts (left) of the Baltimore Orioles, and Curt Simmons of the St. Louis Cardinals.

UNDER ORDERS:

Lutherans in the Armed Forces



MEET S/Sgt. EARL ALDRICH (at right above), 66th Ord. Bn., Kaiserslautern, Germany. He was the 350,000th person to make use of the Lutheran Service Center at Kaiserslautern, when he came in last 6 Jan. to make arrangements to have his baby baptized...In recognition, he is being presented with a Bible by Lt. Col. Milford Seymour as Pastor Fred Eggert looks on....Aldriches are members of Christ Church, Washington, D.C.

A NEW FEATURE of the *Fortress* is "Under Orders" in which we acquaint you with fellow Lutherans in service, through picture and brief text. Send nominations, including good photo, to *A Mighty Fortress,* 50 Madison Ave., New York, N.Y. 10010.

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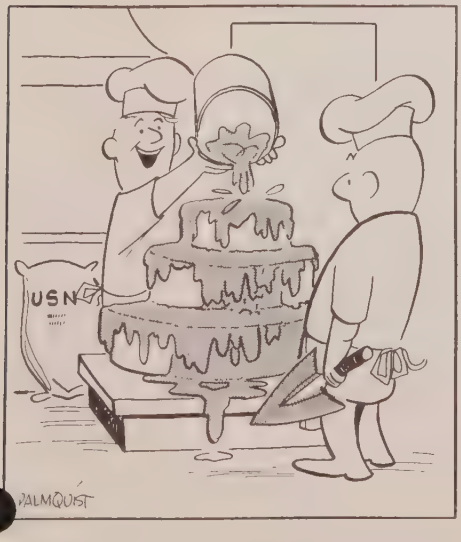
ROBERTA COOPER, from Newberry, South Carolina, is our "Lutheran Girl" selection for June.

Roberta, a 20-year-old junior at Newberry College who is majoring in English, was recently named editor of the yearbook. She acquired previous editorial experience during high school, where she served as co-editor of the senior yearbook.

In addition to numerous college activities, Roberta is an officer in her synod's Luther League. As such, she attended last summer's national convention and recently conducted a work camp for leaguers at the Lutheran Home for the Aged, White Rock, S.C.

The daughter of Dr. and Mrs. L. G. Cooper, she was nominated for "Lutheran Girl" by the Rev. Harry Weber, professor of Bible and Religious Education at Newberry College. Pastor Weber has been favorably impressed by her fine Christian character and her eagerness to render whatever services she can to the Church.

Chapel Chuckles



"YOU THINK **THIS** IS FANCY?... SHOULDA SEEN THE ONES MOM USED TA' MAKE FOR CHURCH!"

Youth Study Government—

Lutheran Leaders Offer Church-State Guidelines

"DO YOU THINK of the federal government as 'they' or 'we'?" a Lutheran national affairs specialist asked a group of some 160 college and seminary students taking part in an annual visit to the nation's capital.

Stressing that all citizens "are the state and . . . responsible to God" for how they run it, the Rev. Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council's public relations division, called attention to the danger of "intelligent non-participation" in government by the public.

"There is always the temptation," he said, "to those who have had the advantage of education to sit in an ivory tower and comment on trends in public life, without getting into the thick of things in a way that helps to affect those trends."

Taking part in the annual seminar. sponsored by the public relations divisions of the NLC and the Lutheran Church—Missouri Synod, were students from six Lutheran seminaries, 27 denominational colleges and 12 state colleges and universities in 28 states.

During the four-day seminar, the students visited both Houses of Congress, the State Department and the Pentagon and many met with their Senators and Representatives.

In his remarks to the group, Dr. Van Deusen stressed that there is no surer way to doom democracy to mediocre futility than for those who have the intelligence and the training for leadership to fail to exert that leadership.

"For the Christian citizen," he said, "intelligent participation in the processes of government is not an optional matter. It is part of the imperative of being a Christian in the kind of world in which we live."

He added that the responsibility for effective citizenship flows out of the obligation of each Christian to put his faith into practice in whatever life relationship he finds himself.

"One cannot be a Christian part of the time and a citizen the rest of the time," Dr. Van Deusen said. "One must permeate the other."

In another major address, Dr. Carl F. Reuss of Minneapolis, Minn., gave guidelines for church and state relations.

A layman who leads the American Lutheran Church's Commission on Research and Social Action, he told the students that the Church loses influence when it descends into the arena of politics and becomes just another organization, lobbying for a cause even if its cause be just or good.

"The Church is not appointed to rule over the civil order," Dr. Reuss stated. "Its influence comes in shaping attitudes, changing hearts and minds, lives and actions of its members."

Although the Church expects its members to act as Christians in the structures of society or to "be Christ's light, leaven, salt in every circle they can influence," Dr. Reuss said, he warned that churchmen should avoid the temptation to be a pressure group or a wielder of power.

The Church has no special competence in preparing laws, he went on, but should leave that task to enlightened consciences of legislators, submitting its testimony or analysis of various issues to legislators without endorsing specific bills.

"Its competence lies in asking why and how," he said, "not in answering what or when."



THE CAPITAL GUARD, a crack Air Force ROTC drill team from Capital University, a Lutheran college at Columbus, Ohio, marched in the annual Cherry Blossom Parade in Washington in mid-April. It is shown above passing the reviewing stand near the White House.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest

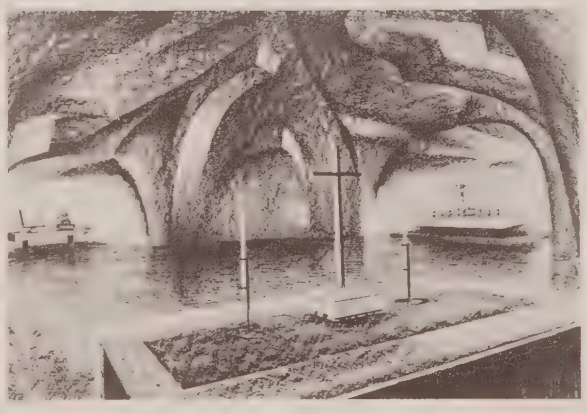


FOUR MINISTERS soon to begin one of the most difficult phases of their training program, pause for prayer at the interdenominational Urban Training Center for Christian Mission, Chicago, Ill. The students will dress as bums and spend a week or more on Skid Row, sleeping in flop houses and identifying with homeless men. This first-hand experience is designed to give them knowledge of some problems of urban communities to which they will eventually minister. (RNS Photo)



ATHLETE Millard W. Harris, once a player with the Harlem Globetrotters, has accepted a post at the Park Avenue Christian Church in East Orange, N. J. Mr. Harris, at 6' 9", may well be the world's biggest staff aide in parish youth work and Christian education. A native of North Carolina, he starred in collegiate sports before joining the Harlem Globetrotters in 1958. He toured Europe and Asia in 1962-63 with the great Negro basketball team, famous for combining skill with a unique sense of comic timing. A graduate of Winston-Salem State Teachers College, Mr. Harris was a teacher in an East Orange elementary school before accepting the parish assignment. (RNS Photo)

AN UNDERGROUND CHURCH to be built nearly 20 feet below London Airport is depicted in this unusual drawing. The church, to be used by Anglicans, Free Churches and Roman Catholics, will seat between 150 and 200 visitors and travelers. Reinforced concrete walls and other special features will make the church soundproof against aircraft and other noise. Estimated cost is $300,000. (RNS Photo)





THE "CANAANITE" or "Arab" dog pictured here has been traced by Israelis back to the days of Abraham. Efforts are now being made in Tel Aviv, Israel, to prevent the extinction of this breed. A natural watchdog indigenous to Israel, little attention has been paid to the "Canaanite" until recently. The popularity of this "dog of the Bible" is expected to increase among dog fanciers around the world. (RNS Photo)

DEATH SENTENCES of five prisoners were commuted by Gov. Frank Clement, Nashville, Tenn., shown praying at right outside the state penitentiary's death row. The governor's action came immediately after the Tennessee Legislature refused, by a single vote, to approve a bill abolishing capital punishment in the state. As newsmen watched, the convicts heard their sentences commuted to 99-year terms and prayed with the governor. Three of them were scheduled to die the following dawn. (RNS Photo)



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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Hulman Field; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Richard A. Hoehn, ALC, Good Shepherd, Upper Maine St., Brunswick.

Bucks Harbor AF Station; same as Dow AFB.

Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
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Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Keesler AFB; Rev. Richard Dahlke, LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

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Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
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Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
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Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
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Offut AFB; LCA, Rev. John A. Price, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
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McGuire AFB; same as Fort Dix.
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Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
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Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
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Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
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Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. James R. Stenslie, ALC, Ambrose.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
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Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Floyd R. Larsen, ALC, Faith, 2741 Sherman Ave., North Bend.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Victor I. Gruhn, LCA, Resurrection Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Rev. Fred T. Eggert, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. Alton C. Clark, LCA, Good Shepherd, 3909 Forest Dr., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, LCMS, Grace & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Allan H. Sager, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. Arnold P. Moede, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
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Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.
Goodfellow AFB; ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.

Grand Prairie Navy Air Station; Rev. Neal R. Boese, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
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Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
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Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
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Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 407 Roberts Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
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Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. Gilbert O. Rossing, ALC, Central, W. 309 5th Ave., Spokane.
Fort Lawton; Rev. J. Benner Weaver, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Gloria Dei, 3315 S. 19th St., Tacoma
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; Rev. La Verne Nelson, ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Othello AF Station; Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
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Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; Rev. Fred MacLean, St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

[redacted]CONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola Air Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

WYOMING: †Francis E. Warren AFB; Rev. W. F. Most, D.D., LCA, St. Paul, 19th St. & House Ave., Cheyenne.
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CANADA: Timmins, Ontario; Ramore AFB; Rev. Arthur A. Horst, LCA, St. Peter's Ev., 209 Wilson Ave.
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COLOMBIA: Bogota; Rev. Arnfeld C. Morck, Iglesia Evangelica Luterana, Apartado Aereo 111-33.
COSTA RICA: San Jose; Rev. Joachim Kobelius, La Iglesia Lutheran De America Central, Apartado 2159.
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E. PAKISTAN: District Dinajpur; Rev. Tobias Ireland, Auliapur Lutheran Mission, P.O. Pulhat
ECUADOR: Guayaquil; Rev. Eddison Osorio Iglesia Evangelica Luterana, Vacas Galindo 712-714 y Noguchi, Casilla 3927.
EL SALVADOR: Same as Costa Rica.
ENGLAND: Birmingham; Rev. Alex. Monstovics, Moseley Parish Church, Mosely Village.
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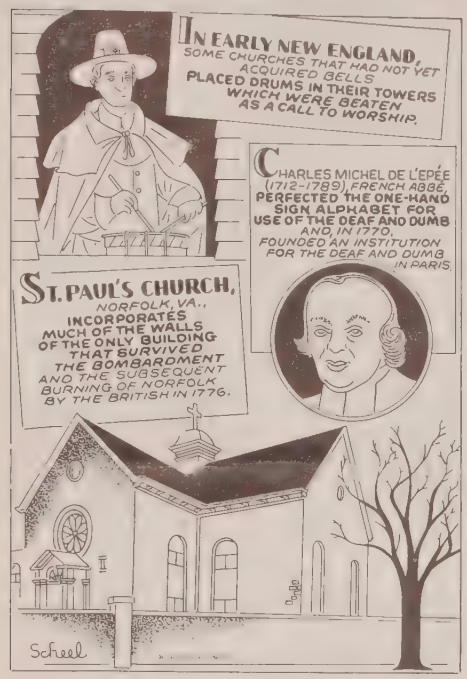
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Religious Remarkables



AGRICULTURE: PROBLEM CHILD OR TASK FORCE?

By Giles Ekola

NOT A FEW people in the military come from a farm, ranch or rural town. They know there's more to agriculture than meets the eye at first glance.

But newspapers and magazines carry all sorts of articles about "the decline of farming," "the dwindling rural population," or "farm surpluses."

General statements often create false impressions just because they are too general. Farming and ranching are the wellsprings of a giant industry, the largest in the United States. Agriculture is a growing industry, a creator of jobs, occupations and professions. And modern agriculture is steadily making food available on a scale and in quality beyond anything experienced before.

Businessmen, economists and educators point out that people in agriculture and occupations that serve agriculture or process and market its production make up 40 percent of the American employment rolls.

In most agricultural commodities a sufficient supply is produced each year to meet the needs and wants of the population. In some commodities a "surplus" occurs. It's the "surpluses," like the bank robber, that make the newspapers. Needed agricultural commodities that flow regularly to the American grocery stores and into millions of homes, like the millions of responsible citizens, just don't get into the headlines.

American agriculture is a powerful force for good on the world scene. It is not a problem child. In the case of any task force there are always adjustments to be made to keep it rolling. A lot of competent people are at work in agriculture to help it to develop, to accomplish its perennial mission, and to make necessary adjustments.

Interestingly enough, there are more opportunities for occupations in American agriculture than are being met. Youth, not only from rural areas but from urban centers as well, are recognizing these opportunities and preparing for them.

The Agricultural Institute, 224 North Broadway, St. Louis, Missouri, has a number of brochures that tell the story in more detail to interested persons. The Dean of Agriculture at one's state land-grant university can also supply helpful literature on request.

They say, "You'll never keep 'em down on the farm, after they've seen Berlin." But with the multitude of opportunities in "agribusiness" or "agindustry" the adventuresome person can be a part of the agricultural task force whether he chooses to live in a city, in a town, or on a farm or ranch.

Pentecost, 1965—

"YOU WILL RECEIVE POWER"

A Message from the Presidents of the World Council of Churches

When the apostles were all together, they asked Jesus: "Lord, is this the time when you are going to establish once again the sovereignty of Israel?" He answered: "It is not for you to know about dates or times which the Father has set within his own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the end of the earth." (Acts 1:6-8)



PENTECOST, the day marking the descent of the Holy Ghost on the first Christians, falls on June 6 this year. This poster issued by the World Council of Churches features the dove and flames, biblical symbols of the Holy Spirit.

THESE MEN have learned to know Jesus as Lord. They believe in his resurrection. They understand that his death was not defeat but victory over all that enslaves and destroys men. But they want to know what this is going to mean in practice. Does it mean the Kingdom of God now? Does it mean that we are on the winning side, and we shall forthwith see the enemies of God put to flight?

Jesus tells them plainly that God has not given us the timetable for his campaign. We simply do not know what are the limits of human life—for good and for ill. But God is going to give them something more important. He is going to give them his Spirit, who will empower them to be his witnesses to the ends of the earth. When this Spirit comes, they will become the evidences to the whole world that Jesus reigns, and that evil is doomed and on the way out.

That promise was fulfilled at Pentecost. In a mighty outpouring of divine power, these doubting disciples were transformed into living signs of the reign of Christ over the whole earth. Out from Jerusalem they went, reaching for the farthest corner of the world, a great movement of resistance against the established powers of evil, living torches to illuminate the night with certainty of a new day to come.

The Church today is losing much of the power that it had when it was an accepted and honored part of the established order. Very many Christians today live scattered in small groups, minorities without political power. In this, they are nearer to the Christians of the first century than to those of the 19th.

But God has never cancelled the promise or withdrawn the gift he gave at Pentecost. That power is always available to the Church which wants it enough to pay the price. The price is to be made utterly one with the Lord Jesus Christ—one with his humiliation in order to be one with his victory. The power is power to believe and to help others, power to hope without wavering to the end, power to love to the limit, power to make peace, to work for justice and reconciliation between men. It is the power of the coming Kingdom, given to us now. It is the pledge of glory. And it is offered to all who ask.

We ask you, then, to join with us at this season of Pentecost, in praying the Lord to fill the whole Church afresh with the power of His Spirit, so that it may be His witness to the ends of the earth.

Second Glance

¶ Despite the fact that the Bible enjoys the reputation as the all-time best seller, a recent worldwide survey discloses that there are no Bibles in half of all Christian homes, and only one Christian in eight possesss a New Testament.

The survey, released by the American Bible Society estimates that there are 150 million Scriptures currently in circulation in the world. The Society plans to celebrate its 150th anniversary next year by increasing Scripture distribution from 40 million to 75 million.

¶ About 150 of the jazz world's greats came together in New York City's Advent Lutheran Church in mid-March to pay their last respects to a much honored and loved colleague, Tadd Dameron, who had died of bone cancer. The service was conducted by the Rev. John Gensel, Lutheran "missionary to the jazz community" in New York.

Several of Dameron's own jazz compositions were played at the service, which also included scriptural readings and prayers from the Lutheran Order for the Burial of the Dead.

¶ Fifteen Negro leaders and a white Lutheran pastor bearing a petition of civil rights grievances met with Gov. George Wallace of Alabama at the state capitol in Montgomery on March 30. The clergyman was the Rev. Joseph Ellwanger, who had led the first march of Alabama white persons in support of a Negro voter registration drive earlier in the month.

The delegation asked Gov. Wallace for a removal of Alabama's poll tax, an end to "police brutality," opening of registration books at times convenient to working people, placing Negroes in state policy-making positions, and employment of more Negroes in state agencies, including the Highway Patrol.

UNDER ORDERS:
Lutherans in the Armed Forces

PFC WAYNE J. GREFRATH is assigned to the Chaplain's Office, Walter Reed Army Medical Center, Washington...In US Army since 1963, his home Church is St. Paul's, Batavia, N.Y., where he served as Sunday school teacher, secretary of laymen's league. (Picture below)





MEET 1/LT. CARTER J. TWEDT, USMC, stationed in the Far East...The last two years attached to a squadron of jet fighter pilots, the VMF-333, based at Beaufort, S.C....His home parish is Brule Creek Church, Elk Point, S.D.

A NEW FEATURE of the *Fortress* is "Under Orders" in which we acquaint you with fellow Lutherans in service, through picture and brief text. Send nominations, including good photo, to *A Mighty Fortress,* 50 Madison Ave., New York, N.Y. 10010.

AT RIGHT IS A/1C CHARLOTTE A. MUSSIGMAN, who hails from First Church, Mitchell, S.D....She's stationed at Orlando AFB, Fla., where she is an administrative specialist....In the Air Force since 1962.



May, 1965

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
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BARBARA CAPPS, who hails from South San Gabriel, Calif., is our "Lutheran Girl" selection for July.

17-year-old Barbara will be a senior this fall at Montebello High School, where her activities range from membership in the service and social clubs to sports reporter for the school paper. Upon graduation next year she plans to attend California Lutheran College, Thousand Oaks.

As for church-related services, she is president of her congregation's Luther League, sings in the choir, and has taught Vacation Bible School classes.

A member of the Rosemead, Calif., parish, Barbara was nominated for "Lutheran Girl of the Month" by her pastor, the Rev. Alan K. Martin, who says: "She has an excellent mind and a maturity of personality far beyond her years. We are all very proud of her."

Chapel Chuckles



"THERE SHALL BE SHOWERS OF BLESSING..."

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A MIGHTY FORTRESS

Vol. XV | New York, N.Y., July 1965 | No. 3

Clergy Dispute Clergy—

Churchmen Hit for Criticism Of U.S. Role in Vietnam

CHURCHMEN who advise the U.S. Government on political and military tactics in the Vietnam situation have been criticized by other churchmen in recent speeches.

Msgr. George G. Higgins, director of the National Catholic Welfare Conference's Social Action Department, and the Rev. Dr. Albert T. Mollegen, professor at the Virginia Episcopal Seminary, addressing a group of Protestant and Roman Catholic clergy in Washington, D.C., maintained that it is a serious mistake for churches to try to do in every area what they did in the field of civil rights.

Speaking specifically of a petition signed by 105 Washington area clergymen condemning American participation in the war in South Vietnam and for tactics employed and permitted by American advisers, Msgr. Higgins and Dr. Mollegen were critical of clergymen who seek to advise the government on things out of the realm of their knowlegde.

Said Msgr. Higgins: "I was a little shattered when I saw a statement by a group of clergymen advising the State Department on Vietnam. I know of no clergyman whose judgment on Vietnam is worth a boot. I doubt if any such statements arriving on the desk of Dean Rusk would add to his equanimity, certainly not to his knowledge."

Dr. Mollegen said he was "appalled at the political naivete of clerical statements on very harrassing and complex problems which accomplish nothing and only bring disrespect to the Church." He told his listeners such statements should be made only in times of great crisis, and then only to make known what the churches think.

Called Matter for Government

A Lutheran spokesman has also frowned on churchmen who advise the U.S. government either to get out of Vietnam or to have a showdown. The Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Division of Service to Military Personnel gave short shrift to religious critics who ask government acceptance of their solutions to the Vietnamese problem.

Pastor Midboe, who spent six weeks last summer in the Far East and Southeast Asia, in addressing the National Lutheran Council's annual meeting in February said he could not agree with the "ranks of churchmen who either condemn American participation in South Vietnam or those who call for a showdown in Southeast Asia."

He said that planning the strategy of the free world in this or any other area of the world is a matter which belongs to the government. "When churchmen pontificate on such matters in which they are not experts," he asserted, "they run the danger of confusing the Law and the Gospel . . ."

Of the several hundred Americans killed in Vietnam, Pastor Midboe said that one chaplain is numbered among them. In no other place, except perhaps Korea, are the chaplains as welcome and their ministry as much appreciated as in South Vietnam, he reported.

VICE PRESIDENT WILL ADDRESS LUTHERAN YOUTH

VICE PRESIDENT Hubert Humphrey will speak at the Lutheran Church in America Youth Conference in Miami Beach, Fla., in August.

Speaking on the topic, "The Christian and Citizenship," the government official will be part of a program on the theme "Called—To Serve."

At least 10,000 youths are expected to attend the six-day conference, which is open to LCA young people age 16 or above. Special programs have also been arranged for those in the post-high school, young adult category.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



EVANGELIST Billy Graham made an unscheduled appearance at the opening day ceremonies at the Lutheran exhibit in the Protestant and Orthodox Center at the New York World's Fair. He is shown (left) addressing an overflow crowd in the exhibit's little theatre, where he spoke of the Lutheran display's emphasis on the Cross, calling it "the great emphasis" needed today. Noting record crowds at the other religious pavilions he visited, Mr. Graham predicted that this year's exhibits would far out-draw attendance records set during the first season. (RNS Photo)

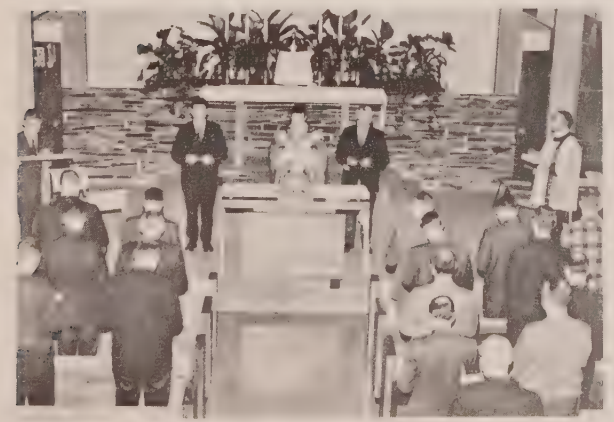


CHURCH AID played a part in aiding victims of the savage earthquake that hit Santiago, Chile, leaving thousands homeless and destitute. Pictured above are supplies from Church World Service being unloaded for distribution to the quake victims. Clothing, food and other assistance was also furnished by Lutheran World Relief. Both agencies cooperated with the Ayuda Cristiana Evangelica, service arm of the Evangelical Protestant Council of Chile so that victims would have the benefit of organized relief efforts. (RNS Photo)

SIGNAL FLAGS on the wall of the Lutheran Service Center, San Francisco, Calif., receive attention from servicemen and hostesses in photo at right. The message transmitted is a reassuring one: "Lo, I am with you always." Flags were originally intended to give the center a "Navy touch." Later, sailors and junior hostesses decided to use additional ones to signal Christ's final words to his disciples. (NLC News Photo)



DISMANTLING of the Church of St. Mary Aldermanbury, London, England, is underway prior to having the 17th century structure moved to its new home in Missouri. The church (below), gutted by Nazi bombs in 1941, will be shipped to the U.S. and reconstructed on the campus of Westminster College, Fulton, Mo., where it will serve as the Winston Churchill Memorial and Library. It was at Westminster that the late Sir Winston gave his famous "Iron Curtain" speech. Restoration will follow blueprints of the original design dating back to 1677. (RNS Photo)



A RETREAT joining twenty-eight Lutheran and Roman Catholic laymen was the first of its kind held in the Seattle-Tacoma, Wash., area. The group is shown (left) reciting the Nicene Creed during a Mass which was a highlight of their meeting. The Lutherans were invited to join in the retreat by Father Francis Coony, C.SS.R., director of the Palisades Retreat House. There were informal discussions as well as prayer and meditation, but the two denominations did not receive Communion together.



A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. W. Stuart Anderson, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, Chaplain E. O. Midboe, Executive Secretary.

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Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS home church pastors should send the names and addresses directly to the Armed Services Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Services Commission.

Churches are indicated as follows:

ALC, American Lutheran Church;

LCA, Lutheran Church In America;

LCMS, The Lutheran Church-Missouri Synod.

* Service Center † Parish Program Support

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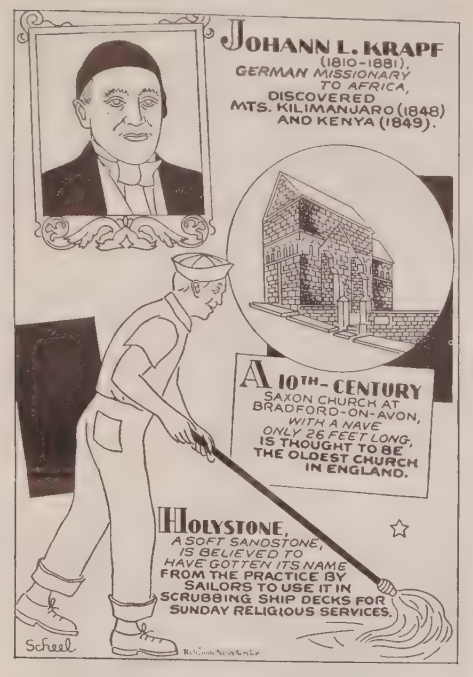
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Religious Remarkables



Second Glance

¶ Russian Orthodox Easter rites in Moscow were marred when hundreds of Communist youths jeered and whistled as worshippers thronged to Yelokhovsky Cathedral. "God is a fraud! Go back to the dark ages!" one teenager shouted. Chanted another: "We are atheists and proud of it."

Apparently anticipating disturbances, more than 100 policemen had been stationed around the cathedral long before the Easter service began. And volunteer militiamen were stationed outside at least one of the 40 other churches in the capital. "We are here to protect the believers against hooligans," a militiaman remarked.

¶ Miss Jean A. Harter, a former administration and personnel specialist in the Women's Army Corps, has been named to the Hong Kong staff of the Lutheran World Federation, where she has been assigned supervisory duties in the distribution of food, clothing and other relief supplies. Miss Harter served for 20 years in the WAC, after which she earned a sociology degree at the University of Maryland.

¶ Creation of a Protestant action committee in West Germany aimed at combatting growing immorality has met with enthusiastic approval by the general public and church and secular organizations. Calling itself "Concern for Germany," the campaign was initiated by the Evangelical Sisterhood of Mary, a group of German Lutheran nuns with headquarters in Darmstadt.

The organization has mailed out 250,000 leaflets, which warn: "a flood of demonic forces inundates our people. Films, television programs, magazines and literary products—often camoflaged as 'art' but motivated by nothing but greed of profit and catering to the lowest instincts of men, demonstrate horrifying instructions of brutality, murder, sexual perversions and contempt of growing life, thus exerting a corruptive influence upon the minds and behavior of millions of people."

From Cannibalism to Christ—

Growth of New Guinea Church Seen in Christian Legislators

"WHERE are you from?"

The question was directed by the Rev. Dr. A. C. Frerichs, a missionary of the American Lutheran Church, to Ugi Biritu, one of the Lutheran members of the House of Assembly, New Guinea's new legislature.

They were conversing in Dr. Frerichs' home in Port Moresby during a reception for the 11 Lutherans among the 64 legislators that make up New Guinea's first national representative governing body.

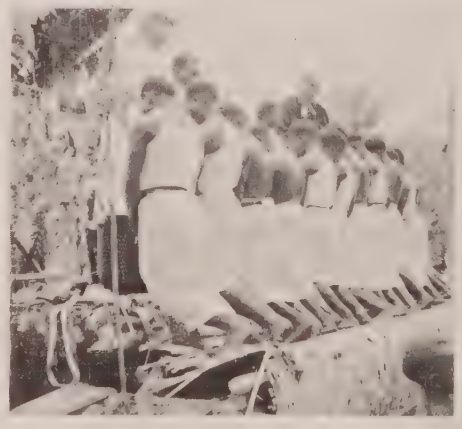
"I am from Kiseweroka in the Eastern Highlands," Mr. Biritu replied.

"Do you know," Dr. Frerichs asked, "that I was the first missionary in your village and that the morning I arrived there, your people had just finished eating a girl?"

The lawmaker's eyes dropped. He didn't say a word.

Actually, the incident that the missionary recalled had occurred more than 16 years ago, when Ugi Biritu was only a boy.

It was a damp foggy morning early in May, 1948, when Missionary Frerichs went into the village of Kiseweroka. The pit fire was still smoldering in the village square. After a little while the students with the missionary sized up the situation.



BAPTISM of new Christians is administered in New Guinea by missionary Pastor William Bergmann (right) and Bishop John Kuder (left). The New Guinea Lutheran Mission represents the world's largest Lutheran mission endeavor, with over 250,000 members.

The villagers had eaten a girl the night before. The people seemed friendly enough and the missionary didn't see any reason to become alarmed. Two weeks were spent in the area, but not one cemetery was found.

The people said: "Our stomachs are our cemeteries. If you bury the dead, worms eat their bodies. But if you eat them, they are not lost. We stop crying after we have eaten our dead. Furthermore, human flesh is good, even better than pork."

Natives Witness to Natives

A few months later, the missionary returned with Evangelists Sera and Gomal and stationed them in Kiseweroka. They built a house and began to learn the language of the people.

When the big chieftain died, his last will was: "Take my body into the deep jungle and eat me because my word was law in this village. I told you when to plant and when to fight. I had everything to say. By eating me, you will be able to carry on as you will receive strength from me."

Finally the evangelists gained the confidence of the people and began to tell them about a just and holy God. One night, like Nicodemus of old, a leader of the village came to Evangelist Sera with two sticks.

"Do you see these sticks?" he asked. "The notches on the one stick stand for all the affairs I've had with different women. The notches on the other represent all the people I've helped kill and eat. I know that this was wrong. What am I to do?"

Evangelist Sera pointed this cannibal to Christ, and he was converted that night. Later he was baptized together with many other villagers. A church was built and a congregation established.

Out of this changed community came Ugi Biritu to represent his people in the House of Assembly. As they came together to begin deliberations, he and 12 other legislators were seen at a Sunday morning service in Port Moresby's Good Shepherd Lutheran Church.

Seven of them were baptized members of the Evangelical Lutheran Church of New Guinea, one of the Wabag Lutheran Church.

That evening, all Protestant members of the House of Assembly were invited to a special service in the same church to ask God's blessing on the new legislature, scheduled to convene for the first time the next day.

It was after this service that the conversation took place which dramatized New Guinea's rapid rise from cannibalism to representative national government.

THE PRICE THEY PAID: JULY 4TH SIGNERS LOST HEAVILY IN REVOLUTION

HAVE you ever wondered what happened to those men who signed the Declaration of Independence?

Five signers were captured by the British as traitors, and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary Army, another had two sons captured. Nine of the 56 fought and died from wounds or the hardships of the Revolutionary War.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured.

They signed and they pledged their lives, their fortunes and their sacred honor. Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British navy. He sold his home and properties to pay his debts, and died in rags.

Thomas McKeam was so hounded by the British that he was forced to move his family almost constantly. He served in the Congress without pay, and his family was kept in hiding. His possessions were taken from him, and poverty was his reward.

Vandals or soldiers, or both, looted the properties of Ellery, Clymer, Hall, Walton, Gwinnet, Heyward, Rutledge and Middleton.

Sees Home Destroyed

At the battle of Yorktown, Thomas Nelson, Jr., noted that the British General Cornwallis had taken over the Nelson home for his headquarters. The owner quietly urged General George Washington to open fire, which was done. The home was destroyed, and Nelson died bankrupt.

Francis Lewis had his home and properties destroyed. The enemy jailed his wife and she died within a few months.

John Hart was driven from his wife's bedside as she was dying. Their 13 children fled for their lives. His fields and grist mill were laid waste. For more than a year he lived in forests and caves, returning home after the war to find his wife dead, his children vanished. A few weeks later he died from exhaustion and a broken heart.

Norris and Livingston suffered similar fates.

Such were the stories and sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They had security, but they valued liberty more. Standing tall, straight and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes and our sacred honor." (From *Dateline*)

UNDER ORDERS:

Lutherans in the Armed Forces



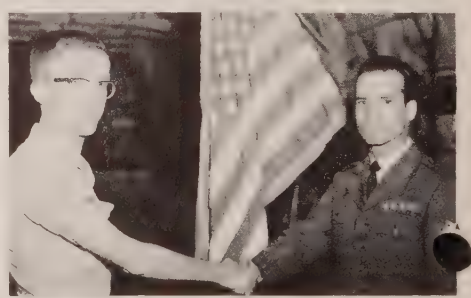
MEET Lt (jg) ARTHUR DOLDER (left), presently serving on staff of Destroyer Squadron 13 as communications officer...A member of Faith Church, Hutchinson, Minn., he plans to enroll in Luther Seminary, St. Paul, upon his discharge from the Navy.



"Under Orders" acquaints you with fellow Lutherans in service through picture and brief text. Send nominations, including good photo, to: *A Mighty Fortress,* 50 Madison Ave., New York, N.Y. 10010.

AWARDED the Expeditionary Forces Medal for outstanding devotion to duty and meritorious service in So. Vietnam, A 1/C DUANE SCHLUMBOHM is shown (right) receiving congratulations. ...A member of the 51st OMS division of the SAC, he recently reenlisted for a second 4-year hitch in the Air Force...His home church is Zion, Oelwein, Iowa.

ABOVE, right, is JEANNE E. THUNFORS, a Seaman Disbursing Clerk at NAS, Lemoore, Calif...In service since November, 1963...Her home parish is Samuel Church, Muskegon, Mich., where she was active in youth work, Sunday school teaching.



July, 1965

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

CHRISTINE HECKMAN, from Kane, Pennsylvania, is August's "Lutheran Girl of the Month."

A student at Edinboro State College, Pa., Christine finds time for many church-related activities in addition to studies.

As a member of Tabor Church, Kane, she has served as Sunday school teacher, choir member and Luther Leaguer. On Youth Sunday, last January 31, she was cited for her exceptional activity and outstanding contributions to the youth program of her parish.

Her ambition is to become a missionary teacher. She was invited by the World Mission Prayer League to fly to Cuenca, Ecuador, in June where she is now working with missionaries in the field until her college studies resume in the fall.

She has been nominated "Lutheran Girl of the Month" by her pastor, the Rev. Mallard L. Nelson, who is understandably impressed by her dedication and purpose.

THE CHURCH BACK HOME



"I WANT YOU TO MEET MY PASTOR. PROMISE YOU WON'T LAUGH?"

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A MIGHTY
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Vol. XV | New York, N.Y., August 1965 | No. 4

Christianity in 1965—

Ecumenical Problems, Mission Influence, Social Challenges Cited by Dr. Fry

WHILE churches of the world have moved closer together in the last half-century, differences remain in the concept of ecumenism, the Rev. Dr. Franklin Clark Fry, head of North America's largest Lutheran body, told a synod convention recently.

Outlining the situation in which Christianity finds itself in 1965, Dr. Fry divided his talk into three areas, covering (1) the ecumenical movement, (2) the waning influence of church missions in Asia and Africa, and (3) the challenge to all Christians in the application of faith in a constantly-changing and fear-fraught society.

Admitting that differences still exist between churches, the head of the 3,250,000-member Lutheran Church in America pointed out that first ecumenism involves a double insight into true theology, encompassing not only the idea that the Church is one but also that it is made up of individual parts.

"We cannot blend everything and still achieve true ecumenism."

Secondly, he said, ecumenism is needed for mutual enrichment. "Each religion offers something worthwhile for the others, and while God's Word is our true heritage we must contribute initiative."

Dr. Fry identified the three "absolutes of ecumenism" as "unity, truth and love," and said they must complement each other and none can stand alone.

"The first two are possible only through the third and the ecumenical movement of the Church of Jesus Christ is vindicated only if these three absolutes exist."

Asks New Mission Strategy

In discussing the weakening influence of missions, the 64-year-old church president, frequently referred to as one of the most influential Christian leaders in the world today, contrasted conditions 50 years ago when mission work was flourishing with today's situation in which he said the impetus of the mission movement has slackened, and dreams of a half-century ago have faded.

"Today," he said, "the Christian Church is a tiny minority in most of the nations of Asia and Africa and yet the mood of the Church is one of 'settling in and snuggling down' as a minority community."

Changing values in the changing world and the decline of colonialism were cited as being partly to blame for the fact "that much of what the Church is all about is becoming diluted and lost."

He called for new strategy and offered as one example of fresh approaches to the problem the Radio Voice of the Gospel, an Addis Ababa shortwave station of which he is board chairman. He said the Ethiopian radio station each week broadcasts the Gospel in 15 languages to some 30 Afro-Asian countries and an undetermined number in the Middle East. It is owned and operated by the Lutheran World Federation. (See page 7 of this issue.)

Dr. Fry said this sort of communication offers the type of influence the Church must exert.

Application of Christianity Needed

Looking to the future, Dr. Fry said:

"We must kindle the flame of Christian faith so brightly that all of our people going abroad will be transparently and convincingly Christian . . . through their facial expressions, in their courtesy of demeanor and in obvious faith to the Gospel."

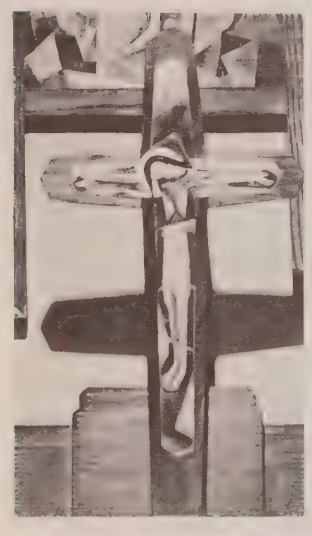
Dr. Fry said he hoped that out of Protestant and Roman Catholic conferences would come an ultimate statement of what a Christian "ought to be, do and say in relation to the new issues of mankind."

He said applications of Christianity to the problems of race, poverty and peace will continue to be studied by both Protestants and Roman Catholics since these issues all are concerns of religion.

"Christ means us to be brethren in unity, which cherishes truth . . . and our faith is not only a treasure but a seed from which to grow a harvest for the benefit of all mankind."

Personalities in Pictures

Religious sidelights on recent news events and other items of interest

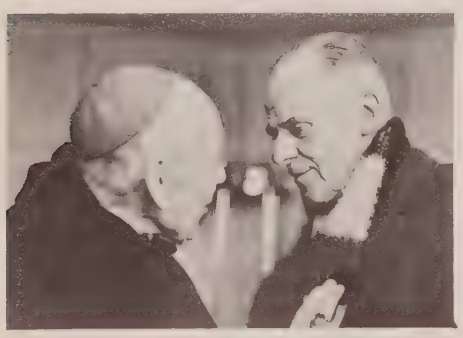


A CRUCIFIX created by a Roman Catholic nun, stands in the prayer chapel of a Lutheran seminary, Concordia of St. Louis, Mo. The artist, Sister Mary Leo, was commissioned to make the art piece, according to the Rev. Dr. Alfred O. Fuerbringer, seminary president, because she is a local artist and also because she is a member of another denomination. Even though "formidable barriers to . . . church fellowship remain," the Lutheran educator said religious art is "an area where we can gratefully appreciate the personal gifts that God has given to all parts of His Church for the benefit of the whole Church."

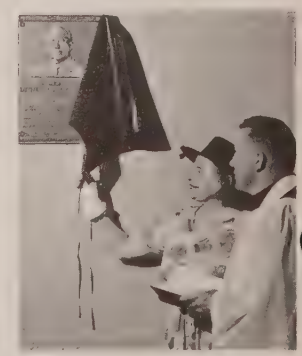




TWO LUTHERAN church buildings were among the eight 1965 Church Architectural Award winners, chosen by the 26th National Conference on Church Architecture at Chicago. Above is a view of the new Shepherd of the Lakes church, Grayslake, Illinois. At right the recently completed Hope church, Miami, Fla. The buildings were cited for economy in design and for theological expression. (RNS Photos)



ECUMENICAL LEADERS pause for informal dialogue at Geneva, Switzerland. At left is Augustin Cardinal Bea, head of the Roman Catholic Secretariat for Christian Unity; at right, the Rev. W .A. Visser 't Hooft, general secretary of the World Council of Churches. The two bodies have agreed to hold joint talks on possible collaboration in various fields.



UNVEILING a memorial plaque to the late Chaplain Luther W. Evans was held in May in the Liturgical Chapel of the U.S. Army Chaplain School, Fort Hamilton, N.Y. A former commandant of the school, Chaplain Evans was a Lutheran pastor. His wife is shown removing the veil as Chaplain Bertram Gilbert, also a Lutheran, looks on.

PICKETING by churchmen over controversial matters continues to be a major issue. At left, clergy and lay persons carry signs outside the Petagon building in the nation's capital to protest U.S. policies in Vietnam. The marchers urged immediate negotiations to settle the conflict, but opposed appeasing the Communists. The demonstration included a 30-minute meeting with Defense Secretary Robert McNamara in which nine clergymen participated. Picture at right shows a Lutheran pastor, the Rev. Vernon E. Carter of All Saints' Church, Boston, Mass., leading pickets at Boston School Committee offices. He vowed to continue demonstrations until education officials act to end racial imbalance. The sign held by the woman is directed at Mrs. Louise Day Hicks, head of the school committee, who has refused to acknowledge "de facto segregation" in the school system. (RNS Photos)





YOUNG PEOPLE of many church groups are spending summer vacations in "work camps" at home and overseas, helping sister churches materially and spiritually. Below, the fence at a New York inner city church gets a new coat of paint from a group of teen-age volunteers.



A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Division of Service to Military Personnel, National Lutheran Council: Dr. J. Sabin Swenson, Chairman, the Rev. W. Stuart Anderson, the Rev. R. A. Boettger, the Rev. Ralph E. Eckard, Dr. V. T. Jordahl, Dr. William Larsen, the Rev. Bernt C. Opsal, Dr. Ansgar Sovik, the Rev. Christian J. Thearle, Chaplain E. O. Midboe, Executive Secretary.

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We suggest that you keep this address roster for reference. A revised listing will appear with each issue.

National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" August, 1965

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Barber's Point NAS; Rev. Erling Helland, ALC, Gloria Dei, 784 Kamehameha Hwy., Pearl City.

Bellows AFB; Same as Kaneohe Marine Corps Air Station.

Fort De Russey; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Fort Ruger: Same as Fort De Russey.

Fort Shafter; Rev. Darold Engebretson, ALC, Christ the King, 1021 Valley View Dr., Honolulu.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy., at Moanalua Center, Honolulu.

Kaneohe Marine Corps Air Station; Rev. Ralph A. Carlson, LCA, St. John, Box 367, 1004 Kailau Rd., Kailau.

Pearl Harbor U. S. Naval Base; Same as Hickam AFB.

Schofield Barracks; Same as Barber's Point NAS.

Tripler Army Hospital; Same as Hickam AFB.

Wheeler AFB; Same as Barber's Point NAS.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. Herbert Peterson, LCA, Zion, 10 Deerfield Rd., Deerfield.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; Rev. Carl L. Johnson, LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Hulman Field; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Frederick N. Pedersen, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

MASSACHUSETTS: Hanscom Field; Rev. Henry L. Tomsuden, LCA, St. Paul, 929 Concord Turnpike, Arlington.
Fort Devens; LCA, St. John's, 30 Glendale St., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Onni A. Koski, LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station: Rev. Wayne Thompson, ALC, Good Shepherd, Lake Wilson.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Kessler AFB; LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, LCMS, Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. Richard M. Waag, ALC, Redeemer, 332 Riverview 3 West, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; LCA, Rev. John A. Price, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. Dallas D. Dorward, LCA, Holy Trinity, Mt. Holly & Rancocas Rds., Burlington.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; Rev. Christian M. Hansen, LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 2911 N. Main St., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul, 2784 W. 5th St., Brooklyn.
Montauk AF Station; Rev. Calder A. Gibson, II, LCA, Incarnation, Montauk Hwy., Bridgehampton, L.I.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. Floyd C. Trexler, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; ALC, Ambrose.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash. Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Floyd R. Larsen, ALC, Faith, 2741 Sherman Ave., North Bend.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; Rev. John H. Kaelberer, LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Letterkenny Ordnance Depot; Rev. Clarence A. Neal, D.D., LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Victor I. Gruhn, LCA, Resurrection Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Rev. Fred T. Eggert, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. Alton C. Clark, LCA, Good Shepherd, 3909 Forest Dr., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, LCMS, Grace & Alfred, Clarksville.
Holston Ordnance Works; Rev. Leland M. Caulder, LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Allan H. Sager, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
Chase Field; Rev. Larry J. Koehn, ALC, Peace, E. Clare & N. Jefferson St., Beeville.
Corpus Christi Naval Air Station; Rev. Arnold P. Moede, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 2405 Minnesota, Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.

Goodfellow AFB; ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.
Grand Prairie Navy Air Station; Rev. Neal R. Boese, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
Gray AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
Sheppard AFB; Rev. Arthur Bliese, ALC, Trinity, 3505 Kemp Blvd., Wichita Falls.
Webb AFB; Rev. Donald Kenning, LCA, Trinity, 110 Circle Drive at East 6th, Big Spring.

UTAH: Hill AFB; Rev. Leonard E. Dalberg, LCA, Elim, 2305 Jefferson Ave., Ogden.
Utah Army Depot; same as Hill AFB.

VIRGINIA: Arlington Hall; same as Fort Myer.
Bedford Radar Station; Rev. J. E. Stockman, D. D., LCA, St. Mark, Franklin Rd. & Highland Ave., S.W., Roanoke.
Cameron Station; Rev. Paul L. Himmelman, LCA, Peace, 6927 Lincolnia Rd., Alexandria.
Camp A. P. Hill; Rev. Preston H. Dusman, LCA, Christ, Brent St. & Augustine Ave., Fredericksburg.
Dahlgren Weapons Plant; same as Camp A. P. Hill.
Fort Belvoir; Rev. Cecil L. Propst, ALC, Epiphany, 5513 Old Mill Rd., Alexandria.
Fort Eustis; Rev. Jesse S. Hangen, LCA, Reformation, 14302 Warwick Blvd. Denbigh School, Newport News.
Fort Lee; Rev. Neil R. Cline, LCA, Our Redeemer, 1828 Buckner St., Petersburg.
Fort Monroe; Rev. Robert B. Lineberger, LCA, St. Paul, Mercury Blvd. & Sinclair Circle, Hampton.
Fort Myer; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St., Arlington.
Fort Story; Rev. Dickson W. Taylor, LCA, Good Shepherd, 1489 Laskin Rd., Virginia Beach.
Henderson Hall; same as Fort Myer.
Langley AFB; same as Fort Monroe.
Little Creek Amphib. Base; Rev. Kenneth R. Carbaugh, LCA, Our Saviour, Corner Shore Dr. & Indian Hill Rd., Bay Lake Pines, Bayside.
Newport News Navy Yard; Rev. Elmer E. Bosserman, LCA, Trinity, 6807 Huntington Ave., Newport News.
Norfolk Navy Base; Rev. Luther W. Strickler, D.D., LCA, First, 1301 Colley Ave., Norfolk.
Norfolk Naval Air Station; Rev. Malcolm L. Minnich, Jr., LCA, St. John, 8918 Tidewater Dr., Norfolk.
Oceana Naval Air Station; same as Fort Story.
Portsmouth Navy Base; Rev. T. Joseph Shumate, LCA, First, Washington & King Sts., Portsmouth.
Quantico Marine Base; same as Fort Belvoir.
Richmond Army Quartermaster Depot; Rev. F. J. Eckert, LCA, First, 1605 Monument Ave., Richmond.
Vint Hills Farm; Rev. George Knarr, LCA, Our Saviour, 311 Bethel Rd., Warrenton.
Virginia Beach Naval Air Station; same as Fort Story.
Yorktown Weapon Station; Rev. John F. Byerly, Jr., LCA, St. Stephen, 612 Jamestown Rd., Williamsburg.

WASHINGTON: Blaine AF Station; LCA, Blaine Church, Blaine.
Bremerton Shipyard; Rev. Theodore E. Stumpf, Jr., LCA, Messiah, 3930 Burnwell at National, Bremerton.
Fairchild AFB; Rev. Gilbert O. Rossing, ALC, Central, W. 309 5th Ave., Spokane.
Fort Lawton; Rev. J. Benner Weaver, LCA, Gethsemane, 911 Stewart St., Seattle.
Fort Lewis; Rev. Christian M. Iverson, ALC, Gloria Dei, 3315 S. 19th St., Tacoma
Larson AFB; Rev. Gordon L. Braun, ALC, Immanuel, 505 A St., Moses Lake.
Makah AF Station; Rev. La Verne Nelson, ALC, Holy Trinity, Chase & Lopez Sts., Port Angeles.
McChord AFB; same as Fort Lewis.
Othello AF Station; Pilgrim, 640 E. Elm St., Othello.
Paine AFB; Rev. Bernt I. Dahl, Jr., ALC, Prince of Peace, 8816 Monte Cristo Dr., Everett.
Port Angeles U.S.C.G. Air Station; same as Makah AF Station.
*Tacoma Lutheran Service Center; Mrs. Marian I. Kirschenman, 117½ S. 10th St., Tacoma.
Whidbey Naval Air Station; Rev. Arne O. Aakre, ALC, Oak Harbor, 3108 Ave. E, Oak Harbor.

WEST VIRGINIA: Guthrie AF Station; Rev. Fred MacLean, St. Paul, ALC, Lee St. at Beauregard, Charleston.
South Charleston Navy Ordnance Depot; same as Guthrie AF Station.

WISCONSIN: Antigo AF Station; Rev. Harold E. Kolsky, LCA, Calvary, 7th Ave. & Edison St., Antigo.
Osceola AF Station; Rev. Robert Daehlin, ALC, Bethany, Star Prairie.
Truax Field; Rev. Ernest B. Steen, ALC, Trinity, 1904 Winnebago, Madison.

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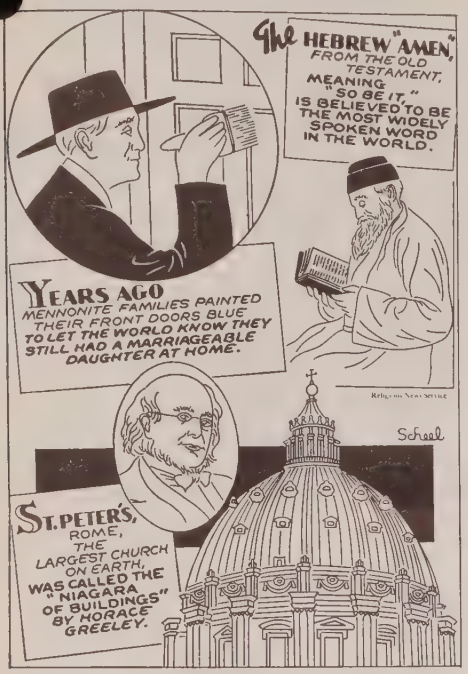
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In Transit:
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RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF.



CHIEF OF STAFF ASKS CURB ON FOUL LANGUAGE

THE ARMY'S top general has called for a curb on "offensive language and off-color stories" in military training.

General Harold K. Johnson, U.S. Army Chief of Staff, expressed his views opposing foul language in a memorandum dealing with the Army's image. He asked all military commanders to prohibit such language in service schools and as a part of training.

The military leader said that the use of off-color or suggestive stories had been justified to him as essential for kindling interest in a presentation.

"I would only comment that any individual who must resort to such practices should review his ability as a public speaker or instructor," General Johnson said.

He emphasized that the impressions of the Army carried away by individuals who serve only a single enlistment contribute materially, for better or worse, to the image of the Army among the general public.

General Johnson urged all in uniform to be conscious of the impressions created on younger people who take pride in their service and would like to stand up for the Army when they return to their homes.

True-to-Life Adventure:

A TRIP INTO THE BIBLE

By Chaplain Bernt C. Opsal, USNR

FOR MANY PEOPLE the Bible is a closed book because *it just isn't opened.* It's as simple as that. We'd like to invite you to take a journey of adventure, pleasure, mystery and surprise. We shall attempt to share some way by which (1) the Bible can become an interesting book to you; (2) the Bible can be of value to you in everyday life; (3) the Holy Spirit can unlock the chest of spiritual treasures which are ready for those who will dig and search.

If you will come along with us, you'll discover (1) persons with whom you have much in common; (2) true-to-life situations you didn't realize were in the Bible; (3) yourself as you perhaps have never known before; (4) our Saviour—who will become more meaningful to you.

We're going to study a New Testament letter which has much to say to us today. It's the *First Letter of Peter.* It is short and simple; it is also deep and devotional. It is theoretical and theological, but it's also personal and practical.

Let's face it—there are problems connected with Bible study. For instance: (1) We may read books *about* the Bible but we may never get around to studying it firsthand. (Solution: Resolve that you will accept this challenge and follow our plan.)

(2) We may *talk* about studying the Scriptures but we never actually seem to get around to *doing* it. (Solution: Decide *now* that you will start by taking 20 minutes a day for the next 30 days.)

(3) We may *desire* to study the Bible but we don't *know* how to go about it. (Solution: Actually follow through on the procedure outlined here.)

The Steps to Follow

• Get a copy of the New Testament if you don't have one. Your chaplain will be glad to supply you with one. Copies are available free at the base chapel. Or write your home pastor for one.

• Read through the whole First Letter of Peter, just five chapters. Do it quickly. Don't stop to ponder the meanings of each word. This time just try to get the gist (heart) of what is written.

• With pen or pencil and notebook, jot down answers to the questions below. There are enough to keep you going 20 minutes a day for a month, until the next issue of the *Fortress* comes with the second Bible study. (When we use the figures "1:5-7," for example, it means "chapter one, verses five through seven.")

1. What impressions did you get from reading this letter through in one sitting? (For example, short or long? personal or impersonal? etc.)

2. What is the tone of the letter? (Optimistic or pessimistic? Carefree or cautious? Serious or casual? etc.)

3. To what kinds of people was Peter writing? (For example in 1:1-2)

4. What is Peter concerned about? (For example: doctrine, faith, relationships)

5. To whom does Peter point in 1:3-10?

Now you will want to go back and read the letter more slowly, looking for answers to the following questions:

6. List those situations discussed in the letter that could apply to (a) national and world conditions—for example: 2:13-17, 5:9; (b) your military environment—for example: 2:18-25, 4:1-6; (c) your own personal life—for example: 3:1-6, 3:7, 3:8-12, 5:6-9.

7. List those needs that come to mind as a result of studying the letter: (a) your relationship to members of your family; (b) your relationship to those in authority; (c) your relationship to those over whom you have authority; (d) your relationship to those about you who are not followers of Christ.

How to Get Started

• Discipline yourself to study the letter every day if possible for 20 minutes. Take 10 in the morning and 10 in the evening. If you can, go off by yourself or study in your bunk, like you do when writing a letter. If you'll just take the time, even 10 to 15 minutes at a clip, you'll find that the periods will get longer as your interest increases. But *get started.*

• Try reading the letter through in one sitting *once a week.* This will help you to familiarize yourself with the letter and give you an *overall view* of the book.

• Pray that the Holy Spirit may be your *teacher.* Pray God to give you the *desire* to go on this adventure with us. Pray for the *strength* to discipline yourself to follow through on this trip.

• Remember, even though you may feel alone in this study, you and God are a *majority.* Seventy thousand other readers of *A Mighty Fortress* have also been invited to join in.

• Look for the next issue of the *Fortress* for the second lesson.

SHORT WAVE FANS: TRY RADIO VOICE OF THE GOSPEL

PERSONS having access to shortwave receivers may want to try listening for English language broadcasts by *Radio Voice of the Gospel,* Station ETLF, Addis Ababa, Ethiopia.

The current broadcast schedule lists the following English programs from the two RVOG transmitters. Each listing includes the time of broadcast (Greenwich Mean Time), the target area, meter band and main and alternate frequencies. All frequencies are given in kilocycles; main frequency is used unless bad interference develops.

1315-1330 GMT; Ceylon; MB19; main 15410, alternate 15355.

1430-1500 GMT; India; MB19; main 15410, alternate 15355.

1545-1600 GMT; Ethiopia; MB49; main 6010, alternate 6015.

1900-1945 GMT; West Africa; MB25; main 11755, alternate 11745.

1315-1330 GMT; India; MB31; main 9645, alternate 9765.

1330-1400 GMT; India; MB31; main 9645, alternate 9765.

1700-1715 GMT; East Africa; MB31; main 9695, alternate 9705.

1900-1915 GMT; South Africa; MB31; main 9705, alternate 9765.

Twenty Years Later—

Chaplain to Atomic Bomb Crew Sees Hiroshima Raid Justifiable

AROUND midnight Aug. 5, 1945, Chaplain William B. Downey led men of the 509th Composite Bomb Group before they embarked on their historic mission over Japan in a prayer to God that "armed with Thy might may they bring this war to a rapid end."

Nearly 20 years later the same clergyman, now pastor of a 1,900-member Milwaukee suburban congregation, Fox Point Lutheran Church, still remembers that prayer and says he is utterly convinced that the United States was on morally justifiable grounds in dropping the first atomic bomb on Hiroshima.

In an interview he cited these justifications:

1. The U.S. was in a war which it had to win, for the good of the world.

2. All war is evil, but faced with the situation, President Truman and the nation's military commanders had only a choice between evils. It was less wrong to use the bomb and kill 70,000 Japanese soldiers and civilians, including women and children, than to prolong the war, necessitating an invasion of Japan and causing hundreds of thousands more casualties, both Japanese and American.

3. The atomic bomb was the same as any other weapon qualitatively. The only difference was quantitative. Critics have called its use a sin, but sin is not quantitative.

Pastor Downey disclosed that the prayer he uttered before the Hiroshima raid was the first of two he composed. The second was said prior to the atomic bomb raid on Nagasaki.

Asked God's Protection

Pastor Downey recalled the text of the first prayer, as follows:

"Almighty Father, Who wilt hear the prayer of them that love Thee, we pray Thee to be with those who brave the heights of Thy heaven and who carry the battle to our enemies. Guard and protect them, we pray Thee, as they fly their appointed rounds.

"May they, as well as we, know Thy strength and power, and armed with Thy might may they bring this war to a rapid end.

"We pray Thee that the end of the war may come soon, and that once more we may know peace on earth.

"May the men who fly this night be kept safe in Thy care, and may they be returned safely to us. We shall go forward trusting in Thee, knowing that we are in Thy care now and forever. In the name of Jesus Christ. Amen."

The Lutheran pastor said there was no question that everyone connected with the strike wanted it to be successful.

"Now to be successful is necessarily to result in killing a lot of people," he continued. "In this latter day people seem to regard you as a monster when you say this. But that is what war is all about—killing people and destroying property. Of course we wanted to kill people—not because we were bloodthirsty, but because this was the one way to end the war and restore peace to the world."

Calls All War Sinful

Pastor Downey added that he had heard less criticism of the fire bomb raids on Germany, which generated fires with heat so intense that the oxygen was consumed and people were driven into the open and killed by suffocation and fire.

"It seems to me that the nature of war, the characteristic of war, is sin," he observed, adding:

"Rebellion against God and the deification of one's own self or a system or a class or a people—this is the nature of war. And I am persuaded that the same factor is involved whether you kill a single Japanese soldier with a rifle bullet in the jungles of Burma, or whether you destroy a whole city such as Hiroshima."

UNDER ORDERS:
Lutherans in the Armed Forces



AIRMAN 2/C Richard C. Spangenberg, stationed at Little Rock AFB, Arkansas, deserves a special salute as an outstanding example of Christian dedication.

Commuting 28 miles from the base to attend Faith Church in Little Rock, he learned that the congregation lacked the necessary funds for building a first unit. With the assistance of the pastor, the Rev. Chesmond S. Bade, he found part-time work on week-ends in order to contribute to the building project.

He was hired at Sandy's Drive-In (see photo) with military approval, quickly becoming a popular crew member. He divides the job income 50-50 between the building fund of Faith Church and a savings account for his anticipated college expenses. Richard serves the Church in other ways too. He has been a camp counselor, youth advisor, usher, and Sunday school teacher.

Airman Spangenberg, 20-years-old, is the son of Mr. and Mrs. Julius Spangenberg, Peshtigo, Wisconsin. Currently serving with the HQ Squadron of the 825th Combat Support Group, he intends to complete college after his enlistment and possibly enter the ministry.

August, 1965

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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A MIGHTY
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Vol. XV | New York, N.Y., September 1965 | No. 5



ONE of the most popular graduates from the Fairview, Montana, high school this year was FREDRICKA CHASE, who has been chosen as September's "Lutheran Girl."

A member of Zion Church, Fairview, 18-year-old Fredricka was active in school affairs and received many honors during her high school career. She served as a cheer leader, pom pom girl, in the Press Club, annual staff and school paper, but was especially active in musical affairs as pianist, organist and chorister. She was chosen secretary of the student council and homecoming queen during her senior year.

Her parish and its Luther League also mean a lot to Fredricka; her record of participation here rivals her active school life. A high point for her was attendance at her Church's national Luther League convention in Detroit last year.

The daughter of Mr. and Mrs. Ralph Chase of Fairview, Fredricka was nominated by a former pastor, the Rev. Erling H. Peterson, now of Tucson, Ariz. His evaluation of her is short and convincing: "Beautiful Christian character."

THE CHURCH BACK HOME



"LET'S PLAY DAVID AND GOLIATH. I'LL BE DAVID. WHO DO YOU WANT TO BE?"

First in U.S.—

Lutheran–Roman Catholic Scholars Begin Talks on Nicene Creed

LUTHERAN and Roman Catholic churchmen met for two days in Baltimore during July in the first official theological consultations ever undertaken by the two communions in America.

At the historic meeting, 17 scholars and church officials examined Lutheran and Roman Catholic interpretations of the "Status of the Nicene Creed as Dogma of the Church." The creed, which developed from the decisions of the Ecumenical Council of Nicaea in 325 A.D., stresses the Holy Trinity and the deity of Jesus Christ. A common confession of faith, it is used in both Lutheran and Roman Catholic liturgies for the celebration of Holy Communion.

The sessions were the first in a series of private talks between the two groups which are expected to cover a wide range of theological questions of mutual interest.

The conversations are being sponsored by the National Lutheran Council and the U.S. Catholic Bishops Commission for Ecumenical Affairs. Representatives of both groups hailed the meetings as "a major ecumenical encounter," but emphasized that they are "strictly at the level of scholars talking together." The conferees noted that they cannot obligate their respective churches to any understanding or agreement arrived at in the consultations.

The discussions led to the formulation of a two-page joint statement summarizing the main points of the conversations between the eight Lutheran and nine Roman Catholic participants.

It said in part: "We confess in common the Nicene faith, and therefore hold that the Son, our Lord Jesus Christ, who was made man, suffered, died, and rose again for our salvation, is true God; that He is from God the Father as Son, and therefore other than the Father; that the Godhead is one and undivided; and that the Holy Spirit, together with the Father and the Son, is to be worshipped and glorified."

The Rev. John Courtney Murray, S.J., famed Roman Catholic theologian, said afterward that the participants agreed there is a relationship between the faith proclaimed in the Nicene Creed and the faith proclaimed in the Gospel.

But he added, "We have no common understanding of how the movement was made from the Gospel of Scripture to this creedal formulation. . . ." He explained that this still remains a problem, "not only between our communions, but also, I think, within our communions."

The Rev. Dr. Paul C. Empie, executive director of the National Lutheran Council, who spearheaded the effort to bring the two groups together in theological talks, commented on the significance of the meetings.

While "there are deep differences which divide us and while our emphasis at this time was given chiefly to understand each other," Dr. Empie said, "we spent more time on the areas of agreement and found them to be very substantial."



AMONG participants in the first official Roman Catholic-Lutheran dialogue in the U.S. were the churchmen shown at right: (l. to r.) Rev. Dr. Joseph Sittler, Lutheran; Rev. Dr. Walter J. Burghardt, S.J., and Rev. Dr. John Courtney Murray, S.J., Roman Catholics; Rev. Dr. Paul C. Empie, Lutheran; Auxiliary Bishop T. Austin Murphy, Roman Catholic; and Rev. Dr. Warren A. Quanbeck, Lutheran.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



NEWSPAPER COLUMNIST and author, Miss Ann Landers, addressed the July convention of the International Walther League, youth organization of the Lutheran Church—Missouri Synod. She is shown at left in conversation with the Rev. Dr. Oliver R. Harms, president of the church body, and the Rev. Martin Werfelmann, one of the counselors at the meeting of some 4,000 young people. Miss Landers, whose syndicated column is devoted largely to problems of teenagers, urged the youth to shun the so-called "new morality" and pay attention to the advice of parents, clergymen and other adults. (RNS Photo)



QUEEN ELIZABETH and top church leaders were among dignitaries attending the 100th anniversary observance of the Salvation Army in June. Standing in front row, above, are Gen. Frederick Coutts, the Army's top commander (left), the Queen and Anglican Archbishop Arthur Michael Ramsey of Canterbury. The Army, a worldwide evangelistic and service organization, was founded in London, July 2, 1865, by William Booth. (RNS Photo)

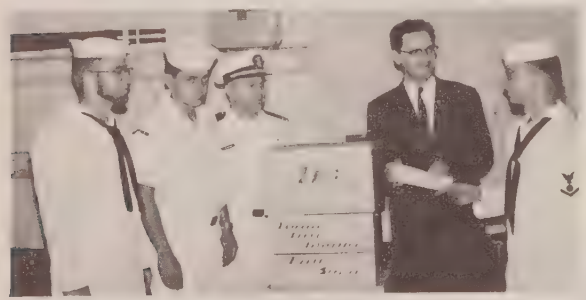
DANISH "BEATNIKS" are greeted by Evangelist Billy Graham in photo at right, during his Copenhagen crusade in May. Marred in its beginning with heckling and stench bombs, the eight-day evangelistic meetings drew capacity crowds to the Danish capital's Forum. Due to the disturbances Copenhagen police had denied admittance to these young men because they "looked suspicious," but Graham went to the auditorium entrance to invite them inside. Later three of the youths made "decisions for Christ." (RNS Photo)

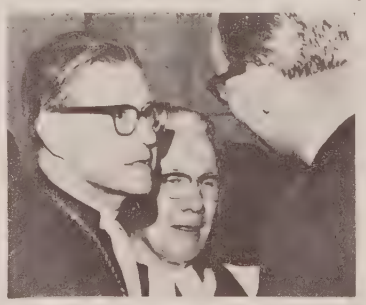




LUCI BAINES JOHNSON, daughter of the president (right), who was raised an Episcopalian, became a Roman Catholic early in July. The manner of her reception into the Roman Church, by "conditional baptism," aroused immediate protest from other Christians. Most outspoken was Episcopal Bishop James Pike (shown left, below, greeting parishioners at Grace Cathedral, San Francisco). While praising Miss Johnson's "independence" in making her own religious choice, Pike criticized her "rebaptism" by the priest who instructed her. Since she was baptized in infancy in the Episcopal Church, the bishop said a second baptism was "totally void of any sacramental effect" and was a "direct slap" at the Episcopal Church. Response by Roman Catholic authorities was mixed, ranging from agreement with Bishop Pike to denial that the baptism should be so interpreted. (RNS Photo)

DURING A VISIT to Hong Kong in April, officers and men of the USS Washtenaw County (LST 1166) presented Lutheran World Service in the British Crown Colony with four boxes of clothing and a check for $50, to be given to the Kwun Tong Vocational Training Centre operated by the Lutheran agency. The picture below shows Vance M. Cole, EM3, making the gift to Missionary Rodger M. Singer. Looking on are (l. to r.) Jeffry L. Otto, SK3, Charles L. Gore, FTG3 and Chaplain Ted E. Edwards. Otto and Gore were among six young men confirmed into the Lutheran Church by Chaplain Edwards on Palm Sunday.





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Supplement to "A Mighty Fortress" September, 1965

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Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.

Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.

Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.

*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.

Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.

Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.

Fort Carson; same as Ent AFB.

Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.

New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.

DISTRICT OF COLUMBIA: Bolling AFB; Rev. Richard E. Manning, LCA, Faith, 5201 Livingston Rd., Oxon Hill, Md.

Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.

Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington

Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. Robert F. Spieler, ALC, St. James, 13th at Eastern, N.W., Washington.

FLORIDA:

Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.

†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.

Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.

*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.

Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.

Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.

MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.

Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.

Orlando AFB; Rev. Paul K. Nordsiek, LCA, St. John, 1600 S. Orlando Ave., Winter Park.

Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.

Pensacola Naval Air Station; Rev. Charles L. Barber, LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.

St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.

†Tyndall AFB; Rev. Arthur M. Hale, LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.

Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.

†Fort Benning; Rev. Fred W. Henkel, LCA, Ascension, 2407 Wise St., Columbus.

Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.

Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.

Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Barber's Point NAS; Rev. Erling Helland, ALC, Gloria Dei, 784 Kamehameha Hwy., Pearl City.

Bellows AFB; Same as Kaneohe Marine Corps Air Station.

Fort De Russey; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Fort Ruger: Same as Fort De Russey.

Fort Shafter; Rev. Darold Engebretson, ALC, Christ the King, 1021 Valley View Dr., Honolulu.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy., at Moanalua Center, Honolulu.

Kaneohe Marine Corps Air Station; Rev. Ralph A. Carlson, LCA, St. John, Box 367, 1004 Kailau Rd., Kailau.

Pearl Harbor U. S. Naval Base; Same as Hickam AFB.

Schofield Barracks; Same as Barber's Point NAS.

Tripler Army Hospital; Same as Hickam AFB.

Wheeler AFB; Same as Barber's Point NAS.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. Herbert Peterson, LCA, Zion, 10 Deerfield Rd., Deerfield.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; Rev. Carl L. Johnson, LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Hulman Field; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Frederick N. Pedersen, LCA, Prince of Peace, 8170 Parallel, Kansas City.

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Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
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Fort Devens; LCA, St. John's, 30 Glendale St., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Dennis G. Albrecht, LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; ALC, Good Shepherd, Lake Wilson.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Kessler AFB; LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, LCMS, Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Charles H. Ostheim, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. Richard M. Waag, ALC, Redeemer, 332 Riverview 3 West, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Grand Island AF Station; Rev. G. F. Duhrkop, LCA, Messiah, 7th & Locust St., Grand Island.
Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; Rev. John A. Price, LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. Dallas D. Dorward, LCA, Holy Trinity, Mt. Holly & Rancocas Rds., Burlington.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.
Trenton Air Turbine Test Station; LCA, Trinity, 189-193 S. Broad St., Trenton.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 2911 N. Main St., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
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Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul; Neptune Ave., & W. 8th St., Brooklyn.
Mantauk AF Station; Rev. Leonard Torcello, LCA, Presbyterian Parish Hall, Meeting House Lane at Amagansett, Long Island.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. Floyd C. Trexler, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. Herman W. Heupel, ALC, Fortuna Parish, Fortuna.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; LCA, Faith, 505 Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Floyd R. Larsen, ALC, Faith, 2741 Sherman Ave., North Bend.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
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Letterkenny Ordnance Depot; LCA, Trinity, 431 Philadelphia Ave., Chambersburg.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Victor I. Gruhn, LCA, Resurrection Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
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Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
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Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John V. Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, LCMS, Grace & Alfred, Clarksville.
Holston Ordnance Works; LCA, Holy Trinity, Broad St. at Sevier Ave., Kingsport.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
Bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
Carswell AFB; Rev. Allan H. Sager, ALC, Trinity, 3621 Tulsa Way, Fort Worth.
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Corpus Christi Naval Air Station; Rev. Arnold P. Moede, LCA, St. Mark, 4620 S. Alameda St., Corpus Christi.
Dallas Naval Air Station; same as Grand Prairie NAS.
Dyess AFB; Rev. Ted Steenblock, ALC, Grace, 1202 Pioneer Dr., Abilene.
Ellington AFB; Rev. George A. West, LCA, Prince of Peace, 1063 Edgebrook Dr., Houston.
*El Paso Lutheran Service Center, Mr. Arthur Stemmermann, 109 E. Main St., El Paso.
Fort Bliss; same as Biggs AFB.
Fort Hood; Rev. William Feller, ALC, Immanuel, N. 4th & Garrison, Killeen.
Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.

Goodfellow AFB; ALC, Calvary, LaSalle Dr. & Paint Rock Rd., San Angelo.
Grand Prairie Navy Air Station; Rev. Neal R. Boese, LCA, St. John, 509 N.E. 4th St., Grand Prairie.
[illegible]ay AFB; same as Fort Hood.
James Connolly AFB; Rev. Robert L. Otterstad, ALC, First, 1008 Jefferson Ave., Waco.
Kelly AFB; same as Lackland AFB.
*Killeen Lutheran Service Center; Mrs. Edna Teinert 105 E. Avenue D, Killeen.
Kingsville Naval Air Station; Rev. A. L. Meyer, ALC, Trinity, Third & King Ave., Kingsville.
Lackland AFB; Rev. Eric N. Schulze, ALC, Atonement, Ferrel & Cedarhurst Dr., San Antonio.
Matagorda AFB; Rev. John R. Green, LCA, Salem, Colorado & Wilson Sts., Port Lavaca.
Orange Naval Station; Rev. Charles D. Eidum, ALC, Trinity, 1819 16th St., Orange.
Perrin AFB; Rev. William B. Johnson, ALC, Trinity, 2505 N. Hickory St., Sherman.
Randolph AFB; Rev. Wilson V. Hill, ALC, Beitel Memorial, 2515 Austin Hwy., San Antonio.
Reese AFB; Rev. J. Weldon Smith, ALC, Holy Trinity, 1706 Slide Road, Lubbock.
*San Antonio Lutheran Service Center, 211½ Broadway, Mrs. Irene Krause, San Antonio.
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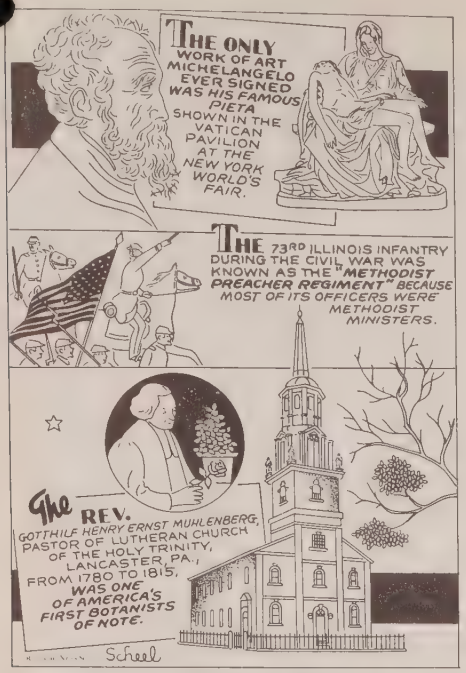
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RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF.



Second Glance

¶ The Lutheran Church—Missouri Synod, second largest Lutheran body in the U. S., voted at its triennial convention in Detroit to join with three other groups in a new cooperative agency that will unite most of the nation's 8,700,000 Lutherans in a massive program of theological study and Christian service. Delegates also approved efforts toward an all-Lutheran hymnal and service book by 1980.

¶ A Lutheran chaplain has been commended for his ministry to injured servicemen in South Vietnam following bomb explosions at the Bien Hoa air base. The May 16 incident destroyed or damaged 40 aircraft and took more American lives than any Vietcong attack up to that time. Chaplain James E. Hanson, who was flying over the air base when the explosions began, "realized the severity of the emergency," the Bien Hoa air base commander noted, "and was present and administering vital ministrations within minutes after the initial explosions . . . . helping care for the dead and wounded."

¶ A New York World's Fair visit by a newly-wed Lutheran couple has blossomed into an unexpected honeymoon in Germany. Jutta and Douglas Stange won the overseas trip in a drawing sponsored by the Berlin Pavilion at the fair. Married early this year, the pair had little hope for an immediate visit to Berlin, even though that is Mrs. Stange's home town. Now their plane fare and expenses for five days will be paid by the Berlin pavilion. Mr. Stange is a graduate of the Lutheran Seminary at Gettysburg, Pa., currently doing graduate study for an advanced degree.

A Trip Into the Bible—Part II

A Letter to Christians "Away from Home"

By Chaplain Bernt C. Opsal, USNR

WHEN PETER WROTE his *First Letter,* he addressed a group of Christians. According to I Peter 1: 1, they were called "exiles of the dispersion." They were located in territories called "Pontus, Galatia, Cappadocia, Asia and Bithynia."

These "exiles of the dispersion" were Christians who had to leave their homelands and were now scattered to different parts of the world. (1) In what ways would you say that Christian military personnel today are similarly "exiles of the dispersion"? (*Write down your answer to this question—then check immediately with a suggested answer found on the next page.*) (2) In what state or foreign country are you now located? *Write down* the names of countries or states where five of your Christian friends are now located.

Finding the Meaning

A very helpful way to study the Bible is to ask yourself three basic questions:

(a) What does it say? *Observe.*

(b) What does it mean? *Interpret.*

(c) What does it mean to me? *Apply.*

Only after you read a passage carefully and try to interpret what the author meant *at the time it was written,* can you *adequately* apply the passage to your own life. So let's try to find out now what Peter actually meant when he wrote the first few verses of this letter.

Writers make use of "logical connectives" to hook up facts, ideas, thoughts and concepts. Let's look first at the logical connective of a "series of facts." These include such words as "and," "or," "first of all" and "finally." *Draw a circle* around such a logical connective whenever it appears in I Peter 1, 1,2. (*Do it right now before proceeding with this lesson.*)

In the first paragraph of I Peter, chapter 1, certain characteristics are given of the Christians to whom Peter is writing. (3) He says they are ..... *and* ..... *and* ..... (*Look up these words in the Bible. Fill them in. Now check your answers immediately with those found on the next page.*)

"Logical connectives" are like connecting links which hook box cars, one to another, in a long freight train. Another such hook is the "logical connective of *reason.*" When the writer uses words like "for," "because," or "since," he is trying to show the *reason* for an action or statement. An illustration of this might be as follows: "Bill is saving a part of his paycheck each payday for his next trip home." The word "for" is a logical connective of reason. It indicates the reason why he is saving his money.

Draw a triangle around those logical connectives of reason that you find in I Peter 1: 1,2. (*Do it right now. Then move on to the next paragraph of this lesson.*)

The two reasons Peter gives for being "chosen" and "destined" by God the Father and "sanctified" (being made holy) by the Holy Spirit is *for* "..... to Jesus Christ and *for* .... blood." (*Write down the words from the Bible now. Then proceed to the next paragraph of this lesson.*)

We are all acquainted with the importance of "obedience"—our whole military structure is built on it. One task of the Holy Spirit is to help you be obedient to your Lord Jesus Christ. This is one of the reasons why you are being sanctified, so that you might be a true and loyal soldier of the captain of your soul.

The second reason for being "chosen," "destined" and "sanctified" is for "sprinkling with his blood." Can you think of a New Testament passage which indicates what the blood of Jesus Christ can do for a person. *Look up the following: I John 1:7; I John 1:9; Hebrews 9:14.*

All those in fellowship with God through Jesus Christ are among the chosen ones. They are a people of destiny. They have a future as you will see in verses 3-9. We who believe in Christ have been "born anew to a living hope through the resurrection of Jesus Christ from the dead." We have also been born anew to "an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you." (I Peter 1: 3,4)

This is not just "pie in the sky." The "exiles of the dispersion," to whom Peter was writing, were going through some rather terrible trials and sufferings, which he tells about later in his letter. What was the purpose of all this suffering for the sake of their faith in Christ if there were no future? But they had a future! And no one could take it away from them.

Looking Ahead

For the coming month, *decide right now* to spend 30 minutes a day studying I Peter. (Perhaps 15 minutes in the morning, 15 in the evening will work out best for you.) At any rate, don't let anything stand in the way. Start each session with silent prayer; ask the Holy Spirit to be your guide and teacher. Follow these steps:

- Read I Peter through in one sitting once each week.
- Make an outline of I Peter. Give a name to each paragraph and chapter.
- What are you to do, according to I Peter 1:6 if you have to suffer various trials?
- Make a list of those things mentioned in the first chapter which you are *not* to do.
- List those things mentioned in chapter 1 which you *are* to do.
- Answer the following questions: (a) What difference will it make in your own personal life if you follow the advice given in the two lists you have made? (b) What effect will this have upon your buddies? Upon your superiors? Upon those who may be under you? Upon your future?

UNDER ORDERS:
Lutherans in the Armed Forces

PFC CARROLL A. LANGE is shown below shaving while on maneuvers at the Yakima Firing Center, Washington. Stationed at Fort Lewis, Wash., his home is in Linn, Kansas, where he is a member of St. Paul's Church of Palmer.



SP/4 EDGAR J. CERBINS (left) is stationed in Schweinfurt, Germany, with the Army's 1st Battalion, 30th Infantry, Headquarters Company. In service since 1963, he works as an Army Personnel Carrier driver. His home is in Milwaukee, where he is a member of Augustana Church.





LT. ROBERT W. TONNER, USAF, is pictured in photo at left. He's a member of Fordham Church in the Bronx, New York City. Now stationed in Okinawa, Lt. Tonner has been in the Air Force for three years and intends on making it it his career.



A/2C RICHARD G. EWALD (right) is serving with the 10th Air Police Squadron in England. In the Air Force since 1961, his home is in Beaumont, Texas. His congregation is Bethlehem Church in Beaumont.



T/S SAMUEL THOMAS (left) is stationed at Grand Forks Air Force Base, North Dakota, with the 804th Medical Group as a veterinary technician. The photo shows him candling eggs before approving them for use on the installation. He's a member of Ascension Church, Emerado, N.D., located across the highway from the base.

Suggested answers to Bible study questions on previous page: (1) They are away from home, scattered to many parts of the world. (3) chosen, destined, sanctified.

CLERGY PEACE MISSION ASKS END TO MILITARY ACTION IN VIETNAM

AN URGENT CALL for an end to military action in Vietnam was issued in New York in mid-July by members of an interreligious peace mission to the war-torn country. Spokesmen for the 14-member Clergymen's Emergency Committee for Vietnam, sponsored by the Fellowship of Reconciliation, a Christian pacifist group, stressed on their return that "both sides" in the conflict are "trapped by their own interpretations" of the situation.

A report issued by the churchmen declared: "We have found a deeply complicated situation in which we could not judge either side to be wholly right or wholly wrong. We have received differing sets of data relative to each side, and these seem to be irreconcilable in the midst of war."

During the 10-day visit to Vietnam the group conferred with U.S. and Vietnamese government officials, Buddhist and Roman Catholic leaders, soldiers and Vietnamese of widely varying political viewpoints.

The report called for a cessation of bombing in North Vietnam "as a demonstration of good faith in calling for a cease-fire," and urged a UN-sponsored conference "in which those nations and all other parties to the conflict will be included."

In commenting on the report, one member of the peace mission, the Rev. Dr. Edwin Dahlberg of Crozer Theological Seminary, a Baptist, cited the existence of an "uneasy fear" that if communism should win in Vietnam "all Southeast Asia would go." The question, he said, involved "the best method of resisting communism. The military method obviously is not successful."

While members of the mission were neither military nor political experts, Dr. Dahlberg explained, "we are men of God and we believe that when we put ourselves at the disposal of God, something new can happen." He said the peace mission "had set an example that others may follow."

September, 1965

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran

GIRL OF THE MONTH

LAURANN KLING, from Slifer, Iowa, is our "Lutheran Girl of the Month" for October.

She was nominated for this honor by the Rev. Robert L. Nelson, pastor of Immanuel Church, Burnside, Iowa, who commends her for being "a joy to her pastor and to her community . . . always willing to serve her Church."

Certainly a list of her activities bears this out. Laurann has been president of the local Luther League, Sunday school teacher, vacation Bible school teacher, Girl Scout councilor, and cheer leader. She has received the 4-H God, Home and Country Award and was awarded a trip to Chicago for her 4-H leadership work.

Laurann is the daughter of Mr. and Mrs. Harold Kling. A graduate of Fort Dodge Community College, she is currently enrolled at State College, Cedar Falls, Iowa, and plans to enter the teaching profession.

Chapel Chuckles



"WITH ALL THE TROUBLE SPOTS IN THE WORLD TODAY, YOU'D THINK SARGE COULD OVERLOOK A FEW LEAVES!"

Reaching the Uncommitted—

Coffee House Ministry Expands

A LUTHERAN university specialist has asserted that "a new openness" is being brought to spiritual ministries on college campuses by dimly lit coffee houses sponsored by churches and by college residences stressing religious living.

"They are signs of the times in the academic world," said the Rev. Dr. A. Henry Hetland, "as viewed from the perspective of people professionally attending to spiritual needs." Dr. Hetland is executive secretary of the National Lutheran Council's Division of College and University Work.

Asking what dimly lit bistros have to do with the Church's real job, Dr. Hetland said that "the coffee house movement symbolizes a new sensitivity to persons as they are." It is, he added, "a new understanding of the nature of religious faith and how it operates."

At least 36 coffee houses have started on campuses in the last two years, according to reports he received.

Dr. Hetland emphasized that the coffee houses operate as places where persons of all faiths or none can openly discuss whatever they wish. He stressed that religious commitment is not presupposed or sought.

"It is an opportunity for faith and unbelief," he continued, "for commitment and uncertainty, to meet on neutral grounds—an honest meeting of persons for its own sake."

Church Sponsors Residences

The Lutheran churchman said that at almost the opposite pole is another kind of campus experiment: the disciplined lay community now being tried by student groups in widely scattered states. As a case in point, he cited Christus House in Iowa City, Iowa.

There, he said, 30 men and women live in two adjacent houses and have all their meals together. Besides carrying full academic loads at the state university, they participate in courses in Biblical theology, current religious thought, and ethics. Additional programs of community service and social action are also undertaken.

Although strong emphasis is given to corporate and private worship in such a setting, Dr. Hetland said that such a religious community is not a closed society.

"It regularly attracts many non-residents to its programmed events. Membership is open to all faiths or to no faith. Residents are selected on the basis of willingness to go along as full participants in the community's discipline."

The coffee house ministry has also been successfully established apart from university campuses. In several metropolitan centers they offer folk music, jazz, poetry, drama and unfettered discussion.

Opened last year in St. Louis, Missouri's Gaslight Square was "The Exit." Operated by a non-profit corporation of Christian clergymen and laymen, it has attracted two kinds of people, according to its sponsors: "On the one hand . . . students, beatniks, artists, drifters, the cautious and the curious, who are largely uncommitted to the Church. On the other hand are church people who have glimpsed some of the joy of life under God's love . . . and want to communicate the Gospel in meaningful new symbols."

AT the "Unmuzzled Ox," church-sponsored coffee house near Cornell University, Ithaca, N.Y., students gather for talk and refreshment, in dialogue between Church and world.



Personalities in Pictures

Religious sidelights on recent news events and other items of interest



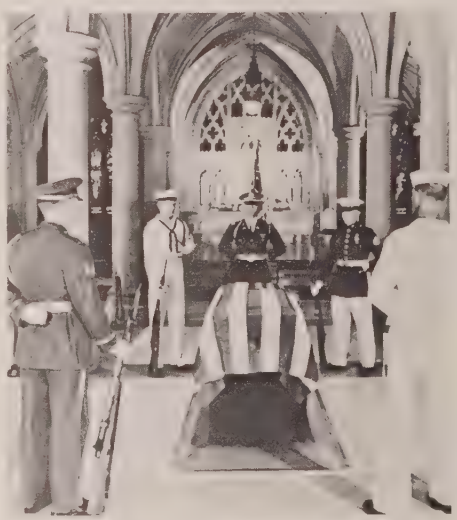
CHIEF TARIRI, head of the Shapra tribe of Indians in the upper Amazon River valley in Peru, and his wife, Irina, were honored guests at the New York World's Fair. The Indians are shown at right with Miss Lorrie Anderson, a Wycliffe Bible Translators missionary who was instrumental in converting the chief to Christianity in 1953. They appeared at the fair's Pavilion of 2000 Tribes, an exhibit in the form of a native hut, named from the number of tribes as yet without a written language or a Bible in their own tongue. Chief Tariri, a former warrior and head-hunter and once one of the most feared chiefs in the northern Peruvian jungle, will visit a number of cities before returning home. Through a translator he told fairgoers, "I am here only to talk about Jesus and help God." (RNS Photo)



LUTHERAN high school students who held a "work camp" in New York's Harlem, teaching children in classes at churches in the area, joined religious, civic and business leaders who gathered at the Lutheran Church of the Transfiguration in Harlem to discuss church and community efforts to erase tension in the area. Carolyn Orso (left) of Washington, D.C., and Lona Nimeth of Brainard, Minn., chat here with the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America; Jackie Robinson, former baseball star and active layman; and Msgr. Gregory Mooney of the Roman Catholic Archdiocese of New York. (RNS Photo)



LUTHERAN WORLD FEDERATION president, the Rev. Dr. Fredrik A. Schiotz (second from left in photo at left), held a historic meeting with Roman Catholic Juan Cardinal Landazuri Ricketts, archbishop of Lima, Peru (third from left), upon the occasion of the Fourth Latin American Lutheran Conference, held in Lima in July. The two exchanged pledges of prayer during their half-hour visit. Other Lutheran leaders being escorted by the Cardinal through his palace were the Rev. Guido Tornquist (left), and Mr. Federico Moll.



THE BODY of United Nations Ambassador Adlai E. Stevenson, who died of a heart attack in London in July, lies in Bethlehem Chapel in the National Cathedral in Washington, D.C. (above). The family of the late statesman, who was both a Presbyterian and Unitarian church member, accepted the Episcopal cathedral's offer to hold funeral services there. The flag-draped casket containing the remains of Ambassador Stevenson was under military honor guard at all times. (RNS Photo)



SHIPYARD workers at Port Glasgow, Scotland, are joined during their lunch break by the Rev. J. C. Wallace (seated, third from left), a Church of Scotland chaplain taking part in a new outreach program. According to University of Glasgow theologian Dr. Murdo Macdonald, the placement of chaplains in factories and shipyards is proving exceptionally successful in building interest in the Church among "people who have never had much interest in us." Similar industrial mission experiments are being tried in other countries.

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Fort MacArthur; Rev. H. Lester Peterson, LCA, Good Shepherd, 1350 W. 25th St., San Pedro.

Fort Miley; LCA, First United, 6555 Geary Blvd., San Francisco.

Fort Ord; Rev. James R. Spaid, LCA, United Monterey, Box 252, Monterey.

George AFB; Rev. Richard D. Schieber, ALC, Trinity, P. O. Box 1133, LaPas & Molino Sts., Victorville.

Hamilton AFB; Rev. Ole Winter, ALC, Good Shepherd, South Novato Blvd. at Midway, Novato.

[redacted]more Naval Air Station; Rev. Russell A. Bolm, LCA, St. [redacted]mes, 1780 Emma Lee Lane, Hanford.

[redacted]g Beach Naval Station; Rev. Virgil C. Bjerke, ALC, Our Saviour, 370 Junipero Ave., Long Beach.

Los Alamitos Naval Air Station; LCA, Bethlehem, 3402 Rossmoor Way, Los Alamitos.

March AFB; Rev. Luther G. Knock, LCA, Trinity, 5969 Brockton Ave., Riverside.

Mare Island Shipyard; Rev. John Zeltin, LCA, St. Paul, 1300 Tuolumne St., Vallejo.

Mather AFB; Rev. Richard Andersen, ALC, Grace, 2201 Benita Dr. off Coloma, Rancho Cordora.

McClellan AFB; Rev. Charles L. Rice, LCA, St. Timothy, 3629 Centinella Dr., North Highland.

Moffet Naval Air Station; Rev. Henry Pflueger, ALC, Los Altos, 460 El Monte, Los Altos.

Norton AFB; Rev. Harold J. Lorimer, LCA First, 1354 G St., San Bernardino.

Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.

Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.

Oxnard AFB; Rev. Wallace O. Klandrud, ALC, First, 380 Arneill Rd., Camarillo.

Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.

Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.

Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range

Presidio; same as Fort Miley.

*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.

San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.

†San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, Rev. Oscar W. Voelzke, 966 Market St., San Francisco.

Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.

Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.

Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.

Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, 624 E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First, 1515 N. Cascade, Colorado Springs.

*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.

Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.

Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.

Fort Carson; same as Ent AFB.

Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.

New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.

DISTRICT OF COLUMBIA: Bolling AFB; Rev. Richard E. Manning, LCA, Faith, 5201 Livingston Rd., Oxon Hill, Md.

Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.

Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington

Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. Robert F. Spieler, ALC, St. James, 13th at Eastern, N.W., Washington.

FLORIDA:

Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.

†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.

Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.

*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.

Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.

Key West Naval Base; Rev. Perry B. Griffith, LCA, Holy Trinity, 2401 Linda Ave., Key West.

MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.

Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.

Orlando AFB; Rev. Paul K. Nordsiek, LCA, St. John, 1600 S. Orlando Ave., Winter Park.

Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.

Pensacola Naval Air Station; Rev. Charles L. Barber, LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.

St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.

†Tyndall AFB; Rev. Arthur M. Hale, LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

Whiting Field; same as Pensacola Naval Air Station.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.

Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.

†Fort Benning; Rev. Fred W. Henkel, LCA, Ascension, 2407 Wise St., Columbus.

Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.

Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.

Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Barber's Point NAS; Rev. Erling Helland, ALC, Gloria Dei, 784 Kamehameha Hwy., Pearl City.

Bellows AFB; Same as Kaneohe Marine Corps Air Station.

Fort De Russey; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Fort Ruger: Same as Fort De Russey.

Fort Shafter; Rev. Darold Engebretson, ALC, Christ the King, 1021 Valley View Dr., Honolulu.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy., at Moanalua Center, Honolulu.

Kaneohe Marine Corps Air Station; Rev. Ralph A. Carlson, LCA, St. John, Box 367, 1004 Kailau Rd., Kailau.

Pearl Harbor U. S. Naval Base; Same as Hickam AFB.

Schofield Barracks; Same as Barber's Point NAS.

Tripler Army Hospital; Same as Hickam AFB.

Wheeler AFB; Same as Barber's Point NAS.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. Herbert Peterson, LCA, Zion, 10 Deerfield Rd., Deerfield.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; Rev. Carl L. Johnson, LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Hulman Field; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Frederick N. Pedersen, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; ALC, Good Shepherd, Upper Maine St., Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

MASSACHUSETTS: Hanscom Field; Rev. Henry L. Tomsuden, LCA, St. Paul, 929 Concord Turnpike, Arlington.
Ft. Devens; Rev. H. Allison Linne, D.D., LCA, St. John's, Glendale & Warren Sts., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Dennis G. Albrecht, LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, Rev. R. H. Magnuson, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; LCA, Bethlehem, Depot & Laurium St., Calumet.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Cedric J. Olson, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Grand Rapids AF Station; Rev. Reuben J. C. Johnson, LCA, Zion, 215 W. 5th St., Grand Rapids.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Kessler AFB; LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, LCMS, Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Charles H. Ostheim, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. Richard M. Waag, ALC, Redeemer, 332 Riverview 3 West, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Grand Island AF Station; Rev. G. F. Duhrkop, LCA, Messiah, 7th & Locust St., Grand Island.
Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; Rev. John A. Price, LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; Rev. Charles H. Immendorf, LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. Dallas D. Dorward, LCA, Holy Trinity, Mt. Holly & Rancocas Rds., Burlington.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 2911 N. Main St., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul; Neptune Ave., & W. 8th St., Brooklyn.
Mantauk AF Station; Rev. Leonard Torcello, LCA, Presbyterian Parish Hall, Meeting House Lane at Amagansett, Long Island.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. Floyd C. Trexler, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. Herman W. Heupel, ALC, Fortuna Parish, Fortuna.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. William L. Johnson, LCA, Faith, Vine St. & Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; Rev. Robert Hulse, LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Immanuel, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Floyd R. Larsen, ALC, Faith, 2741 Sherman Ave., North Bend.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

PENNSYLVANIA: Carlisle Barrack; Rev. Elmer P. Truchses, D.D., LCA, St. Paul, West & Louther Sts., Carlisle.
Greater Pittsburgh Airport; Rev. Glenn H. Oberdick, ALC, Zion, 1305 State Ave., Coraopolis.
Indiantown Gap Military Reservation; Rev. Verle C. Schumacher, LCA, First, 204 E. Main St., Annville.
Johnsville Naval Air Station; LCA, St. John, N. York Rd. at Crescent Rd., Hatboro.
Marietta AF Station; Rev. Henry S. Alleman, LCA, Zion, 62 W. Walnut St., Marietta.
Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
New Cumberland General Depot; Rev. R. C. Sloop, LCA, St. Paul, 524 Bridge St., New Cumberland.
Olmstead AFB; Rev. Richard E. Geib, LCA, St. Peter, Spring & Union Sts., Middletown.
Philadelphia Naval Base; Rev. W. O. Moyer, D.D., LCA, Holy Communion, Chestnut St. abv. 21st St., Philadelphia.
Valley Forge Gen. Hosp.; Rev. John A. Dzirnis, LCA, Central, 110 S. Main St., Phoenixville.
Willow Grove Naval Air Station; Rev. Victor I. Gruhn, LCA, Resurrection Horsham Rd., Horsham.

RHODE ISLAND: *Newport U.S. Naval Training Station; Rev. Roger A. Rotvig, LCA, St. Peter, Broadway at One Mile Corner, Lutheran Service Center (weekends), Newport.
Quonset Point Naval Air Station; Rev. Norman E. Henry, LCA, First, Division & Brayton St., E. Greenwich.

SOUTH CAROLINA: Charleston AFB; Rev. Austin F. Robertson, LCA, Holy Cross, 5300 Dorchester Rd., Charleston Heights.
*Charleston Lutheran Service Center, Rev. Fred T. Eggert, 256 Meeting St., Charleston.
Charleston Naval Station; Rev. Fred E. Dufford, LCA, Advent, 3347 Rivers Ave., Charleston Heights.
Fort Jackson; Rev. Alton C. Clark, LCA, Good Shepherd, 3909 Forest Dr., Columbia.
Myrtle Beach AFB; Rev. William F. Wingard, LCA, St. Philip, 6200 N. Kings Hwy., Myrtle Beach.
N. Charleston Naval Ammunition Depot; Rev. John Long, LCA, Messiah, 1112 Yeamans Hall Rd., N. Charleston.
Parris Island Marine Base; Rev. Dermon A. Sox, Sr., LCA, St. John, 108 Jean Ribaut Rd., Beaufort.
Shaw AFB; Rev. Robert M. Weeks, LCA, St. James, 13 N. Washington St., Sumter.
Summerville Naval Ammunition Depot; LCA, St. Luke, 206 Central Ave., Summerville.

SOUTH DAKOTA: Ellsworth AFB; Rev. Burnell A. Lund, ALC, Trinity, 402 Kansas City St., Rapid City.
Pickstown AFS; Rev. Henry Flessner, ALC, First, 205 North 4th Street, Lake Andes.

TENNESSEE: Arnold Eng. & Dev. Center; Rev. A. Richard Smith, LCA, Trinity, Wilson Ave. at Cedar Lane, Tullahoma.
Fort Campbell; Rev. Harold H. Tessmann, LCMS, Grace & Alfred, Clarksville.
Mallory AF Station; Rev. Armin Barnick, ALC, Ascension, 961 Getwell St., Memphis.
Memphis Army Gen. Depot; same as Mallory AFS.
Memphis Naval Air Station; same as Mallory AFS.
Sewart AFB; Rev. Carl E. Bentz, LCA, Advent, Crichlow School, N. Maple St., Murfreesboro.

TEXAS: Amarillo AFB; Rev. O. W. Sougstad, ALC, Beautiful Saviour, 3500 Bowie St. Amarillo.
Beaumont Army Gen. Hosp.; same as Biggs AFB.
bergstrom AFB; Rev. Louis Kramer, ALC, Salem, Rt. 2, Box 670, Austin.
Biggs AFB; Rev. Alfred G. Belles, D.D., LCA, St. Paul, 1000 Montana St., El Paso.
Brooke Army Medical Center; Rev. Harold W. Moench, ALC, Christ, 6720 Broadway, San Antonio.
Brooks AFB; same as Lackland AFB.
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Fort Sam Houston; same as Brooke Army Medical Center.
Fort Worth General Depot; same as Carswell AFB.

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ARIZONA:
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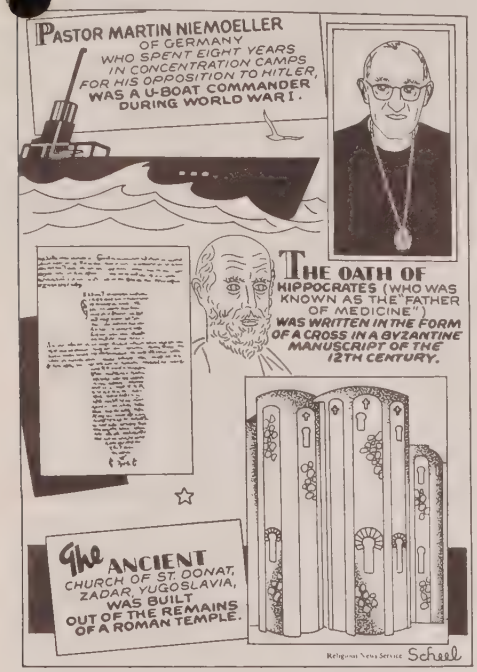
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RELIGIOUS REMARKABLES —By Scheel

T. M. REG. U. S. PAT. OFF.



PANEL TO STUDY CHRISTIAN ATTITUDE ON VIETNAM POLICY

A SPECIAL study panel on Vietnam has been appointed by the National Council of Churches to seek some agreement among American Christians on Vietnam policy.

The panel, comprising clergy and lay men and women, will also be asked to study and recommend ways to expand the churches' cooperative relief and rehabilitation program for Vietnamese war victims, according to Bishop Reuben H. Mueller, president of the National Council.

Pointing out that there is no real consensus among Christians in America on how to bring peace with justice in Vietnam, Bishop Mueller called on the panel to follow a "discipline of hard thinking."

He stressed that the panel's role is strictly advisory and will have no power to act or formulate policy for the NCC.

"Out of the belief that the churches of America which share a common witness in the National Council must examine every resource they possess that might be helpful in bringing about peace, I have called this panel into being to advise the officers of the Council as to future action," the bishop stated.

Answers to Bible study questions: **(1)** 4, **(2)** 7, **(3)** 9, **(4)** 10, **(5)** 10, **(6)** 16, **(7)** 16, **(8)** 18, **(9)** 20, **(10)** 23, **(11)** 25, **(12)** honor all men, **(13)** love the brotherhood, **(14)** fear God, **(15)** honor the emperor, **(16)** kind, **(17)** gentle, **(18)** overbearing, **(19)** right, **(20)** patiently, **(21)** sin, **(22)** guile, **(23)** lips, **(24)** reviled, **(25)** revile, **(26)** suffered, **(27)** threaten, **(28)** trusted, **(29)** example, **(30)** follow in his steps, **(31)** straying, **(32)** returned to the Shepherd and Guardian of your souls.

A Trip into the Bible—Part III

Christ: Shepherd and Guardian

By Chaplain Bernt C. Opsal, USNR

ON THIS "trip into the Bible" we are sampling the kind of serious Bible study that can be done to see what has been written (*observation*), to get at the original meaning intended by the author (*interpretation*), and what the passage has to say to us today (*application*). It will be up to you to apply these principles and techniques to other portions of scripture. In this lesson we want to investigate the "logical connective of contrast."

All about us are evidences of *contrast*. For example, we speak or read about men and women, day and night, tall and short, black and white. Whenever a writer uses the words "but" or "yet" he is probably trying to indicate a contrast. In order to find the contrast, all you have to do is to look at either side of the logical connective.

A Look at Chapter Two

Read through the second chapter of the *First Letter of Peter* and draw a box □ around the word "but" or "yet" each time you come to it. The logical connective of contrast is found in verses (1) ....., (2) ....., (3) ....., (4) ....., (5) ....., (6) ....., (7) ....., (8) ....., (9) ....., (10) ....., (11) .....

(Right now, before you go any further in this lesson, read the second chapter, box in the words "but" or "yet" each time they occur, and fill in the spaces provided above, identifying those verses in which the logical connective of contrast may be found. At the bottom of this page are the correct answers; check your answers immediately. Follow this procedure each time you are askd to fill in answers.)

In the second chapter of First Peter there is a discussion of what a Christian is, what his attitude should be, what he is to believe and what he is to do. In verses 13-17 Peter states what a Christian's attitude would be towards government and those in authority.

According to verse 17, what are we asked to do? (12)....., (13) ....., (14) ....., (15) .....

In verses 18-25 we are told how we are to act toward those who are over us. According to verse 18 we are to be submissive to our masters with all respect. Then follows a contrast on either side of the logical connective "but". "Not only to the (16) ..... and (17) ..... *but* also to the (18) ....."

Peter goes on to ask in verse 20 that if we suffer for wrongdoing and take it patiently, what credit is that? After all we deserve such punishment. Then comes the logical connective of contrast, "but", which is followed by a striking statement "*But* if when you do (19) ..... and suffer for it you take it (20) ....., you have God's approval."

Peter then points us to Jesus Christ who is the supreme example of patience in times of suffering and persecution. Again he uses a logical connective of contrast in verses 22 and 23; "He committed no (21) ....., no (22) ..... was found on his (23) ..... When he was (24) ....., he did not (25) ..... in return; when he (26) ..... he did not (27) .....; *but* he (28) ..... to him who judges justly."

Of this Saviour verse 21 says that he suffered for us, leaving us an (29) ..... that we should (30) ..... Realizing that his readers were far from perfect, in fact that they were prone to stray from their Saviour, Peter gives a reason why Christ is able to heal them with his wounds. He uses the word, "for" which here is a logical connective of of reason. (Review Lesson II from last month's issue of *A Mighty Fortress*.) "*For* you were (31) ..... like sheep."

The final logical connective of contrast in this second chapter now appears. With what does Peter *contrast* our drifting away from Christ in verse 25? (32) .....

How reassuring it is to know that when we fall, when we fail our Saviour, when we sin against God or our fellowmen, we can look up to Christ who truly is the Shepherd and Guardian of our souls. This is the "good news." This is the Gospel which men around us need to hear. You who know Him: go quickly and tell. Tell your buddies, your family, your acquaintances what a great Saviour every man may have.

Assignment for the Month

- Take time each day to study I Peter.
- Pray for the Holy Spirit's guidance.
- Read through the whole letter in one sitting once a week.
- Go through chapters 1, 2, 3, 4, and 5 and put a symbol around each logical connective that you find.

(a) Put a circle O around each logical connective of *series of fact* (and, or, first of all, finally).

(b) Put a triangle Δ around each l. c. of *reason* (usually for, because).

(c) Put a box □ around each l. c. of *contrast* (but, yet).

- From chapters one and two write down in one column in what verses the l. c. of reason is to be found. In a second column write down what truth Peter is trying to bring forth preceding each l. c. of reason. In a third column tell what reason is given by Peter after each l. c. of reason.
- From chapters three, four and five of I Peter write down in one column the verses where the l. c. of contrast is to be found. In a second and third column write down those truths which are contrasted and are located on either side of a l. c. of contrast.
- Jot down what new concepts or ideas you have learned as a result of this month's study.
- Jot down what practical everyday spiritual help has come to you since you began studying I Peter with us.

Second Glance

¶ A Lutheran chaplain serving in South Vietnam has been awarded the Purple Heart for shrapnel wounds of the leg suffered from a mortar burst. He is Chaplain Hugh F. Lecky, Jr., USN, who has been serving in the area for 10 months.

¶ Membership in Lutheran churches in the United States and Canada exceeded nine million by the end of 1964, the annual statistical summary issued by the National Lutheran Council shows. Year-end reports by ten Lutheran bodies indicated a total of 8,707,273 baptized members in the U.S. and 295,696 members in Canada.

¶ October 31 will see the publication of the most complete work on Lutheranism available in the English language—a three volume *Encyclopedia of the Lutheran Church.* Edited by the Rev. Dr. Julius H. Bodensieck in a ten-year project, the encyclopedia has approximately 2,600 pages with some two million words. Over 700 authors from all parts of the world have contributed to it.

¶ A gift of $10,340 has been presented to Lutheran churches from the Air Force Chaplains Fund as the denomination's designated portion of a 1965 Easter offering taken in USAF chapels. The world-wide offering for the support of the domestic and overseas programs of the churches amounted to $131,227 and was divided among church bodies which have chaplain representation on extended active duty.

¶ Reformation Day observances this year will include commemorations of the 550th anniversary of the death of Jan Hus, who was burned at the stake after condemnation by the Council of Constance in 1415. The Czech martyr is often called the "forerunner" of Martin Luther. Hus advocated some reforms which Luther successfully accomplished a century later.

UNDER ORDERS:

Lutherans in the Armed Forces



RELEASING news of PACAF Base command events to the public, via the publishing and broadcasting media, is the job of A/1C VIRGIL HANSEN, located at Hickam AFB, Hawaii. He is a member of the Hamlin, Iowa, Lutheran Church.





A MEMBER of Hope Church, Oscoda, Mich., M/SGT. STANLEY SNABLE (left), is Sgt-Major of the 379th Combat Support Group, at Wurtsmith AFB, Mich.

THREE AIRMEN who have won special plaudits from Chaplain Richard Eisemann at Naha AFB, Okinawa, for their enthusiastic and regular participation in the chapel program are pictured at right. They are (l. to r.) A/1C Paul C. BEHM of the 51st Armament and Electronics Squadron, whose Church is St. Paul's, Centerville, Mich.; A/1C BRUCE A. HESS, 51st Operational Maintenance Squadron, from Trinity Church, Martinsburg, W.Va.; and A/3C WALTER W. HEATER from Milan, Mich. (St. Paul's Church), 51st Field Maintenance Squadron.



STATIONED in Vietnam, where he is a helicopter pilot in the air branch of the Army is LT. JOHN P. CARLSON. (left). His home is in Auburn, Nebr., where his father is pastor of Martin Luther Church.

YOKOTA Air Base, Japan, is where A/2C FRANK HARNACH (above, right) is stationed, with the 6441st Tactical Fighter Wing. His Church back home is Trinity, Fairview, New Jersey.



TWO BROTHERS, who are both instructors for flight training in the Air Force, are pictured above. At left is CAPT. NEVIN D. HEISER, Laughlin AFB, Texas; at right, 2/LT. LEE R. HEISER, Williams AFB, Arizona. They are members of Zion Church, Kratzerville, near Selinsgrove, Pennsylvania.



October, 1965

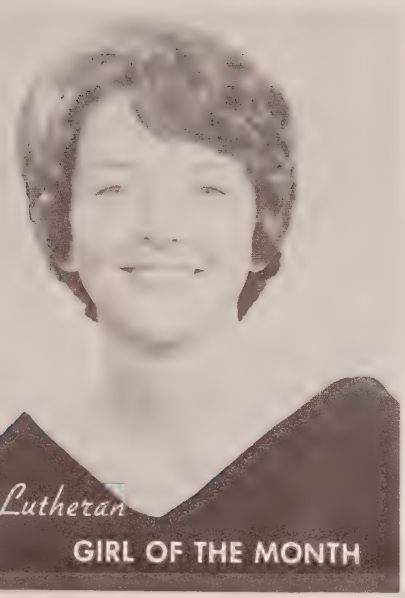
A MIGHTY FORTRESS

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KATHERINE JANNETTE HOGGARD, confirmed in the Lutheran Church last year after instruction by Chaplain Daniel H. Frederick at Turner AFB, Georgia, is "Lutheran Girl of the Month" for November.

A June graduate with high honors from Dougherty High School, Albany, Georgia, Katherine was a leader in many school and community activities, and served as president of the Senior Protestant Youth at the base chapel.

The daughter of CMSgt and Mrs. Floyd Hoggard, who were recently transferred to Abilene, Texas, Katherine is now attending North Texas State University in Benton, where she is studying social science in secondary education.

Chaplain Frederick, who nominated Katherine for this honor, points out that she has been "instrumental in bringing many of her friends to the Lutheran service on base and will be a definite asset to the Lutheran congregation" in her new place of residence. "Her pleasing personality and her readiness to assist wherever needed, plus her deep spiritual devotion have been a silent witness to many of our young people."

CHAPEL CHUCKLES



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A MIGHTY FORTRESS

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At Miami Beach—

Lutheran Youth Challenged, Inspired at National Conference

SOME 8000 young Lutherans spent the final week of August at Miami Beach, Florida, in a giant youth conference sponsored by the Lutheran Church in America's Commission on Youth Activities. They had come from all over the U.S., Canada and the Caribbean area.

As they headed home they pondered the words of the Rev. Dr. Franklin Clark Fry, LCA President, who preached the sermon at the closing service:

"After you have been looking at the glittering montage of life through an entire—lengthy and perhaps wearying—week, it is high time we do something to get our bearings and gain a sense of perspective. There's only one vantage point from which it can be attained, that is from above. We must see God."

Comedian Offers Prayer

Events had come pell mell from the moment comedian Jackie Gleason stepped before the youth at the opening ceremony and said: "I had some qualms about being here today. I understand I am a reprobate. Perhaps I am. Be that as it may, I want to welcome you."

Appearing in a television rehearsal at an adjoining auditorium, he had accepted an invitation to make an unscheduled appearance "to say hello." Before he finished, he had surprised many in the audience with a serious message that concluded with the quoting of "The Actor's Prayer" that ends "in all junctures . . . God of my soul, help me to play the man."

They heard the Rev. Malcolm Boyd, Episcopal priest and playwright, sharply criticize churches which, he said, have "neither been vocal nor led in the freedom movement."

They showed keen interest in a one hour, 22 minute address by Vice President Hubert Humphrey. He told them: "The best time the Lord gives me is now. Maybe we can make tomorrow better, but the time for us to live is the present. It is the most exciting time ever."

They laughed with comedian Dick Gregory, who then turned serious and said, "Los Angeles was not a riot, it was a protest. You can stop a riot with five efficient cops, but even Hitler's armies couldn't stop a protest."

God Changed An Alcoholic

Popular with the audience, many of whom later sought to buy a tape of her message, was Gert Behanna. She told of spending most of her 71 years as an alcoholic but how finding the reality of God had totally changed her outlook on life, so that now with much of her inherited fortune given away she devotes 11 months a year to telling about her conversion.

They had to ponder the advice of the Rev. Dr. Robert J. Marshall of Chicago, president of the Lutheran Church in America's Illinois Synod: "Retain individuality in a society that demands you conform . . . but do not allow your religion to make you withdraw or develop a disdain for people or the world or the Church."

Dr. Ernst Stuhlinger, director of research projects laboratory at the George C. Marshall Space Flight Center in Huntsville, Ala., predicted a moon landing in 1969 and cited the challenge to "spiritual power and enlightenment."

Beauty Finalist Testifies

Then there was the Miss America finalist, Suzanne Johnson, Miss Illinois of 1959, who said, "I prayed to God to help me win and at the same time to prepare me in case I did not." Now, she admitted, she feels she benefitted by losing.

And some when next they see a Bible will probably remember the Rev. Dr. Hagen Staack of Allentown, Pa., Muhlenberg University professor who said he hoped they "would start reading in the 'old book' instead of the junk you have been reading."

One conferee commented as the conference ended: "It certainly was a lot of program for $56." That covered program, hotel and meals. Each had to provide his own transportation.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



DR. ALBERT SCHWEITZER died in early September at the age of 90 at his famed Lambarene hospital in Gabon, West Africa. Hailed as one of the world's outstanding humanitarians, scholars, musicians, doctors and missionaries, he received the Nobel Peace Prize for 1952. He is pictured at left in a typical view as he travelled by river to bring medical help to a sick native. Born in France, he achieved fame as a theological scholar and interpreter of the music of Bach before the age of 30. Later he studied medicine and went to Africa to apply his understanding of Christianity in a needy area. His philosophy of "reverence for life" led him to compassion for animals and plants, as well as human beings.

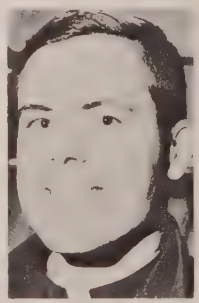


HOLDING the banner that was used in connection with their appearances at military installations in the European command this fall are three students of Wittenberg (Lutheran) University, Springfield, Ohio. They are members of the "Sounds of Wittenberg," a student group which presented variety shows for U.S. servicemen in West Germany under the sponsorship of the U.S.O. and the National Music Council. A total of 14 choir members made the eight-week tour, accompanied by Dr. L. David Miller, director of the Wittenberg School of Music. Pictured above are (l. to r.): Charles Voit of Jeffersontown, Kentucky; Barbara Bowman of Wooster, Ohio, and George Meese of Lyndhurst, Ohio.

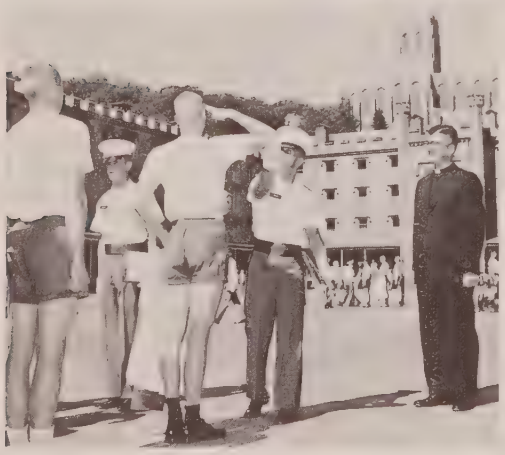
COMEDIAN Jackie Gleason made a brief appearance before the Miami Beach youth conference of the Lutheran Church in America late in August. Responding to a thunderous ovation with which he was welcomed by the 8000 young people, Gleason (pictured at right) called himself "a guy who has had a great deal of success" but who has learned that material possessions are not as important in life as being a "friend of God." (See story on page 1 for more news of the youth conference.)







VIOLENCE by opponents of the civil rights movement was directed against two churchmen who had been released from jail at Haynesville, Ala., where they were held after demonstrating for equal employment opportunity. Jonathan Daniels, 26, student at the Episcopal Seminary, Cambridge, Mass. (left), was fatally shot as he and a racially-mixed group tried to buy food at a small store. Wounded in the same attack was the Rev. Richard Morrisroe, 26, of Chicago, Ill., a Roman Catholic priest (right). Being held for murder was Tom Coleman, 52, described as a part-time deputy sheriff. (RNS Photos)



THE CADET CHAPEL in the background, the new chaplain of the U.S. Military Academy at West Point looks on during inspection of plebes at the academy. He is the Rev. James D. Ford, a 34-year-old Lutheran pastor, who was named to the post of cadet chaplain by President Johnson this summer. For four years assistant chaplain of the academy, followed by a year as acting cadet chaplain, Pastor Ford is the first Lutheran to serve in any of these posts. The West Point chaplaincy is a civilian position, the only one among the nation's four service academies. (U.S. Army Photo)

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National Lutheran Council—Division of Service to Military Personnel

Supplement to "A Mighty Fortress" November, 1965

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

* Service Center

† Parish Program Support

ALABAMA: Birmingham Navy Air Res. Fac.; Rev. William H. Faddis, LCA, Christ, 1409 N. 20th St., Birmingham.

Brookley AFB; Rev. Virgil A. Cameron, LCA, St. Paul, Government St. at Houston, Mobile.

Fort McClellan; Rev. Ernest T. Burns, LCA, Trinity, E. 10th & Isabel Ave., Box 45, Anniston.

†Fort Rucker; Rev. Henry Myer, LCMS, Christ The King, 208 E. Watts Ave., Enterprise.

Gunter AFB; Rev. Raymond E. Davis, Jr., LCA, Our Redeemer, 2810 Atlanta Hwy., Montgomery.

Maxwell AFB; same as Gunter AFB.

Redstone Arsenal; Rev. George F. Hart, D.D., LCA, St. Marks, Franklin & Longwood Sts., Huntsville.

ALASKA: Eielson AFB; Rev. Oliver P. Everette, ALC, Fairbanks, 1005 Kellum, Fairbanks.

Elmendorf AFB; Rev. A. L. Abrahamson, ALC, Central, Fifteenth at Cordova, Anchorage.

Fort Jonathan Wainwright; same as Eielson AFB.

Fort Richardson; same as Elmendorf AFB.

King Salmon AFB; Rev. E. M. Ellingson, LB, Lutheran Community, Naknek.

Nome; Rev. James A. Almquist, ALC, Our Savior's, Box 55, Nome.

ARIZONA: Davis-Manthan AFB; Rev. Curtis E. Jorstad, ALC, Calvary, 5601 E. Broadway, Tucson.

Fort Huachuca; Rev. James F. Schaefer, ALC, Sierra, 1501 Lenzner Ave., Sierra Vista.

Litchfield Park Navy Air Fac.; ALC, Christ, 406 N. Litchfield Rd., Goodyear.

Luke AFB; Rev. Paul Halvorson, LCA, St. John's 7205 N. 51st Ave., Glendale.

Williams AFB; LCA, Holy Trinity, 775 W. Erie, Chandler.

Yuma Army Test Station: Rev. Gilbert V. Dossi, LCA Faith, 806 Solana Drive, Yuma.

Yuma Marine Corps Air Station; same as Yuma ATS.

ARKANSAS: Fort Chaffee; LCA, St. Luke, 1817 S. Utica, Fort Smith.

Little Rock AFB; LCA, Faith, 4942 W. Markham, Little Rock.

CALIFORNIA: Alameda Naval Air Station; Rev. O. T. Erickson, LCA, Trinity, 1323 Central Ave., Alameda.

Alameda Army Administration Center; same as Alameda Naval Air Station.

Barstow Marine Corps Supply Center; Rev. Harold C. Price, LCA, Shepherd of the Desert, 1104 E. Williams, Barstow.

Beale AFB; Rev. Walter L. Singer, ALC, Faith, 10th & D Sts., Marysville.

Cambria AF Station; ALC, Mt. Carmel, 1701 Fredericks, San Luis Obispo.

Camp Pendleton; LCA, King of Kings, 2390 Oceanside Blvd., Oceanside—Rev. Paul C. Aas, ALC, Our Saviour, 207 E. San Pablo, San Clemente.—Rev. Magnus B. Anderson, ALC, First, 342 Eucalyptus St., Vista.

Castle AFB; Rev. William Dowling, LCA, Shepherd of the Valley, 2155 Yosemite Pkwy., Merced.

Concord Naval Ammo. Depot; Rev. E. L. Valbracht, LCA, Good Shepherd, 3978 Clayton Road, Concord.

Edwards AFB; Rev. Ronald C. Bennett, LCA, Church of The Master, 359 Landsford E., Lancaster.

El Toro Marine Air Corps Fac.; Rev. Clyde E. Showalter, ALC, Red Hill, 13200 Red Hill Ave., Tustin.

Fort Irwin; same as Barstow Marine Corps Supply Center.

Fort MacArthur; Rev. H. Lester Peterson, LCA, Good Shepherd, 1350 W. 25th St., San Pedro.

Fort Miley; LCA, First United, 6555 Geary Blvd., San Francisco.

Fort Ord; Rev. James R. Spaid, LCA, United Monterey, Box 252, Monterey.

George AFB; Rev. Richard D. Schieber, ALC, Trinity, P. O. Box 1133, LaPas & Molino Sts., Victorville.

Hamilton AFB; ALC, Good Shepherd, South Novato Blvd. at Midway, Novato.

Lemoore Naval Air Station; Rev. Russell A. Bolm, LCA, St. James, 1780 Emma Lee Lane, Hanford.

Long Beach Naval Station; Rev. Virgil C. Bjerke, ALC, Our Saviour, 370 Junipero Ave., Long Beach.

Los Alamitos Naval Air Station; Rev. Arthur Foellner, LCA, Bethlehem, 11082 Wallingsford Rd., Los Alamitos.

March AFB; Rev. Luther G. Knock, LCA, Trinity, 5969 Brockton Ave., Riverside.

Mare Island Shipyard; Rev. John Zeltin, LCA, St. Paul, 1300 Tuolumne St., Vallejo.

Mather AFB; Rev. Richard Andersen, ALC, Grace, 2201 Benita Dr. off Coloma, Rancho Cordora.

McClellan AFB; Rev. Charles L. Rice, LCA, St. Timothy, 3629 Centinella Dr., North Highland.

Moffet Naval Air Station; Rev. Henry Pflueger, ALC, Los Altos, 460 El Monte, Los Altos.

Norton AFB; Rev. Harold J. Lorimer, LCA First, 1354 G St., San Bernardino.

Oakland Army Terminal; Rev. Carl E. Olson, LCA, St. Paul, 1658 Excelsior Ave., Oakland.

Oakland U.S. Naval Hosp.; Rev. S. E. Jorgensen, ALC, Our Saviour, 8800 Fontaine St., Oakland.

Oxnard AFB; Rev. Wallace O. Klandrud, ALC, First, 380 Arneill Rd., Camarillo.

Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.

Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.

Port Hueneme Construction Battalion Center; same as Point Mugu Pacific Missile Range

Presidio; same as Fort Miley.

*San Diego; Rev. Carl M. Sitler, Service Pastor, Lutheran Service Center, 1045 4th Ave., San Diego.

San Diego Naval Station; Rev. Milus W. Bonker, LCA, First, 1420 Third Ave., San Diego.

*San Francisco Lutheran Service Center, Mrs. Merle Z. Meyer, Rev. Oscar W. Voelzke, 966 Market St., San Francisco.

Santa Ana Marine Corps Air Station; same as El Toro Marine Air Corps Fac.

Space Systems Division Headquarters; Rev. Carroll N. Anderson, ALC, Westchester; 7833 Sepulveda Blvd., Los Angeles.

Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.

Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, 624 E. Camino Colegio, Santa Maria.

COLORADO: Air Force Academy; Rev. Christian J. Thearle, LCA, First; 1515 N. Cascade, Colorado Springs.

*Colorado Springs Lutheran Service Center; Mr. Bertram Schirmer, 222½ E. Pike's Peak, Colorado Springs.

Ent AFB; Rev. Albert H. Running, ALC, Our Savior, Boulder & Hancock Sts., Colorado Springs.

Fitzsimmons Hospital; Rev. Norlan L. Hanson, ALC, St. Mark, 12377 Hoffman Blvd., Aurora.

Fort Carson; same as Ent AFB.

Lowry AFB; Rev. Elton R. Walth, ALC, Montclair, 1400 Pontiac, Denver.

CONNECTICUT: Coast Guard Academy; Rev. Frederick W. Frick, LCA, St. Mark, 248 Broadway, Norwich.

New London Submarine Base; Rev. Daniel L. Johns, LCA, St. Luke's, Norman Dr., Ledyard.

DELAWARE: Dover AFB; Rev. Raymond C. Best, LCA, St. Andrews, 425 N. Dupont Hwy., Dover.

DISTRICT OF COLUMBIA: Bolling AFB; Rev. Richard E. Manning, LCA, Faith, 5201 Livingston Rd., Oxon Hill, Md.

Central Church for Military Membership; Rev. James M. Singer, LCA, Luther Place Memorial, 14th & N Sts., N.W.

Marine Barracks; Rev. John A. Scherzer, ALC, St. Matthew, 3rd & M Sts., S.W., Box 8288, Washington

Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. Robert F. Spieler, ALC, St. James, 13th at Eastern, N.W., Washington.

FLORIDA:

Cecil Field; Rev. Eugene J. Runnels, ALC, Good Shepherd, 8168 Normandy Blvd., Jacksonville.

†Eglin AFB; Rev. J. Peter Pelkonen, LCA, Holy Trinity, Box 1090, Fort Walton Beach.

Homestead AFB; Rev. H. E. Vensel, LCA, St. Andrew's, 19th St. & N. Krome, Homestead.

*Jacksonville Lutheran Service Center, Miss Ray Ross, 19 W. Forsyth St., Jacksonville.

Jacksonville Naval Air Station; Rev. Kenneth Tonnesen, ALC, Advent, 2175 Kingsley Ave., Orange Park.

Key West Naval Base; LCA, Holy Trinity, 2401 Linda Ave., Key West.

MacDill AFB; Rev. Carl A. Honeycutt, D. D. LCA, Good Shepherd, 501 S. Dale Mabry, Tampa.

Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

McCoy AFB; Rev. Francis A. Edwards, D.D., LCA, Reformation, 800 E. Michigan Ave., Orlando.

Orlando AFB; Rev. Paul K. Nordsiek, LCA, St. John, 1600 S. Orlando Ave., Winter Park.

Patrick AFB; Rev. C. M. Patten, ALC, Ascension, 1053 Pine Tree Dr., Eau Gallie.

Pensacola Naval Air Station; Rev. Charles L. Barber, LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

Sanford Naval Air Station; LCA, Good Shepherd, 2917 Orlando Dr., Sanford.

St. Petersburg AF Station; Rev. Paul F. W. Pieper, LCA Holy Comforter, 10255 Paradise Blvd., Treasure Island.

†Tyndall AFB; Rev. Arthur M. Hale, LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

Whiting Field; same as Pensacola Naval Air Station.

GEORGIA: Athens Navy Supply Corps School; Rev. Edward Breuer, LCA, Holy Cross, 155 Alps Rd., Athens.

Dobbins AFB; Rev. Eugene R. Harrison, LCA, Holy Trinity, 2100 Roswell Rd., Marietta.

†Fort Benning; LCA, Ascension, 2407 Wise St., Columbus.

Fort Gordon; Rev. H. L. Huntley, LCA, Resurrection, 825 Greene St., Augusta.

Fort McPherson; Rev. William H. Stender, LCA, Emmanuel, 1661 Altadena Pl., S.W., Atlanta.

Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Barber's Point NAS; Rev. Erling Helland, ALC, Gloria Dei, 784 Kamehameha Hwy., Pearl City.

Bellows AFB; Same as Kaneohe Marine Corps Air Station.

Fort De Russey; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Fort Ruger: Same as Fort De Russey.

Fort Shafter; Rev. Darold Engebretson, ALC, Christ the King, 1021 Valley View Dr., Honolulu.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy., at Moanalua Center, Honolulu.

Kaneohe Marine Corps Air Station; Rev. Ralph A. Carlson, LCA, St. John, Box 367, 1004 Kailau Rd., Kailau.

Pearl Harbor U. S. Naval Base; Same as Hickam AFB.

Schofield Barracks; Same as Barber's Point NAS.

Tripler Army Hospital; Same as Hickam AFB.

Wheeler AFB; Same as Barber's Point NAS.

IDAHO: Idaho Falls Testing Station; Rev. Clifford G. Berggren, LCA, First, Birch & N. Water St., Idaho Falls.

Mountain Home AFB; Rev. H. K. Ladwig, LCA, Immanuel, 707 Fort St., Boise.

†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

ILLINOIS: Chanute AFB; Rev. W. C. Langholz ALC, American, 500 Church Dr., Rantoul.

Forest Park Naval Ordnance Plant; Rev. R. W. Roth, LCA, St. Peter, 500 Hannah Ave., Forest Park.

Fort Sheridan; Rev. Herbert Peterson, LCA, Zion, 10 Deerfield Rd., Deerfield.

Glenview Naval Air Station; Rev. Harry V. Victorson, LCA, Holy Trinity, Central & Sherman Rds., Glenview.

Granite City Engineer Depot; Rev. Carl L. Johnson, LCA, Peace, 2450 Stratford Lane, Granite City.

Great Lakes Naval Station; Rev. Alden Salstrom, LCA, St. Paul, 900 N. Lewis St., Waukegan.

Hanna City Radar Station; Rev. William M. Wittig, ALC, St. John, 6614 W. Smithville Rd., Peoria.

O'Hare International Airport; Rev. Luther B. Keay, ALC, Messiah, 1605 Vernon Ave., Park Ridge.

Rock Island Arsenal Depot; Rev. Edward P. Nelson, LCA, First, 1600 20th St., Rock Island.

Scott AFB; Rev. Edward J. Blenker, LCA, Calvary, 6606 W. Main St., Belleville.

INDIANA: Bakalar AFB; Rev. Ivan H. Miller, LCA, First, 1031 Chestnut, Columbus.

Bunker Hill AFB; Rev. C. B. Konkowski, LCA, Shiloh, N. Davis & Bishop Sts., Walton.

Fort Benjamin Harrison; Rev. P. E. Huffman, LCA, First United, 110 E. Walnut St., Indianapolis.

Hulman Field; Rev. Clifford L. Schreck, LCA, Trinity, 2620 Ohio Blvd., Terre Haute.

IOWA: Sioux City AB; Rev. Stanley T. Ecklund, LCA, St. Luke, 2039 S. St. Aubin St., Sioux City.

KANSAS: Forbes AFB; Rev. Donald J. Fallon, ALC, Our Saviour's, 1400 Clontarf—Rev. Ernest F. Tonsing, LCA, First, 1234 Fairlawn Rd., Topeka.

Fort Leavenworth; Rev. Frederick N. Pedersen, LCA, Prince of Peace, 8170 Parallel, Kansas City.

†Fort Riley; Rev. Lloyd R. Hanson, LCA, Faith, 1105 McFarland Rd., Junction City.—Rev. Paul D. Olson, LCA, First, 10th & Poyntz, Manhattan.

McConnell AFB; Rev. Ivan G. Mattern, LCA, St. Paul's, 925 N. Waco, Wichita.

Olathe Naval Air Station; ALC, St. Mark, Ridgeview at Wabash, Olathe.

Schilling AFB; Rev. Vernon W. Johnson, LCA, Immanuel, 255 S. 7th St., Salina.

KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

Louisville Navy Ordnance Plant; Rev. Joseph M. O'Morrow, LCA, First, 417 E. Broadway, Louisville.

LOUISIANA: Barksdale AFB; Rev. Henry K. Flathmann, ALC, First, 2115 Line Ave., Shreveport.

New Orleans Navy Station; Rev. Paul H. Aufderstrasse, ALC, Immanuel, Broad Ave. & Iberville St., New Orleans.

MAINE: Brunswick Naval Air Station; Rev. Edward W. Simonsen, ALC, Good Shepherd, 42 Mac Millan Dr. Brunswick.
Bucks Harbor AF Station; same as Dow AFB.
Dow AFB; Rev. Carl A. Bergquist, LCA, Redeemer, 153 15th St., Bangor.
†Loring AFB; Rev. Jules J. Auger, LCA, Faith, 3 Clover St., Caribou.
Topsham AFB; same as Brunswick NAS.

MARYLAND: †Aberdeen Proving Ground; Rev. Weldon F. Bittikofer ALC, St. Paul, 302 W. Bel Air Ave., Aberdeen.
Andrews AFB; Rev. Clarence W. Solberg, ALC, Bethany, 5175 Silver Hill Rd., Washington, D.C.
Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
Edgewood Army Chemical Center; Rev. H. S. Austin, ALC, Trinity, 1100 Philadelphia Rd., Joppa.
Fort Detrick; Rev. Carroll L. Boyer, LCA, Good Shepherd, 1415 W. 7th St., Frederick.
Fort Holabird; Rev. R. H. Neikirk, LCA, St. Timothy, Dundalk Ave. & Willow Spring Rd., Dundalk.
Fort Meade; Rev. J. David Dybvig, ALC, Holy Trinity, 1514 Sandy Spring Rd., Laurel.
Fort Ritchie; Rev. Glenn L. Stahl, LCA, Evangelical, 43 S. Church St., Waynesboro, Pennsylvania.
†Naval Academy; Rev. Clyde F. Straub, LCA, St. Martin, Spa Rd. at Hilltop Lane, Annapolis.

MASSACHUSETTS: Hanscom Field; Rev. Henry L. Tomsuden, LCA, St. Paul, 929 Concord Turnpike, Arlington.
Ft. Devens; Rev. H. Allison Linne, D.D., LCA, St. John's, Glendale & Warren Sts., Maynard.
Murphy Army Hospital; Rev. Richard B. Pearson, LCA, First, Weston & Eddy Sts., Waltham.
Natick QM-R & E Laboratory; Rev. Philip H. Kylander, LCA, Christ, 10 Wilson St., Natick.
Otis AFB; Rev. Dennis G. Albrecht, LCA, First, Hwy. 6A, West Barnstable.
South Weymouth Naval Air Station, LCA, St. Mark, 55 Lantern Lane, North Abington.
Westover AFB; Rev. Donald L. Kent, LCA, Bethesda, 455 Island Palm Road, Springfield.

MICHIGAN: Calumet AF Station; Rev. Russell H. Mueller, LCA, Bethany, 6th & Phoenix, Mohawk.
Commerce Lake Nike Site; ALC, Sylvan Lake, 2399 Figa, Pontiac.
Empire AF Station; Rev. Paul M. Fretheim, ALC, Trinity, 424 N. 9th St., Frankfort.
Grosse Ile Naval Base; Rev. N. W. Ritterling, ALC, Immanuel, 17125 Fordline Rd., Riverview.
K.I. Sawyer AFB; Rev. Edward A. Leppaluoto, LCA, Evangelical, Pine St., Gwinn.
Kincheloe AFB; Rev. Thomas A. Byers, LCA, St. James, Rudyard.
Ludington Park Dock; Rev. Erland E. Carlson, LCA, Christ, The King, 13th Ave. N. & 18th St., Escanabo.
Muskegon Ordnance Plant; Rev. Edwin E. Hansen, LCA, Central, 25 Merrill, Muskegon.
Pontiac Naval Surface Div.; same as Commerce Lake Nike Site.
Port Austin AF Station; Rev. Ernest Henkelmann, ALC, Cross, S. Main & Hartley, Pigeon.
Selfridge AFB; Rev. Lewis H. Glick, ALC, American, 38795 Mulberry, Mt. Clemens.
Wurtsmith AFB; Rev. William C. Lindholm, LCA, Hope, Oscoda.

MINNESOTA: Baudette AF Station; Rev. L. N. Steen, ALC, First, Baudette.
Chandler AF Station; Rev. Cedric J. Olson, ALC, Trinity, Chandler.
Duluth Municipal Airport; Rev. Donald C. Johnson, LCA, Holy Cross, 206 E. Locust St., Duluth.
Finland AFS; Rev. Teber O. Hill, ALC, Zion, Finland.
Minneapolis International Airport; Rev. O. C. Ause, ALC, Our Saviour, 2315 Chicago Ave., Minneapolis.
Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

MISSISSIPPI: Kessler AFB; LCA, Mission, 2509 Parkwood Pl., Ocean Springs.

MISSOURI: † Ft. Leonard Wood; Rev. Rudolph Prange, LCMS, Faith, Route 1, Box 112A Waynesville.
Richards-Gebaur AFB; Rev. H. R. Allen, ICA, St. Mark, 3800 Troost Ave., Kansas City.
St. Louis Naval Air Station; Rev. Charles H. Ostheim, LCA, Faith, 1610 S. Florissant Rd., St. Louis.
Whiteman AFB; Rev. Paul O. Doering, LCA, Trinity, 32nd St. & Southwest Blvd. Sedalia.

MONTANA:
Fort Missoula; Rev. Glen G. Husby, ALC, St. Paul, 202 Brooks, Missoula.
Glasgow AFB; Rev. Olaf E. Magis, ALC, First, 7th & 2nd Ave., Glasgow.
Havre AF Station; Rev. Roald A. Kindem, ALC, First, 6th & 3rd St., Havre.
Lakeside AF Station; Rev. Rodney A. Kvamme, ALC, Calvary, 17 W. Evergreen Dr., Kalispell.
Lewistown AF Station; Rev. L. B. Simonson, ALC, Zion, 6th Ave. & Evelyn St., Lewistown.
Malmstrom AFB; Rev. Richard M. Waag, ALC, Redeemer, 332 Riverview 3 West, Great Falls.
Miles City AF Station; Rev. C. H. Jacobson, ALC, First, 1805 Main St., Miles City.
Opheim AF Station; Rev. Glen Nelson, ALC, First, Opheim.

NEBRASKA: Grand Island AF Station; Rev. G. F. Duhrkop, LCA, Messiah, 7th & Locust St., Grand Island.
Hastings AFS; Rev. Theodore E. Johnson, LCA, First St. Paul, Fifth St. & Burlington Ave., Hastings.
Lincoln AFB; LCA, Grace, 2225 Washington St., Lincoln.
Offut AFB; Rev. John A. Price, LCA, Immanual, 2402 Franklin St., Bellevue.
Sioux Ordnance Depot; Rev. Henry Monnich, LCA, Holy Trinity, San Marino at Lodge Pole Rd., Sidney.

NEVADA: Camp Desert Rock; Rev. Richard L. Sowers, LCA, Reformation, 500 East St. & Louis Ave., Las Vegas.
Indian Spring AFB; same as Camp Desert Rock.
Lake Mead Navy Base; same as Camp Desert Rock.
Nellis AFB; same as Camp Desert Rock.
Stead AFB; Rev. Vernon E. Kotter, LCA, The Good Shepherd, 501 California Ave., Reno.

NEW HAMPSHIRE: Grenier AFB; Rev. LeRoy J. Broberg, LCA, Gethsemane, 69 Sagamore St., Manchester.
Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
Portsmouth Naval Command; same as Pease AFB.

NEW JERSEY: Bayonne Naval Supply Depot; LCA, St. Paul, Hudson Blvd. & 31st St., Bayonne.
Cape May Receiving Center; Rev. Atwood T. Smith, LCA, Holy Spirit, Bayshore Rd. & Washington Ave., Villas.
Dover Navy Air Rocket Test Station; Rev. Peter S. Brown, LCA, Trinity, Blackwell & Mercer Sts., Dover.
Evans Signal Lab.; Rev. Walter F. Forker, LCA, The Atonement, First Ave. & Heck St., Asbury Park.
Fort Dix; Rev. Dallas D. Dorward, LCA, Holy Trinity, Mt. Holly & Rancocas Rds., Burlington.
†Fort Monmouth; Rev. W. R. Oswald, LCA, Reformation, 944 Broadway, Long Branch.
Lakehurst Naval Air Station; Rev. Paul Weidknecht, Jr., LCA, Immanuel, 301 Central Ave., Lakewood.
McGuire AFB; same as Fort Dix.

NEW MEXICO: Cannon AFB; Rev. Lawrence R. Juull, ALC, Trinity, 1705 W. 21st St. Clovis.
Holloman AFB; Rev. Robert G. Harloff, LCA, Our Savior, 1100 Ohio, Alamogordo.
Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 2911 N. Main St., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

NEW YORK: Fort Hamilton; Rev. Roy Roderick, LCA, St. John, 84th St. near 16th Ave., Brooklyn.
Fort Niagara; Rev. Milan Slahor, LCA, Messiah, 915 Oneida St., Lewiston.
Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; LCA, Good Shepherd, 201-03 29th Ave., Bayside.
Griffis AFB; Rev. Erich W. Waldek, LCA, Ascension, Turin & Potter Rds., Rome.
Hancock Field; Rev. John B. Sanborn, LCA, Luther Memorial. 435 S. Main St., North Syracuse.
Lockport AF Station; same as Fort Niagara.
Manhattan Beach AF Station; Rev. Klaus Wehrmeister, LCA, St. Paul; Neptune Ave., & W. 8th St., Brooklyn.
Mantauk AF Station; Rev. Leonard Torcello, LCA, Presbyterian Parish Hall, Meeting House Lane at Amagansett, Long Island.
Schenectady General Depot; Rev. Ray E. Kulman, LCA, First, 327 Summit Ave., Schenectady.
Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. Floyd C. Trexler, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
Fort Fisher AFS; Rev. Ronald H. Weinelt, LCA, Kure Memorial, Kure Beach.
*Jacksonville Lutheran Service Center, Mr. C. K. Loken, 821 Court St., Jacksonville.
Pope AFB; same as Fort Bragg.
Seymour-Johnson AFB; Rev. Glenn S. Eckard, LCA, Good Shepherd, 813 E. Mulberry, Goldsboro.
Sunny Point Army Terminal; Rev. J. Frank Davis, LCA, St. Paul, 12 N. 6th St., Wilmington.

NORTH DAKOTA: Fortuna AFB; Rev. Herman W. Heupel, ALC, Fortuna Parish, Fortuna.
†Grand Forks AFB; Rev. Lloyd A. Nelson, ALC, Ascension, Hwy. 2 & Emerado Rd., Emerado.
Minot AFB; Rev. Harold B. Kildahl, Jr., ALC, First, 5th Ave. & 2nd St., N.W., Minot.
Minot Air Force Station; Rev. Sverrer H. Lundh. ALC, Saron, Douglas.

OHIO: Bellefontaine AF Station; Rev. Jerry L. Schmalenberger, LCA, First, Detroit St. & Sandusky Ave., Bellefontaine.
Camp Perry; Rev. John E. Braun, ALC, St. John, 207 Adams St., Port Clinton.
Cleveland Navy Finance Center; Rev. J. Elmer Leas, D.D., LCA, Bethany English, 15460 Triskett Rd., Cleveland.
Clinton Co. AFB; Rev. William L. Johnson, LCA, Faith, Vine St. & Kathryn Dr., Wilmington.
Gentile AF Station; same as Wright Patterson AFB.
Lockbourne AFB; Rev. David R. Risch, ALC, Faith, 730 Collingwood Ave., Columbus.
Port Clinton Ordnance Depot; same as Camp Perry.
Ravenna Arsenal; Rev. George R. Wilch, ALC, St. Paul, Freedom St. & Highland Ave., Ravenna.
Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
Youngstown AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul, 5th & Caroline, Youngstown.

OKLAHOMA: Clinton-Sherman AFB; Rev. Ray B. Ensign, ALC, Trinity, 440 South 13th St., Clinton.
†Fort Sill; LCA, Emmanuel, 2010 N. 40th St., Lawton.
Tinker AFB; Rev. L. H. DeFreese, LCA, First, 1300 N. Robinson, Oklahoma City.
Vance AFB; Rev. George F. Krempin, ALC, American, 602 W. Wabash, Enid.

OREGON: Kingsley Field; Rev. Malcolm Unseth, ALC, Klamath, 1175 Crescent, Klamath Falls.
North Bend AFB; Rev. Floyd R. Larsen, ALC, Faith, 2741 Sherman Ave., North Bend.
North Bend U.S. Naval Fac.; same as North Bend AFB.
Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave., Portland.

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SWEDEN: Stockholm, LCA, American Lutheran Church, Brahetgatan 20.

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NEW GUINEA LUTHERAN ENLISTS IN U.S. NAVY

SANGLEY POINT U.S. Naval Station in the Philippines chalked up a "first" in its enlistment program for U.S. citizens when the Commanding Officer, Capt. James M. Johnson, USN, swore in a young American who had flown all the way from New Guinea to Sangley Point to join the Navy (see photo above).

Dave Hartung, 19, was studying pre-med at Texas Lutheran College when his love of flying became stronger than his medical ambition.

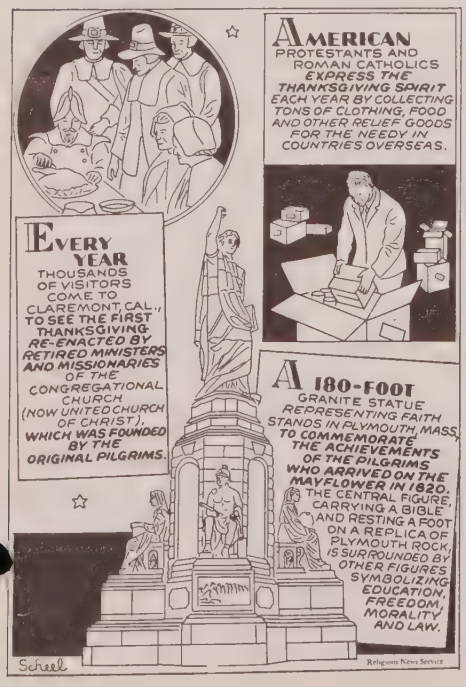
He rejoined his parents, Lutheran missionaries at Madang, New Guinea, from where he applied for enlistment in the U.S. Navy to become an aviator.

At Sangley Point, Lutheran Chaplain Edward W. Pipho arranged all the details in connection with Dave's enlistment, resulting in his taking the oath of allegiance early in July.

The Lutheran mission in New Guinea where Dave's parents, Mr. and Mrs. C. Edward Hartung, serve, is one of the largest Lutheran mission fields in the world.

RELIGIOUS REMARKABLES - - - By Scheel

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OATH OF ALLEGIANCE: AN AGREEMENT BETWEEN A MAN AND HIS COUNTRY

By Chaplain R. G. Eisemann, USAF

IN OVER four years of commissioned service as a Lutheran chaplain I had never been asked to swear anyone in—until recently. An airman embarking on his third tour with the USAF requested that I "perform the honors" early one Saturday morning here on Okinawa.

At the appointed hour we brought the U.S. flag from the chapel into my office; I signed several copies of paperwork and then we positioned ourselves for the brief ceremony. The airman stood facing me in front of the flag as we began the oath of enlistment.

"I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same and that I will obey the orders of the President of the United States," it read. At the very end it added a final four-word punch—"So help me God."

As we lowered our right hands to our sides I commented on the brevity of the ceremony and then we both agreed that "its impact far outweighed its size." In those few words was an agreement between his country and the serviceman that was compressed into compact size, but one that could be expanded in a thousand different directions, as the need arose. On the panel door to my closet, immediately behind where we stood, is a map of southeast Asia that caught our eye, just before his departure. We both stood and looked at it studiously, as he remarked, "You just never know what that oath will require of you, do you?"

The Code of Conduct

After saying good-bye, my mind toyed with the symbolism of that parting observation. It led me to think of a small wallet-size folder that the Division of Service to Military Personnel makes available to me in quantities for distribution to military personnel. It is entitled, "The Code of Conduct" and has the words of Philippians 4:13 ("I can do all things through Christ who strengtheneth me") and the "praying hands" superimposed over a light blue cross on the front page. One by one I reviewed the six "challenges" it contains . . . "I am an American fighting man" . . . "I will never surrender of my own free will," and so forth.

The folder closes with a poem by Frederick J. Gillman that seemed a fitting afterthought for the event of a few minutes earlier. The final verse reads, "God, send us men with hearts ablaze, All truth to love, all wrong to hate; These are the patriots nations need, These are the bulwarks of the State."

It would do each of us good to review frequently our general "oath of allegiance", along with the salient points expressed within "The Code of Conduct For Members of the Armed Forces." All of us may one day find ourselves combat-confronted with the necessity to make application of one or more of them. Learn them. Be prepared to apply them. . . . "So help me God."

Thanks for Gift or Giver?

IF THANKFULNESS is based on the number and the value of gifts we received, then we Americans should be very thankful people this Thanksgiving Day. We have a feeling though that many of us have little sincere thankfulness for the simple reason that in our frenzy to get the gifts we've lost the Giver.

Perhaps we can illustrate. Let's imagine that a girl received a beautiful diamond ring from her fiance at the time they announce their engagement. Suppose, too, that she then begins to fall in love with the ring so completely that she begins slowly to lose interest in her fiance.

It sounds, you say, preposterous and unbelievable. Yet this is about what we do in our relationship to God.

We find it far easier to imagine that the right kind of girl would be willing to do without a ring and to give up other gifts from her fiance, if necessary, in order to keep her lover. The question is whether we would be as willing to give up some of the gifts we have in order to keep God.

The important thing for us to have, we should remember on this Thanksgiving Day, is the Giver, not the gifts.

Gifts can be treacherous things, for they can be bribes or pretty wrapping for hypocrisy. The price tags on the gifts do not tell the measure of God's great love for that man.

When you can be sure of the giver, you need not worry about the gifts. At this specific point we Christians have the unique advantage.

All of the gifts we have this Thanksgiving Day mean so much to us, finally, because we have *the Gift,* because in Christ, God gave Himself to us. We have both the Giver and the Gift.

—(*The St. Louis Lutheran*)



Having received the gifts, let us not forget the Giver. (RNS Photo)

Second Glance

¶ The entire tribe of about 100 Auca Indians in Ecuador who killed five American missionaries in 1956 has been converted to Christianity. Dr. William C. Townsend, founder-director of the Wycliffe Bible Translators, whose organization has worked for years among wild Amazon tribes, said that many of the Aucans also are now active in preaching to other Indians.

In July two of the children of murdered missionary Nathaniel Saint were baptized at the site of their father's death. The Aucan preacher who performed the ceremony was one of the eight persons responsible for the massacre.

¶ Pope Paul VI became the first Roman Catholic pontiff to visit the United States as he made a brief trip to the United Nations in New York to plead for world peace on October 4. The spiritual leader was greeted by huge crowds in the one-day visit that included a motorcade, a visit to St. Patrick's Cathedral on Fifth Ave., and an outdoor Mass at Yankee Stadium, as well as the U.N. speech.

¶ America's moral obligation in South Vietnam precludes any withdrawal, according to the Rev. Dr. Charles R. Stinnette of the University of Chicago Divinity School. Speaking to an audience at the National Cathedral in Washington, D.C., Dr. Stinnette said "it is not simply a matter of national interest; it involves keeping a covenant."

When America entered the Vietnam conflict, he pointed out, it entered into a situation which implied a covenant, carrying with it a moral obligation to see it through. The moral obligation, he said, is "human responsibility consecrated by the passionate divine intention that every man shall know the taste of freedom."

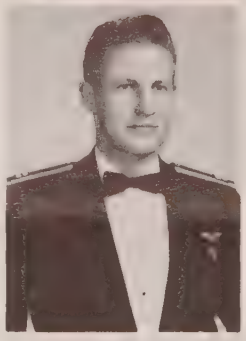
UNDER ORDERS:

Lutherans in the Armed Forces



ROGER F. FASTING, USN, (left) graduated from Annapolis in the class of 1965. Now assigned to the Cruiser *Canberra*, Ensign Fasting is a member of St. Stephen's Church, Brooklyn, N.Y.





MAJ. JOHN E. ALLEN, son of the Rev. and Mrs. Harry Allen, St. Mark's Church, Kansas City, Mo., received the Distinguished Flying Cross for heroism in Vietnam. He's a 1951 graduate of the U.S. Naval Academy. (Photo at left)

2/LT VERNON S. BASTJAN, U.S. Army Transportation Corps, is motor officer for the 51st Signal Battalion, in Korea. A member of Lincoln Park Church, Milwaukee, Wis., he's been in the army since July, 1964. (Photo above)



PFC HAROLD HOIST (right) hails from Staples, Minn., Faith Church. He is in the Motor Transport Service in the Rocket Division of the Marine Corps, serving in the Far East.



A/1C GEORGE E. COTTON (left) whose home is at Pataskala, Ohio, is assigned to the 804th Civil Engineering Sqd. at Grand Forks AFB, North Dakota. Recently named "Outstanding Airman of the Month" at the base, he's active in the life of Ascension Church, Emerado, N.D.

¶ The fourth and final session of the Roman Catholic Church's Second Vatican Council opened in Rome on Sept. 14. Among the almost 100 delegates of other Christian groups who are observing the council's 2500 bishops in action, are eight from the Lutheran World Federation.

A heavy load of work faced the council including proposed statements on religious liberty, the Church in the modern world and the sources of revelation. In earlier sessions a "liberal" majority was able to endorse some "updating" resolutions, but a "conservative" hard core of bishops blocked effective action on others. Pope Paul seemed determined to steer a middle course, putting the brakes on rapid changes in his Church.

November, 1965

A MIGHTY FORTRESS

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DIANE ROHDE, from Pettibone, North Dakota, is our "Lutheran Girl" selection for December.

She was nominated for this honor by her pastor, The Rev. Marvin L. Holje, who cites her as a "wholesome Christian girl" devoting much of her time and energy to "the service of her Lord."

Diane's many extra-curricular high school activities included editorship of the paper, cheerleader, dramatics, 4-H leadership responsibilities, and the choir. She was named "Homemaker of Tomorrow" for her outstanding 4-H work.

Active in church-related work too, she was both secretary and president of her local Luther League, church pianist, and has been teaching Sunday school and Vacation Bible School for the past few years. She spent last summer as a volunteer worker at a camp for handicapped children.

Diane, who is the daughter of Mr. and Mrs. Lorenz Rohde, is now a freshman at North Dakota State University, Fargo, where she is studying home economics.

THE CHURCH BACK HOME



A MIGHTY FORTRESS

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To Meet the Needs—

Ask "Several Hundred" More Chaplains for Armed Forces

MAJOR GENERAL Charles E. Brown, Jr., the Army chief of chaplains, has issued an appeal to churches and their agencies for "several hundred" additional chaplains to meet the needs of the increasing number of servicemen called up by the war in South Vietnam.

The Pentagon said the call for chaplains is not as great as the call-up of doctors and other professionals to meet the needs of the expanding services, but the ratio of increase is approximately the same.

Unlike the requisition of doctors and others, the addition of chaplains is on a strictly voluntary basis. No clergyman is ever taken into the chaplaincy unless he volunteers for service. Those serving in the reserves, however, are subject to call, but this is on the prior understanding which their reserve status implies.

Chaplain Brown said the increase is due to "our continuing desire to provide adequate spiritual help" for the servicemen.

Standards Are High

The Pentagon announced that unlike World War II, there is no lowering of the standards required in the chaplaincy in order to meet the expanded quota. Each clergyman entering the chaplaincy must be ordained by a recognized church body and have its official endorsement, or the endorsement of the agency representing the religious group.

He must be the graduate of a recognized college or university, having a minimum of 120 hours of undergraduate study. He also must have at least 90 hours of recognized seminary credits or a like amount in the social field.

In addition, he must pass the physical requirements of the services, a National Security Agency test, and must be under 33 when he enters the chaplaincy.

A Pentagon spokesman emphasized that the anticipated addition of several hundred chaplains is not a response to an emergency situation. "It is not a general mobilization," he said.

The services attempt to maintain a "denominational balance" in the chaplaincy. Quotas for the churches are arrived at by determining what percentage of the American nonmilitary population adheres to each religious group. The total number of chaplains needed from each denomination is pro-rated on these percentages.

The Pentagon said this does not guarantee there always will be a chaplain who represents a particular denomination at each installation, but the armed services do make an attempt to provide the kind of spiritual atmosphere needed by service personnel.



THE 1965 CHRISTMAS STAMP issued by the U.S. Post Office has a religious motif for the first time in four years. It depicts a weathervane watercolor reproducion of the Angel Gabriel blowing his trumpet. The stamp is shown here against the background of the People's Methodist church in Newburyport, Mass., from whose steeple the design was taken. The church's Gabriel lost his horn during a storm a few years ago. (RNS Photo)

The Nativity in Pictures

How artists of several nations have visualized the events of Christ's birth.





MAGI EN ROUTE TO BETHLEHEM, by Lucas Ch'en (Chinese)

ADORATION OF THE MAGI, from the Kefermarkter Altar (German)

MARY, JOSEPH AND THE CHILD, by Luca della Robbia (Italian)



From east to west, from shore to shore,
Let every heart awake and sing
The holy Child whom Mary bore,
The Christ, the everlasting King.

Behold, the world's Creator wears
The form and fashion of a slave;
Our very flesh our Maker shares,
His fallen creature, man, to save.

For this how wondrously he wrought!
A maiden, in her lowly place,
Became, in ways beyond all thought,
The chosen vessel of his grace.

And while the angels in the sky
Sang praise above the silent field,
To shepherds poor the Lord most high,
The one great Shepherd, was revealed.

All glory for this blessed morn
To God the Father ever be;
All praise to thee, O Virgin-born,
All praise, O Holy Ghost, to thee.

—Coelius Sedulius, 450 A.D.
(Service Book and Hymnal, # 20)

MOTHER AND CHILD, by Francis Chingono (Southern Rhodesian)



NATIVITY, by Georges de La Tour (French)



SHEPHERDS ADORING THE CHRIST CHILD, by Hugo van der Goes (Dutch)



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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington, D.C. 20009

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Yuma Marine Corps Air Station; same as Yuma ATS.

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Little Rock AFB; LCA, Faith, 4942 W. Markham, Little Rock.

CALIFORNIA: Alameda Naval Air Station; Rev. O. T. Erickson, LCA, Trinity, 1323 Central Ave., Alameda.

Alameda Army Administration Center; same as Alameda Naval Air Station.

Barstow Marine Corps Supply Center; Rev. Harold C. Price, LCA, Shepherd of the Desert, 1104 E. Williams, Barstow.

Beale AFB; Rev. Walter L. Singer, ALC, Faith, 10th & D Sts., Marysville.

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Castle AFB; Rev. William Dowling, LCA, Shepherd of the Valley, 2155 Yosemite Pkwy., Merced.

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George AFB; Rev. Richard D. Schieber, ALC, Trinity, P. O. Box 1133, LaPas & Molino Sts., Victorville.

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Point Arguello Missile Fac.; Rev. Irl C. Schahrer, LCA, Peace, 509 N. Lupine, Lompoc.

Point Mugu Pacific Missile Range; Rev. Clarence J. Johnson, ALC, Our Redeemer, 721 Doris Ave., Oxnard.

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Travis AFB; Rev. Gilbert A. Jensen, ALC, St. Mark, Union Ave. & Travis Blvd., Fairfield.

Twenty-Nine Palms Marine Training Center; Rev. Ivan E. Nielsen, LCA, Prince of Peace, 5855 Lupine Ave., Twenty-Nine Palms.

Vandenberg AFB; Rev. Ernest Zoerb, ALC, Bethel, 624 E. Camino Colegio, Santa Maria.

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Naval Weapons Plant; same as Marine Barracks.

Walter Reed Army Medical Center; Rev. Robert F. Spieler, ALC, St. James, 13th at Eastern, N.W., Washington.

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Mayport Naval Station; Rev. Albert G. Oppold, LCA, St. Andrew, 1801 Beach Blvd. Jacksonville Beach.

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Orlando AFB; Rev. Paul K. Nordsiek, LCA, St. John, 1600 S. Orlando Ave., Winter Park.

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Pensacola Naval Air Station; Rev. Charles L. Barber, LCA, St. Paul, 4600 N. 9th Ave., Pensacola.

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†Tyndall AFB; Rev. Arthur M. Hale, LCA, Messiah, 4416 Fletcher St., Panama City.

West Palm Beach AFB; Rev. Paul E. Arnold, Th.D., LCA, First, 2740 Parker Ave., West Palm Beach.

West Palm Beach Marine Res. Training Center; same as West Palm Beach AFB.

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Fort Stewart; Rev. Curtis E. Derrick, Jr., LCA, Ascension, 21 E. State St., Savannah.

Glynco Naval Air Station; Rev. Dennis W. Gillespie, LCA, St. James, 2229 Starling Street, Brunswick.

Hunter AFB; same as Fort Stewart.

Robins AFB; LCA, Faith, N. Pleasant Hill Rd., Warner Robins.

Turner AFB; LCA, Our Saviour, 1105 Second Ave., Albany.

HAWAII: Barber's Point NAS; Rev. Erling Helland, ALC, Gloria Dei, 784 Kamehameha Hwy., Pearl City.

Bellows AFB; Same as Kaneohe Marine Corps Air Station.

Fort De Russey; Rev. Norman L. Hammer, ALC, Prince of Peace, 333 Lewers, Waikiki.

Fort Ruger: Same as Fort De Russey.

Fort Shafter; Rev. Darold Engebretson, ALC, Christ the King, 1021 Valley View Dr., Honolulu.

Hickam AFB; Rev. Thomas A. Allport, LCA, Pearl Harbor, Kam Hwy., at Moanalua Center, Honolulu.

Kaneohe Marine Corps Air Station; Rev. Ralph A. Carlson, LCA, St. John, Box 367, 1004 Kailau Rd., Kailau.

Pearl Harbor U. S. Naval Base; Same as Hickam AFB.

Schofield Barracks; Same as Barber's Point NAS.

Tripler Army Hospital; Same as Hickam AFB.

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†Mountain Home AFB; Rev. Herman W. Mueller, LCMS, Faith, 1190 N. 6th East, Mountain Home.

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KENTUCKY: Fort Knox; Rev. Gerald Hoffman, LCA, Good Shepherd, 9718 Dixie Hwy., Valley Station.

Lexington Signal Depot and Medical Depot; Rev. J. Donald Elam, LCA, Faith, 1000 E. High St., Lexington.

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Bainbridge Naval Training Center; same as Aberdeen.
Bethesda National Naval Medical Center; Rev. Otto C. Schuetze, ALC, Christ, 8011 Old Georgetown Rd., Bethesda.
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Wadena AF Station; Rev. Olaf C. Cartford, ALC, Immanuel, Dayton Ave. & 2nd St., S.E., Wadena.

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Nellis AFB; same as Camp Desert Rock.
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Pease AFB; Rev. Carl O. Ebb, LCA, Holy Trinity, Spaulding Tpk. at Fox Point Rd., Portsmouth.
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McGuire AFB; same as Fort Dix.

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Kirtland AFB; Rev. T. R. Scholl, LCA, St. Timothy, 211 N. Jefferson St., Albuquerque.
Sandia AFB; same as Kirkland AFB.
†Walker AFB; Rev. William R. Hartman, LCA, St. Mark, 2911 N. Main St., Roswell.
White Sands Missile Range; Rev. Melvin E. Snodgrass, LCA, Holy Trinity, 2130 Hixon Dr., Las Cruces.

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Fort Slocum; Rev. Charles W. Strohbeck, Jr., LCA, Holy Trinity, 30 Lockwood Ave., New Rochelle.
Fort Totten; LCA, Good Shepherd, 201-03 29th Ave., Bayside.
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Stewart AFB; Rev. Richard W. Siemann, LCA, Christ, 186 Fullerton Ave., Newburgh.
West Point U.S. Military Academy; Rev. James D. Ford, LCA, No. 5 Thayer Rd., West Point.

NORTH CAROLINA: Camp Lejuene; Rev. Floyd C. Trexler, LCA. Our Saviour, 1115 Lejuene Blvd., Jacksonville.
Cherry Point Marine Base; LCA, St. Timothy, Hwy. U.S. 70, Havelock.
†Fort Bragg; Rev. J. D. Mauney, LCA, St. James, 108 Dobbin Ave., Fayetteville.
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Wright-Patterson AFB; Rev. Robert T. Kuhlmann, LCMS, Bethlehem, 1240 S. Maple Ave., Fairborn.
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North Bend U.S. Naval Fac.; same as North Bend AFB.
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Mechanicsburg Navy Supply Depot; Rev. Donald B. Warner, LCA, St. Mark, W. Keller & S. Hick St., Mechanicsburg.
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Brooks AFB; same as Lackland AFB.
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[illegible]ey AFB; same as Fort Monroe.
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Bremerton Shipyard; LCA, Messiah, 3930 Burnwell at National, Bremerton.
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MAINE: Brunswick, USNAS, LT Jorgan U. Vaage, CHC (ALC), Dow AFB, 397 Cmbt Supp Gp (SAC), Box 112, Ch, LtCol, Albert H. Mattheis (ALC).

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OHIO:
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SOUTH CAROLINA:
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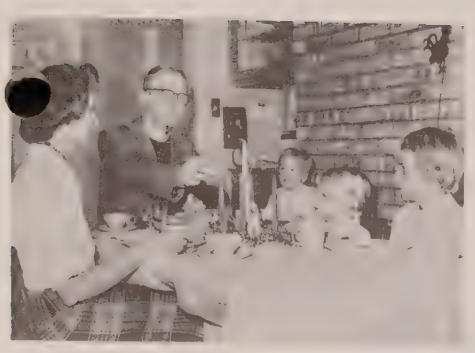
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The Word for Christmas

INTROIT

UNTO us a Child is born, unto us a Son is given: and the government shall be upon his shoulder. And his Name shall be called Wonderful, Counsellor, The mighty God: The everlasting Father, The Prince of Peace. O sing unto the Lord a new song: for he hath done marvellous things. Glory be to the Father and to the Son and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end.

PRAYER

GRANT, we beseech thee, Almighty God, that the new birth of thine only-begotten Son according to the flesh may set us free who are held in the old bondage under the yoke of sin; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

GOSPEL

WHEN all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. All that came to be was alive with his life, and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it.

There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers through him. He was not himself the light; he came to bear witness to the light. The real light which enlightens every man was even then coming into the world.

He was in the world; but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock, or by the fleshly desire of a human father, but the offspring of God himself. So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth. (John 1:1-14—*New English Bible —New Testament*)

The Truth About Christmas—

WHEN WAS JESUS CHRIST BORN?

WE RECOGNIZE the birth of Christ as the beginning of the Christian era. This, for example, is A.D., the year of our Lord, 1965. We date all events before or after Christ.

However, it seems quite certain that this dating is not strictly accurate. As a matter of fact, we can't say with absolute certainty exactly what year Jesus was born. Scholars are almost unanimously agreed that the dating of our Christian era is several years late.

The basis for this conclusion rests on the accepted date for the death of Herod the Great. We know from the biblical record that he died not long after the birth of Christ. Therefore, when we know the year in which Herod died, we can determine fairly accurately the year in which Jesus was born.

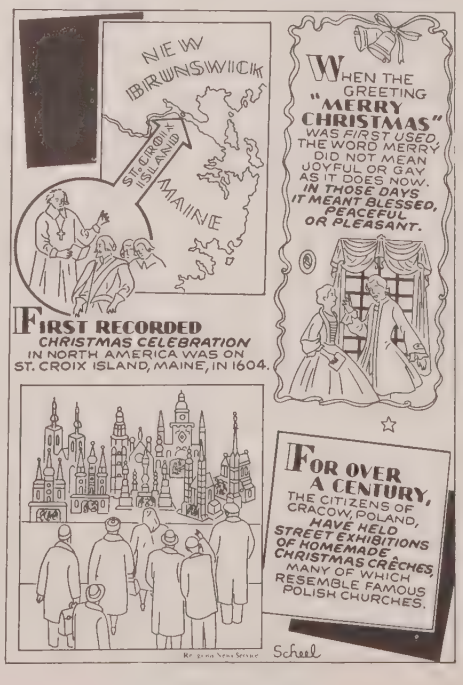
It was Dionysius Exiguus, a Roman abbot, who lived at the turn of the fifth century, who originated our Christian calendar. He first selected the year of our Lord's incarnation as that before and after which all dates should be reckoned.

However, he erred in settling upon the year in which Christ was born. It is now generally agreed that Herod died in the year of Rome 750.

Allowing for this error in fixing the date of Jesus' birth and for the space of time that elapsed between his birth and Herod's death, we conclude that Jesus was born approximately five years before the date set as the beginning of our Christian era, *i.e.,* he was born about 5 B.C.

RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF.



Why December 25?

As to the month and the day in which he was born, we have no information. It is significant that in the early Church no fixed time was set aside for the celebration of Christmas. Easter was the major festival.

Many authorities consider it very doubtful that December was the month of his nativity and we have no grounds whatever for assuming that the event took place on the 25th of the month.

Apparently, until about the fourth century, the birth of Christ was not widely acknowledged as a great festival of the church year, nor was it observed everywhere on the same day. In the fourth century December 25th first appears as Christmas Day for the Western Church. Other dates are still observed by some Eastern churches.

Why did the Church choose December 25th? The old Roman festival of the winter solstice was celebrated on this date. It marked a turning-point in the year. The days began to grow longer as the sun moved north. Characteristically, the Church adopted a pagan custom and gave it a Christian content.

What We Do Know

Though we can fix the year of Jesus' birth only approximately, within the period of 5-7 B.C., though we do not know the month nor the day, we do know that he was conceived by the Holy Ghost, and born of the Virgin Mary in the little town of Bethlehem in the days of Herod the King. The Gospels do supply the historical setting. The fact of his birth is not questioned by any informed person. No figure in all history has made such a profound impression upon the life of mankind.

What difference does it make to us whether he was born in the year 1 A.D. or the year 5 B.C. What does it matter if our traditional Christmas Day does not coincide with the day of His birth!

The essential thing is that Christ was born, the Word made flesh, that He lived the perfect life, died the atoning death, won the victory over hell and the grave, ascended into heaven and lives and reigns to all eternity.

The core of Christmas is not a fixed day on the calendar; it is the great and mighty wonder of an event of God's redeeming love, that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons."

The essence of Christmas is not the exact date or the precise spot where Christ was born; it is the eternal truth that in Him we have pardon for our sins and peace for our troubled hearts, undying joy and unending life. The chief concern of Christmas is not when Jesus Christ was born in Bethlehem but that He be born in us.

—Adapted from *The Canada Lutheran*

Space Engineer's View:

Scientific Facts Seen to Harmonize with the Bible

ARE THE DISCOVERIES of modern science really at odds with the Bible?

Not at all, according to a space engineer from General Electric's Space Technology Center, Valley Forge, Pa. In fact, he said, some of the newer scientific discoveries tend to verify truths which the Scriptures have proclaimed.

J. W. Reid cites the recent furor over the "Big Bang" theory of the origin of the universe. The first chapter of Genesis begins: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep . . ."

The reknowned "Big Bang" theory, according to Mr. Reid "was originated by a Belgian priest, Abbe Georges Le Maitre, and it states that all the matter of the universe was once gathered together into a huge ball. The attraction of gravity increased as time went on, and finally the pressure and temperature of the huge mass became so high that it went off like an atomic bomb. Thus our universe began its first day with a "Big Bang."

"According to science," the space engineer continued, "the energy released from this first atomic explosion was beyond measure. Most of it was light energy (all of the electromagnetic spectrum). Certainly all that could be see for millions of years was light. In fact scientists have calculated that the first energy released in the form of light outweighed matter. (This is based on another part of Einstein's theory which has been proven, that energy is equivalent to matter.)"

Genesis 1:4 continues: "And God saw that the light was good; and God separated the light from the darkness."

Or in Mr. Reid's scientific terms: "Light probably outweighed matter for millions of years. Then, due to its expansion, matter finally cooled down enough to let the basic building block of the universe (nuclei and electrons) come together. At this point, dark patches (or darkness) would appear."

This, he concludes, "is another case where today's science moves in harmony with the Bible."

Without Form and Void

Mr. Reid finds a remarkable coincidence in the Biblical description of the earth—"without form and void"—and current scientific views of the atom, which, he says, is "mostly space. On the sub-atomic scale, electrons are almost as far away from their nuclei as the planets are from the sun. It is their rapid motion that makes matter appear solid. If this motion stopped suddenly, and all your body's atoms fell into one heap, they wouldn't cover one side of a 50-cent piece."

The scientist pointed out that the popular portrayal of the atom "with electrons spinning around the nucleus, in only a theoretical model. No one has ever seen an atom, or inside one." But, he continued, scientists agree that "the atom's shape is really unknown and mostly space. Or putting it another way, 'without form and void'."

On the question of whether there is life on other planets, Mr. Reid compared scientific estimates with several Bible passages and found a considerable area of agreement. Science, he said, has concluded that there are "one hundred million planets capable of supporting life," and added: "Many now agree to the possibility of some form of life in the universe, even if man finds that he alone rules this planetary system."

Many verses in the Bible emphasize that "God is the God of space," Mr. Reid said. "Finding life in space will not outdate the Bible. It will help confirm it. It will be another example of the assurance that can be expected as science moves on towards truth."

But science ultimately will neither prove nor disprove the Bible, declared Mr. Reid. "The Bible is, and will remain, a book of faith. The evidence here simply shows that as science uncovers the true facts of the universe, they are in harmony with the Bible. Thus, Christians actually have much to gain by the advance of true science."

UNDER ORDERS:

Lutherans in the Armed Forces



MEET A/2C Timothy Kennedy, a member of Good Shepherd Church, Lorain, Ohio. While stationed at McGuire AFB, N.J., he assisted the Lutheran chaplain in conducting the liturgy each week. Now located at Hakata AB, Japan, where he is a Chaplain Services Specialist assigned to the 6918th Security Squadron, Tim is shown above greeting a Japanese Christian visiting the base chapel.

December, 1965

A MIGHTY FORTRESS

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MARTHA JEAN HOLTAN, who hails from Lanesboro, Minnesota, is our "Lutheran Girl of the Month" for January.

As a member of Bethlehem Church, Lanesboro, she taught Vacation Church School and participated actively in the local Luther League and choir.

Extra-curricular high school interests extended to the band, chorus, class plays, and staff membership on both the paper and the yearbook.

A recent graduate of Luther College, Decorah, Iowa, where she majored in elementary education, Martha is now a public school teacher at Osseo, Minnesota.

Adept at sewing, she makes much of her own clothing. Her favorite recreational pursuits are swimming and bowling.

Martha was nominated for "Lutheran Girl" by her father, the Rev. Leon O. Holtan, who describes his daughter as having "a positive attitude toward life and a warm, pleasant personality."

Chapel Chuckles



"CLARA, DON'T TURN AROUND. HE'S OFF BEAT, OFF BASE, AND OFF KEY, TOO!"

A MIGHTY FORTRESS

Vol. XV | New York, N.Y., January 1966 | No. 9

In Spite of Protests—

"Conscientious Objector" Rate Shows No Substantial Increase

THE NUMBER of men representing themselves as conscientious objectors is regarded by religious agencies as being "pretty well in line" with the increase in the draft ordered by President Johnson. There has been no substantial increase.

This was set against a backdrop of increasing protests to the Vietnam war, where a number of protesters say they refuse to obey the draft call because they are in disagreement over U.S. policy.

Dr. J. Harold Sherk, executive secretary of the National Service Board for Religious Conscientious Objectors, said that while there has been an increase in recent months in those seeking information or other assistance on the grounds they are conscientious objectors, he does not have any indication the Vietnam crisis is a motivating factor.

The Rev. E. O. Midboe, executive secretary of the Division of Service to Military Personnel of the National Lutheran Council, said he was aware of no increase in requests.

Pastor Midboe, asked how many have applied for assistance in the average year, replied: "Sometimes we go a year or more without receiving a request." He explained that it is not too likely that a Lutheran would ask for exemption because the Augsburg Confession (a basic statement of Lutheran beliefs) holds that a believing soldier may participate in a "just war."

"Of course," he added, "there might be some question in the minds of individuals whether the Vietnam war is a 'just war' but that is left up to the individual."

He said the National Lutheran Council maintains the counseling service because "conscientious objection is a matter for the individual. As a church, we want to minister to all our members the saving truths of Jesus Christ."

Must Give Alternative Service

Unless the conscientious objector is otherwise deferred from meeting requirements of the Draft Act, he must serve in some kind of civilian capacity. This is where the National Service Board fills one of its main functions.

For the required period of 24 consecutive months, the objector may serve as a helper in a hospital, under the aegis of nonprofit private agencies. More than half of the conscientious objectors serve in some 1,800 hospitals.

Many may serve in the battle theater. For instance, there are several conscientious objectors, who while they cannot in good conscience bear arms, serve in humanitarian efforts through such agencies as the International Volunteer Service and the Mennonites, two of the most active agencies in South Vietnam.

The National Service Board works in cooperation with such agencies, who must underwrite their activity. No federal funds are permitted in seeing that a conscientious objector discharges his duties.

The difference between a true conscientious objector, who acts out of religious motivation and the person who is openly defying his country was graphically drawn by Rep. Joseph Y. Resnick (D.-N.Y.) not long before Congress adjourned:

"I sympathize," he said, "with legitimate conscientious objectors, who, out of deep moral and religious conviction, believe that all war is wrong and that they cannot bring themselves to bear arms against another. Politics does not enter into their decision, and we are willing to listen and respect their view. That is democracy.

"But on the other hand, I have no sympathy with those who are deliberately flaunting the law by destroying their draft cards and by devising ways of avoiding the draft, on the basis that they do not approve of our nation's military efforts in Vietnam. This is sheer anarchy and it cannot be permitted to continue."

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



BOMBED CHURCH INSPECTED — Governor Ujjal Singh of Punjab (in white suit and turban) and other officials visit the ruins of St. Paul's Cathedral in Ambala, India, which was destroyed in a Pakistani bombing raid. The cathedral belongs to the Diocese of Amritsar of the Church of India, Pakistan, Burma and Ceylon. Bishop K. D. W. Anand of Amritsar declared that the church "was not destroyed in the negative sense of the word, but crucified for a mighty resurrection both in the building of a new cathedral and in the purifying and regeneration of the Christian community within the diocese of Amritsar and in the country as a whole." (RNS Photo)



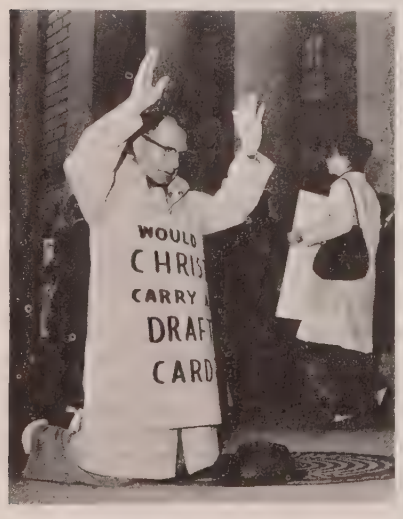
BIBLES FOR GHANA—S. A. Sykes (left) of New York, chief of information and Ghana consul general, accepts the first six of 500,000 Bibles being sent to his country by the American Bible Society, in photo at right. Making the presentation is Paul A. Hopkins, ABS secretary for overseas distribution. The Ghana order is the largest ever received by the Bible Society. The Bibles, to be used by the Ghana government to teach school children to read, will be in six languages. Two-thirds of the $514,470 cost will be underwritten by Ghana and the remainder by churches and individuals. (RNS Photo)



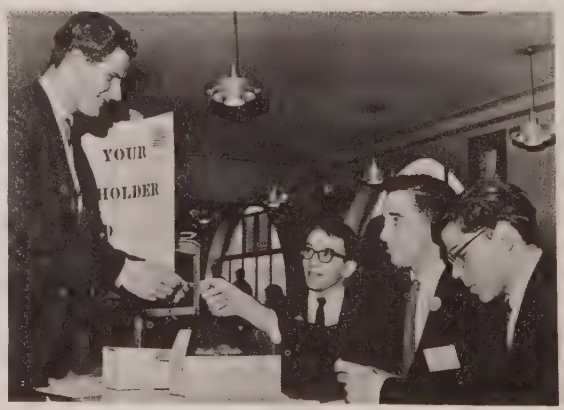
NEW MARTIN LUTHER FILM PLANNED—The script for a new half-hour film, "The World of Martin Luther," is examined in picture at left by Robert E. A. Lee (right), Lutheran Film Associates executive secretary, who wrote and produced the motion picture, and the Rev. Victor Growcock, director of Concordia Films of St. Louis, Missouri, which will handle distribution. The documentary, which features views of many places associated with the Reformer, is narrated by Niall MacGinnis, seen in the portrait in the title role he played in the feature film, "Martin Luther," a decade ago. (RNS Photo)



AIR FORCE CROSS—The St. Paul's Liberty Lutheran Church, Deerfield, Wisconsin, was the setting for the posthumous presentation of the Air Force Cross, the USAF's second highest combat decoration, to Capt. Walter F. Draeger, Jr. Capt. Draeger died last April when his aircraft was shot down by enemy shore batteries in Vietnam. In photo at left, Maj. Gen. Frederick R. Terrell, commander of the 30th Air Division, Truax Field, Wisconsin, presents the award to the pilot's parents, Mr. and Mrs. W. F. Draeger, Sr. In background is Air Force Chaplain Donald F. Riechers, who preached the sermon during the service which followed the ceremony. (USAF Photo)



PRO AND CON THE DRAFT—At left, a kneeling demonstrator is among those protesting the draft outside the Federal Court in New York City's Foley Square. The pickets supported David Miller, 22-year-old pacifist, who had recently burned his draft card in protest against the U.S. policy in Vietnam. He faces up to five years in prison and a $10,000 fine under recent law making the willful destruction of a draft card a federal offense.—At right, support for U.S. Vietnam policy is shown by students at St. John's University, Jamaica, N.Y. who wear their draft cards in special holders, to counteract anti-Vietnam demonstrations by students in other areas. (RNS Photos)



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TOKYO; Rev. Richard V. Goeres, St. Paul Lutheran Church (Lutheran Center) 16, 1-Chome, Fujimi-Cho, Chiyoda-Ku. Tel: 331-5266-7, Sunday 0830.
YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

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Rev. Paul L. Barling, Korea Lutheran Mission, APO San Franciso 96301 or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd. Tel: 24993.

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Second Glance

¶ The Week of Prayer for Christian Unity will be observed Jan. 18-25 in churches of many denominations around the world. The observance is sponsored each year by the World Council of Churches Commission on Faith and Order and the Roman Catholic Association for Christian Unity. This year for the first time a common prayer booklet will be used in the U.S. for the observance by both Catholic and Protestant groups.

¶ A recommendation urging admission of Communist China to the United Nations headed a series of actions aimed at bolstering efforts toward world peace taken at the Sixth World Order Study Conference of the National Council of Churches in St. Louis, Mo., late in October. Passed by the 500 delegates, the Conference resolution asked that the U.S. cease its opposition to Red China's U.N. membership "without prejudice to its own policy of diplomatic recognition and under conditions that take into account the welfare, security and future political status of Taiwan (Nationalist China)." The Conference stand does not officially commit the NCC to a similar position.

¶ The Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, visited U.S. military personnel in the Far East in November. He spoke to Air Force men and women and met with chaplains in Japan, Okinawa, Taiwan and the Philippines.

¶ When the New York World's Fair closed for good on October 17, nearly 650,000 visitors had stopped at the Lutheran exhibit in the Fair's Protestant and Orthodox Center to view its audio-visual display or to chat with the staff at its information-reception center. The visitors represented not only all major communions and faiths, but all 50 states and some 80 foreign lands.

¶ The Second Vatican Council concluded its final session on Dec. 8 after a very productive meeting of nearly three months. Among the decrees adopted by the more than 2000 bishops and promulgated by Pope Paul VI were those concerning the duties of bishops, divine revelation, the Church and non-Christian religions, the Church in the modern world, and religious liberty.

Lutheran observers saw the religious liberty document as ecumenically important, with its call for freedom of conscience, even though it continued to assert Roman Catholic claims to be the one true faith.

¶ Communists in the Far East are flooding South Korea with propaganda and anti-American literature disguised as Scriptures, according to the Rev. James Roe, Asia secretary for the British Bible Society. He said a faked version of St. Luke's Gospel "consists entirely of anti-American cartoons bound in a standard cover of the Gospel of St. Luke." The forgeries have "well drawn" caricatures, he reported, "though the written content is quite puerile."

¶ Four members of the Minnesota Twins, American League champions, have been credited with inspiring sports-minded Christians around the world. They are Jim Kaat, Al Worthington, Jerry Kindall and Bernie Allen. According to Mel Larson, editor of the *Evangelical Beacon*, all four "profess Christ as Saviour" and have spoken of their faith in churches of the Minneapolis area.

"As a teen-age boy, I chose athletics as my god," Kindall wrote recently. "Near the end of my junior year in high school, I removed baseball from the throne of my life and replaced it with the only Person who is worthy of our worship and trust, Jesus Christ, the Son of God and Saviour of the world."

In Alaska—as everywhere—

Military Ministry Is A Privilege

By A. L. Abrahamson
Pastor, Central Church, Anchorage

IT'S AN INTERESTING and unique privilege to be a pastor in a community which includes large military establishments. The greater Anchorage area, where I serve Central Church, includes Elmendorf Air Force Base and Fort Richardson. They are strategic and significant training and supply headquarters for an intricate and scattered defense program. Their personnel guard the vast Alaskan frontier which reaches to a few miles from the Soviet Union. Theirs is a task of enormous responsibility.

From the point of view of the religious aspects of military life and service, two things have impressed me.

The first of these is the concern of the military for the spiritual welfare of its personnel. Able and dedicated chaplains serve the men and their dependents on the bases. A well-rounded program is centered in the chapels, structured like that of any civilian parish. Opportunities are provided for worship, religious training, fellowship, counselling and personal pastoral care. Church school, Bible camps, fellowship groups are well organized and active. In spite of a constantly rotating population the chaplains are able to develop strong programs with excellent participation by the military personnel.

Other chaplains visit the men stationed in remote sites. They go with their men on winter maneuvers. They march with these men across dangerous glaciers. They scale mountain peaks to reach them. They preach to them on arctic ice floes.

The spirit of dedication among these chaplains is an inspiration to us who minister in the more stable civilian parishes.

Participation Is Good

The other aspect of military life which has inspired me is the attitude of the military personnel who seek their spiritual expression and fellowship in the churches of the community. Although their stay in the area is limited to two to four years, they enter into the life of the local Church with all the zeal and enthusiasm of permanent residents. Regardless of rank they face opportunities and responsibilities of the congregation. Colonels and privates study, discuss and pray about the evangelism, educational and stewardship program of the Church.

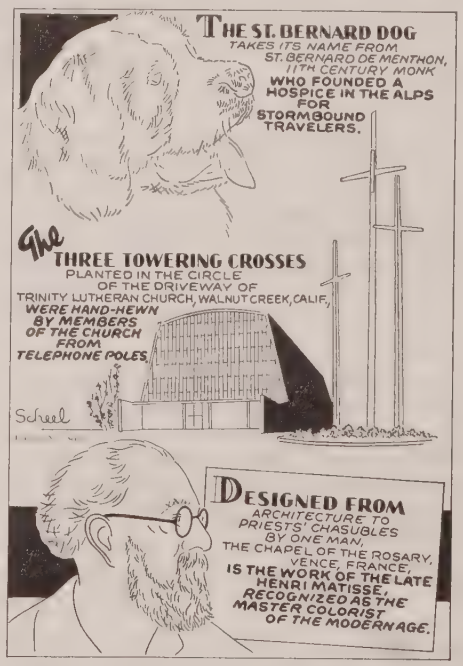
Talents, time and treasure are regarded as sacred trusts to be dedicated to God. Military and civilian personnel serve together as officers or members of church council, organizations or committees. Except for those rare occasions when they come from duty, wearing their uniforms, there is no way of making a distinction between the military and civilians.

At Church they are Jim and Joe, Bill and Bob, humble men of God, asking with Paul, "Lord, what do you want me to do?"

As the pastor looks over the Lord's flock on any Sunday morning, he may make mental note of the men who on Monday will wear their country's uniform, and mixed emotions force moisture to his eyes. He thanks God for his country which acknowledges that men need God. He feels a quickening of the pulse in pride for the men charged with the responsibility of safeguarding dearly-bought freedoms. He is humbled at the thought that he is privileged to be their pastor. He silently echoes a popular patriotic prayer: "God bless America."

He is caught up in the realization that God has indeed blessed America. And he prays again, "O God, keep America such that you can continue to bless her!"

RELIGIOUS REMARKABLES — By Scheel



VIETNAM REFUGEES URGENT PROBLEM FOR CHURCH RELIEF AID

THE MOUNTING NUMBER of refugees in South Vietnam has been described by the head of Lutheran World Relief as the most pressing problem of relief operations in the wartorn Asian republic.

Bernard A. Confer, executive secretary of the overseas material aid agency, said he found the refugee situation "one of growing severity" during an inspection tour in late October with five other voluntary agency leaders.

Some 1,000,000 refugees are anticipated by the end of the year, he reported, or more than triple the number which existed in May.

After noting that the United States and South Vietnamese governments "are in the process of reorganizing their refugee services to meet the growing need," Mr. Confer pointed to the role of voluntary agencies. He defined it principally as one of supplemental service, "particularly to those pockets of people who are missed by governmental programs which, by necessity, have a mass approach."

While visiting refugee settlements in Vietnam, Mr. Confer observed relief supplies from such agencies as Catholic Relief Services and the Mennonite Central Committee and consulted with field personnel from these and other agencies.



He said that Lutheran World Relief staff plan to present specific recommendations at the next meeting of the agency's directors and added that the board "has gone on record to assist in this emergency."

"It seems clear that, in addition to material aid, there will be definite need for personnel to serve in Vietnam," he explained.

THREE U.S. SERVICEMEN pass out school supplies and candy to Vietnamese children as part of their non-military mission to help a distressed people. Voluntary agencies are also playing a role in meeting the pressing problems of relief operations in the war-torn Asian republic.

Mr. Confer pointed out that Lutheran World Relief's basic policy calls for service to the most needy regardless of race, creed, or politics.

"We know that Christians throughout America," he said, "are eager to demonstrate their concern for the victims of the unfortunate disaster that is a product of the military clash in the small country of Vietnam."

According to a report released by the American Council of Voluntary Agencies for Foreign Service, there are currently 22 voluntary agencies, mission groups and foundations from this country in Vietnam.

Programs embrace material aid distribution, medical services, and technical assistance in agriculture, youth work, and other fields.

UNDER ORDERS:
Lutherans in the Armed Forces



Lt/jg THOMAS C. IRWIN is a jet pilot attached to the 7th Fleet, U.S. Navy. He participated in the first air strikes on North Vietnam last February. His home parish is Zion, Ferndale, Mich., where he served as an acolyte, Luther Leaguer, Boy Scout and in other youth activities. A graduate of the U. of Michigan, he is married and currently resides in San Diego, Calif.



1/Lt. DOROTHY SHOOP is a staff physical therapist at Scott AF Base, Illinois. She serves actively in the Officers Christian Union, and is superintendent in the base Protestant Sunday school. Her home is at Spring Church, Pa., where she is a member of the Lutheran parish.



Pfc. JOHN R. BOUDMAN, son of Mrs. Edward C. Boudman of Bloomsburg, Pa., is stationed in Germany, where he is company clerk of the 24th Medical Battalion, U.S. Army. Recently married to a home town girl, Pfc. Boudman intends to return to college to complete his education upon expiration of his military enlistment. His home Church is St. Matthew's, Bloomsburg.

January 1966

A MIGHTY FORTRESS

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A MIGHTY FORTRESS

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JUDY SCHOLL of Dayton, Ohio, has been named "Lutheran Girl of the Month" for February.

A high school senior, she shows aptitude for both studies and sports. A member of the National Honor Society and president of the school chorus, Judy also excels in volleyball and tennis, having won three tournament trophies for her participation in the latter.

Musically inclined, she is an organist at both school and church functions, sings in the youth choir and has won district and state musical contests. She plans to attend Capital University, Columbus, Ohio, where she will major in church music.

Not the least of her accomplishments was representing the state of Ohio at the annual Y Teens World Fellowship Convention, Washington, D.C., in November, 1965.

Judy is the daughter of Mr. and Mrs. William Scholl, the oldest of five children. We agree with Pastor Fred Klopfer of St. Timothy Church, Dayton, that she is "an outstanding girl and a thorough Christian."

Chapel Chuckles



"To be a healing force"—

National Council of Churches Board Issues Statement on Vietnam War

POLICY MAKERS for the National Council of Churches have approved a pronouncement on the war in Vietnam asking the United States to consider a halt in the bombing of North Vietnam long enough to create more favorable circumstances for peace negotiations.

The statement was adopted after nearly four hours of debate by the Council's General Board at its fall business meeting. The vote was 93 to 10, with six members abstaining.

The Board also issued a separate message to the churches "because of our deep concern that Christians in the United States are failing thus far to make their specific contribution to the maintenance of peace in the world, having been almost silent while our nation's involvement in Vietnam increases step by step."

Proposed by the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, the message to the churches bids Christians in the United States to support efforts of the NCC "in an approach to the World Council of Churches and Pope Paul VI in a common attempt to mobilize the worldwide Christian community in support of a just alternative to war."

In adopting the pronouncement and the message, the General Board directed the NCC staff to pursue this objective "in cooperation with the Roman Catholic Church."

Six Steps Proposed

Among the steps recommended by the Board were:

1. That the United Nations be requested to convene, as soon as possible, a peace conference with representation by all interested parties, including the National Liberation Front (Vietcong).

2. That the United States should "continue to reaffirm and manifest its readiness for unconditional discussion and negotiation in such a manner as will remove any uncertainty about official policy relating to the termination of military action."

3. That the United States should "adhere strictly to the policy of avoiding bombing of centers of population of North Vietnam."

4. That it should "seek to alleviate the desperate plight of the noncombatants in South Vietnam by increased efforts to prevent their becoming the victims of the hostilities."

5. That it should declare itself in favor of the phased withdrawal of all its troops and bases from Vietnamese territory, if and when they can be replaced by adequate international peace keeping forces.

6. That Congress, in fulfillment of the President's proposal, should appropriate immediate reconstruction assistance and long range economic development funds for southeast Asia, including the several associated states of Indochina.

South Vietnam Independence Stressed

The Board said that the United States should "make clear that a primary objective of a settlement in the Vietnam conflict is the independence of South Vietnam from outside interference with complete liberty to determine the character of its future government by the result of a peaceful, free and verified choice of its people."

"In a world of revolution, rapid change and sharp conflict of ideologies, Christians have an opportunity and duty to be a reconciling and healing force between nations and peoples and races wherever possible," the statement said.

It pointed out that Christians have a special responsibility "to maintain our spiritual and ethical sensitivity and keep before us our awareness of the imperatives of the Christian Gospel. In wartime this is often the first casualty."

Representatives of the Lutheran Church in America, the only Lutheran body belonging to the NCC, abstained from the voting on this pronouncement, it was reported.

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



VIETNAMESE CHAPLAINS were among 92 clergymen and seminary students recently graduated from a nine-week Chaplain Officer Basic Course at the U.S. Army Chaplain School, Fort Hamilton, N.Y. Examining reading materials with Mrs. Bertram C. Gilbert, librarian and wife of a Lutheran chaplain instructor, are (left to right): Chaplain (Maj.) Phan Phat Huon, a Roman Catholic; Chaplain (Capt.) Nguyen Linh, of the Christian and Missionary Alliance, and Chaplain (Capt.) Nguyen Van Long, a monk in the Unified Buddhist Church of Vietnam. (RNS Photo)



IN RHODESIA, British Governor General Sir Humphrey Gibbs (left, above), who defied an order by the white minority Rhodesian government to vacate Government House, prepares to shake the hand of Anglican Bishop Cecil Anderson after attending services at Sainte Marie Cathedral in Salisbury. The bishop, Rhodesia's leading Anglican clergyman, condemned the unilateral declaration of independence and declared that Christians have not only the right but perhaps the "duty" to disobey unlawfully enacted laws. (RNS Photo)

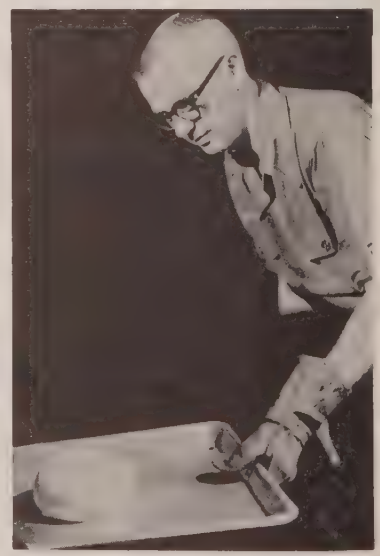
PRESIDENT AND MRS. JOHNSON stop at the end of the final service of the Billy Graham Houston, Texas, Crusade to talk with the evangelist. The service, on a day proclaimed by the President as a time for "dedication and prayer" for all who are "risking their lives to bring about a just peace in South Vietnam", was used by Dr. Graham as an occasion to speak sharply about the peace marchers in the nation's capital the day before. "Even a little handful can make a great noise and get national attention if they are protesting and demonstrating," he said.



EASTERN ORTHODOX Chaplain Robert Radasky, only priest of his faith serving U.S. servicemen in Vietnam, bakes altar bread for his services in photo below. The baking is done by the Navy chaplain at ovens in the battalion headquarters' mess hall of the III Marine Amphibious Force in Da Nang. The Orthodox used leavened bread in Holy Communion, rather than the unleavened wafers commonly used in Lutheran churches. U.S. Lutherans and Orthodox will begin a series of official theological dialogues this year. (RNS Photo)



BRITISH "ROCKERS" PASTOR, the Rev. Graham Hullet, a Church of England clergyman, perches on a motorcycle outside "Club 59" in London. Father Hullet, a friend and advisor to young people, organized the club three years ago. Membership now totals some 10,000 young people known as "Rockers"; the club publishes its own journal, "The Link," and holds social affairs. (RNS Photo)





SOUTH KOREA'S minister to the United Nations, Dr. Woonsang Choi, points out a Korean language Gospel among a display of publications distorted by North Korean Communists. The materials, distributed in South Korea as genuine, are interspersed with Communist propaganda attacks on the U.S. and the U.N. The American Bible Society plans stepped-up distribution in Korea of genuine Scriptures to combat the Communist distortions. (RNS Photo)

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Glenn C. Stone, Editor
Printed in U.S.A.

RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF.



LUTHERAN COMMENTS ON VATICAN COUNCIL

"IF THE LEAVEN of renewal is allowed to continue its work, it is difficult to see how Pope Paul VI can avoid convoking another Council in a decade from now."

This observation was included in a statement issued by the Rev. Dr. Fredrik A. Schiotz, president of the Lutheran World Federation, following the close of the Second Vatican Council of the Roman Catholic Church in December.

Asserting that "Pope John responded to an impulse of the Holy Spirit in convoking the Council," Dr. Schiotz pointed out that "we are still too close to the Council to speak with certainty about its work." However he singled out the Constitutions on the Liturgy, Divine Revelation and Religious Liberty as "significant actions."

He predicted that a new "freedom of belief" will open the door to questioning of the Church's dogma, and wider study of the Scriptures.

Dr. Schiotz called upon Lutherans "to search the Scriptures and the Confessions of our Church, and with openness of mind . . . to share the riches He has given us."

THIS ISSUE of *A Mighty Fortress* does *not* have an accompanying roster of chaplains, contact pastors and service centers. For the latest information, consult the January issue, which included a joint Lutheran roster covering the American Lutheran Church, Lutheran Church in America, and Lutheran Church—Missouri Synod active duty chaplains, contact pastors and service centers.

Rosters of this kind will be issued quarterly from now on.

Toward a higher level —

THE MEANING OF LENT

By M. A. Egge

FOR SOME it means just one word . . . *don't.* Don't do this; don't do that.

For others it means a period of forty days . . . the forty days preceding Easter, not counting the Sundays.

In the early days of the Church, some mortified their bodies and practiced total abstinence from food. In later times this has become a law at least in some sections of the Church.

But really . . . Lent is none of these. Oh, they have something to do with Lent, but they aren't really Lent.

Have you ever watched a ship go through a canal, for instance, through the Panama Canal? You know that the ship comes into the canal at one level. Then a set of locks or gates close behind the ship and water is let in from the higher level. Gradually that section of the canal is filled, and at the same time *the ship is lifted to a higher* level. When the ship is at the same level as the water in the next segment of the canal, the gates in front of the ship are opened and *the ship sails on at the higher level.*

Lent is like that.

We come to Lent at a certain spiritual level, and then at the end of those wonderful forty days we go on, but at a higher level. We have been at the Cross . . . we have followed our Savior, Jesus Christ, in His suffering and death for our sins, and *we have been lifted higher,* much higher; but not to sink back to the old level.

We need times like that. This is a hurried world, and time seems to go by with greater rapidity every year. It is still true as Wordsworth once wrote:

"The world is too much with us;
Late and soon, getting and spending,
We lay waste our powers."

Lent, for the Christian, is a time to withdraw from the tensions of life to prepare for the Gethsemanes that may lie ahead.

Let Our Souls Catch Up

Perhaps you have read it before, but it's an excellent story. A gentleman was on an expedition into the upper Amazon regions. He was in a hurry (aren't we always?) and had to go on, day after day, in forced marches. One morning the native carriers didn't appear at the usual time. When he asked the leader about it, he was told, "They are waiting. They cannot move farther until their souls have caught up with their bodies."

We boast of progress, material progress, but won't we have to stop pretty soon to let our souls catch up with our bodies? And don't we, each of us, have to do just that once in a while?

But times of withdrawal from the "business" of life are of little value to anyone unless they *lead to something.* Going into drydock doesn't lift the ship to a higher level. And so it is in Lent.

Of all the seasons of the year, Lent is perhaps the most challenging. "What do you think of Christ?" . . . "Follow Me!" . . . "If any man would come after me, let him deny himself, and take up his cross daily. . . . "Far be it from me to glory, except in the cross . . ."

These are some of the challenges hurled at us from God's Word during Lent. They are real challenges. They test men.

"Jesus calls us o'er
the tumult
Of our life's wild,
restless sea.
Day by day His sweet
voice soundeth,
Saying, 'Christian,
follow me.' "

It takes men and women who are worthy of the name, to claim this life.

All of this means that Lent is a time for feeding our souls on that "bread of life," even the Word of God. Lent means little unless the times of withdrawal from daily activities give time for Bible reading, for private devotions, and for a concentrated study of the truths of God's Word. Luther once said, when hearing of a king who had proclaimed days of fasting, "I can appreciate that. I wish fasting in its entirety would again be inaugurated. Fasting is the outward part of devaluating of self and of humility, and if the inner humility is present too, then all is well."

It is by reading, hearing and responding to God's Word, that we really come to know Him who "humbled himself and became obedient unto death, even death on a cross." Knowing Him better and loving Him more, we find ourselves on a higher level of Christian devotion and service. This is the meaning of a true Lent!

THE SEASON OF LENT begins on February 23 this year. This article, reprinted by permission of the Tract Mission of the American Lutheran Church, 421 S. 4th St., Minneapolis, Minn. 55415, is designed to help you prepare to observe the season meaningfully.



CHURCH PRESIDENT VISITS FAR EAST MILITARY BASES

RETURNING from a 19-day tour of U. S. military bases in the Far East, the Rev. Dr. Franklin Clark Fry said he had new understanding and sympathy for the problems of servicemen and chaplains alike.

Traveling an estimated 23,500 miles, the president of the Lutheran Church in America visited installations in Japan, Okinawa, Taiwan and the Philippine Islands. He would admit to no weariness except for "those long hauls over the Pacific."

Dr. Fry said that while he had indicated a readiness to visit Vietnam, his U. S. Air Force hosts did not include that on his itinerary.

"But I saw ever so many casualty cases from Vietnam at both Clark Air Force base (near Manila) and Okinawa hospitals. Their morale was high but compassion isn't strong enough for the feelings I had for those men who had lost arms and legs and were otherwise maimed in battle.

"What impressed me at the bases was that religious life centered around the families resident there. Very few unaccompanied servicemen attended services or engaged in the Protestant meetings that were arranged since I was there."

Dr. Fry said that most of the chaplains were eager to share their problems with him. Some told him their Sunday services were attracting as few as four or ten of the younger servicemen.

"They admitted there are many pressures on these young men who suddenly find themselves in a strange land where there is little to compare with what they knew as life back home. There is little in the way of social life or entertainment or places to visit in those more remote islands."

Dr. Fry said inter-marriages were cited by many chaplains as a foremost problem.

"One," he recalled, "put it very soundly by pointing out these young men have never before experienced women who have as their whole attitude toward life that they are to wait on man. They find them so vastly different from the competitive American girls."

Dr. Fry said he visited the Japan Lutheran Seminary at Tokyo and addressed a large group of Lutheran chaplains and missionaries in the Sanno Hotel in Tokyo.

He said he found many persons eager to have reports on ecumenicity and many military personnel anxious to hear how "home churches regard and support our chaplains."



CAPT. DAVID WILSON, an aircraft commander for the 6315 Operations Group stationed at Naha Air Base, Okinawa, greets the Rev. Dr. Franklin Clark Fry on his visit to the base during his Far Eastern trip. Capt. Wilson gave the churchman a briefing on the C-130 aircraft as part of his busy schedule on the island.

UNDER ORDERS:
Lutherans in the Armed Forces

"UNDER ORDERS" acquaints you with some of your fellow-Lutherans in service through picture and brief text. Send nominations, including good photo, to: *A Mighty Fortress,* 50 Madison Ave., New York, N.Y. 10010.



CAPT. RONALD H. SMITH, 1st Airborne Division of the 509th Infantry in Mainz, Germany, presents Maj. Gen. Russ the first place marksmanship trophy won in the Central Treaty Organization contest. Capt. Smith and family are members of Grace Church, Spokane, Wash.



ROBERT H. WOLFF (right) comes from Bethlehem Church, Beaumont, Texas. He is serving aboard the USS Hornet with the 7th Fleet in the Vietnam area. Trained in electronics, he holds the AX3 rating.



UNTIL recently stationed at Guantanamo Bay Naval Air Station, Cuba, GORDON C. WAITE, SN, is now located at the Naval Air Station in Rota, Spain. His home parish is Ascension Church, Buffalo, N.Y.

February, 1966

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!
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BARBARA MAGNUSON of Grygla, Minn., is our "Lutheran Girl" selection for April.

She was nominated for this honor by her former parish pastor, the Rev. Julian L. Erickson, who admires the way she combines scholastic achievement with varied uses of her talent.

An accomplished pianist, organist and vocalist, Barbara was twice a winner of the State Music Contest and the all-school Talent Night, and a finalist in the Minnesota "Junior Miss" pageant. She also toured four states with her church dramatic group and was soloist at various churches and on TV.

In addition to maintaining a straight "A" record at Oak Grove Lutheran High School, Fargo, N. D., she was art editor of the paper, held several class offices, was cheerleader, choir soloist, and a member of the National Honor Society.

The daughter of Mr. and Mrs. Lyndon Magnuson, she plans to attend Concordia College, Moorhead, Minn., next year.

Says Pastor Erickson: "She is a living testimony to her Saviour. As she said at the Junior Miss pageant, she wants her life to communicate something of God to mankind and thereby glorify Him."

CHAPEL CHUCKLES



"THINK WHAT GIDEON COULD HAVE DONE WITH JUST ONE HOWITZER!"

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A MIGHTY FORTRESS

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Vietnam Christian Service—

Lutherans To Help Vietnam Needy

AN AGREEMENT to undertake a joint program of assistance among refugees and other needy in war-torn Vietnam has been reached by the Mennonite Central Committee, Church World Service, and Lutheran World Relief.

Designated as "Vietnam Christian Service," the program will be supported by funds, relief supplies, and personnel from each of the three overseas aid agencies.

Directors of Lutheran World Relief, in authorizing its participation in late January, also appropriated up to $50,000 to underwrite the employment of personnel it will seek for the joint program this year.

Late last year, the board allocated a like amount for relief efforts in the Southeast Asian country. Half the sum has been earmarked for the Vietnam Christian Service program and the other half for the purchase of supplemental supplies.

Such relief supplies, it was noted, would be in addition to shipments of used clothing, kits composed of school supplies and toilet articles for children, and other gifts in kind.

Bernard A. Confer, executive secretary of LWR, noted at the time that distribution would be directed by the Mennonite committee, an agency which has been active in relief efforts in Vietnam since 1954.

The committee currently provides food for some 157,000 persons as well as clothing and other relief supplies. In addition, it cooperates in the operation of a hospital at Nhatrang which served more than 36,000 patients last year.

Its channels of distribution, it was reported, include the parishes of the Evangelical Church of Vietnam and orphanages and other institutions, many of which are operated by Buddhists and government.

Call for Volunteers

Eleven workers are currently serving under the joint program in three areas of the country. Plans call for the total placement of more than 50 specialized personnel by September.

Personnel needs, Mr. Confer said, include doctors, nurses, social welfare personnel, nutritionists, home economists, public health nurses, agriculturists, community development leaders, and material aid specialists.

The executive said LWR would welcome inquiries from Lutherans "who are interested in volunteering for service at this critical time when there are nearly 1,000,000 refugees and when hospitals and other institutions are overburdened."

After stressing that "LWR has no political objectives," he added:

"We are interested in helping people in dire need, and we know Christians across the country are eager to demonstrate their concern for the Vietnamese people."



SOUTH VIETNAMESE villagers, casualties after an attack by Vietcong, await transport at Hiep Duc. Upon convalescence they will be refugees, homeless and perhaps separated from families. Lutheran World Relief participates in Vietnam Christian Service, ministering to some of the estimated million Viet refugees. (RNS Photo)

Personalities in Pictures

Religious sidelights on recent news events and other items of interest



THREE of the presidents of the World Council of Churches are shown in photo at left as they escort the Rev. Dr. Eugene Carson Blake (second from right) into the assembly room of WCC headquarters in Geneva, Switzerland, following his election as the new general secretary of the interchurch organization. Presenting the 59-year old ecumenical leader are (left to right): Charles Parlin, leading Methodist layman; Archbishop Iakovos, Greek Orthodox leader, and the Rev. Dr. Martin Niemoeller, prominent Lutheran churchman.



VIETNAM HEROINE, Mrs. Simone Hayward, is pictured above holding her month-old daughter. She is the widow of John Hayward, missionary of the World Evangelization Crusade, who was slain in a Vietcong ambush Jan. 8. Mrs. Hayward will continue her husband's work at a leper colony south of Danang. (RNS Photo)

GREEK ORTHODOX church leaders watch as a crucifix is retrieved from the water during the annual Orthodox "Blessing of the Seas" ceremony in Kent, England. The cross had been thrown into the sea by Archbishop Athenagoras, head of the Greek Church in Great Britain (third from right). It was recovered by a 14-year-old student, one of several youths who dived for it. The Orthodox tradition of the cross in the waters commemorates the Baptism of Christ, and is observed in many parts of the world by Greek Christians on Epiphany Day in January. (RNS Photo)



LIKE A SCENE from Noah's ark, animals and circus folk gather around a makeshift altar under a circus tent as an Anglican vicar in Balham Hill, England, baptizes a four-month old baby (below). The child was the great-granddaughter of the circus impresario Billy Smart. She had a clown for a God-parent, was cuddled by an acrobat, nuzzled by an elephant and kissed by showgirls. An elephant, two white horses, two camels, two donkeys and a guanaco were among the animals at the scene. (RNS Photo)



RECONSTRUCTION of a burned Lutheran Church in Minneapolis was aided by neighboring Roman Catholics with funds raised through a benefit luncheon and a special collection. In photo at left, the Rev. Victor C. Swain (right), pastor of Our Redeemer Lutheran Church, which was destroyed by fire last September, receives a check for $1,140 from the Rev. Owen J. Rowan, pastor of nearby St. Helena's Roman Catholic Church. (RNS Photo)



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Glenn C. Stone, Editor
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APRIL, 1966

LUTHERAN CONTACT PASTORS ACTIVE DUTY CHAPLAINS AND SERVICE CENTERS

Military personnel are invited to contact these pastors, chaplains and centers. Home church pastors of the ALC and LCA are encouraged to send the names and addresses of their members in military service to them. LCMS home church pastors should send the names and addresses directly to the Armed Forces Commission of the LCMS which will forward them to the appropriate chaplain or contact pastor.

APO and FPO addresses for the ALC and LCA may be referred to the Division of Service to Military Personnel. For the LCMS they should be sent to the Armed Forces Commission.

Churches are indicated as follows:

ALC, American Lutheran Church;

LCA, Lutheran Church In America;

LCMS, The Lutheran Church-Missouri Synod.

* Service Center † Inquire about Local Program

ALABAMA: BARIN FIELD NAVAL AUXILIARY AIR STATION; Rev. Herbert B. Wehmeier, LCMS, St. Mark, Elberta 36530. Tel: YU 6-6310.

BIRMINGHAM NAV. AIR RES. FAC.; Rev. William H. Faddis, LCA, Christ, 1409 N. 20th St., Birmingham 35200.

Rev. William T. Eddleman, LCMS, Pilgrim, 447 N. 1st St., Birmingham 35200.

BROOKLEY AFB; Rev. Virgil A. Cameron, LCA, St. Paul, Government St. at Houston, Mobile 36604.

Rev. Robert L. Dittmann, LCMS, Grace, 1356 Government St., Mobile 36600. Tel: 342-3361.

CRAIG AFB; LCMS, St. John, Rt. 5, Box 317, Selma 36701.

DAUPHIN ISLAND AFS; See Brookley AFB.

FORT McCLELLAN; Rev. Ernest T. Burns, LCA, Trinity, E. 10th & Isabel Ave., Anniston 36201.

Rev. Benjamin G. Rathgeber, LCMS, Trinity, 1885 Rainbow Dr., Gadsen 35901. Tel: 546-1712.

Chaplain James N. Servey, LCA, 100th Chemical Gp,

†FORT RUCKER; Rev. David W. Callies, Christ The King, LCMS, 208 E. Watts Ave., Enterprise 36330. Tel: 347-6716.

GUNTER AFB; See Maxwell AFB.

MAXWELL AFB; Rev. Raymond E. Davis, Jr., LCA, Our Redeemer, 2810 Atlanta Hwy., Montgomery 36100.

Rev. Eldon Weisheit, LCMS, Southern Blvd. & Sussex Dr., Montgomery 36109. Tel: 265-1117.

Chaplain Henry C. Wolk, Jr., LCMS, Hq. Air University. (AUCH -P)

REDSTONE ARSENAL; LCA, St. Mark's, Franklin & Longwood Sts., Huntsville 35800.

Rev. Richard O. Ziehr, LCMS, Grace, 3321 S. Memorial Parkway, Huntsville 35800. Tel: 881-0552.

Chaplain George C. Kahl, LCA, Hq. USA Msl. Supp. Comd.

THOMASVILLE RADAR STATION; See Craig AFB.

ALASKA: EIELSON AFB; Rev. Raymond Ernst, LCMS, Zion, 2141 Airport Rd., Fairbanks 99701. Tel: 452-2560.

Rev. Oliver P. Everette, ALC, Fairbanks, 1005 Kellum, Fairbanks 99701.

ELMENDORF AFB; Rev. A. L. Abrahamson, ALC, Central, Fifteenth at Cordova, Anchorage 99501.

Rev. Wayne H. Bradmire, LCMS, Anchorage 1407 "O" St., Anchorage 99501. Tel: 272-5323.

FORT GREELY; See Eielson AFB.

FORT JONATHAN WAINWRIGHT; See Eielson AFB.

FORT RICHARDSON; See Elemndorf AFB.

KING SALMON AFB; Rev. E. M. Ellingson, LB, Lutheran Community, Naknek 99633.

NOME: Rev. James A. Almquist, ALC, Our Savior's, Box 55, Nome 99762.

ARIZONA: DAVIS-MONTHAN AFB; Rev. Carl H. Harman, LCMS, Faith, 3925 E. Fifth St., Tucson 85700.

Rev. Curtis E. Jorstad, ALC, Calvary, 5601 E. Broadway Tucson 85711.

Chaplain John W. Behnken, Jr., LCMS, 803 Cmbt Supp Gp., (SAC).

FORT HUACHUCA; Rev. James F. Schaefer, ALC, Sierra, 1501 Lenzner Ave., Sierra Vista 85635.
See Davis Monthan AFB LCMS

LITCHFIELD PARK NAVAL AIR STATION; Rev. Albert H. Tietz, ALC, Christ, 406 N. Litchfield Rd., Goodyear 85838.
See Luke AFB LCMS.

LUKE AFB; Rev. Paul Halvorson, LCA, St. John's, 7205 N. 51st Ave., Glendale 85301.

Rev. Arthur T. J. Irmer, LCMS, St. Paul, 6301 W. Indian School Rd., Phoenix 85033. Tel: YE 9-2369.

WILLIAMS AFB; Rev. Thomas P. Klinkenberg, LCMS, Epiphany, Chandler, 330 N. 58th St., Mesa 85201.

Rev. Harry M. Rohwer, Jr., LCA, Holy Trinity, Sunset & West Erie Sts., Chandler 85224.

YUMA MCAAS; Rev. Gilbert V. Dossi, LCA, Faith, 806 Solana Dr., Yuma 85364.

Rev. Mitchell J. Prifogle, LCMS, Calvary, 711 Seventh Ave., Box 490, Yuma 85364. Tel: 783-3024.

ARKANSAS: BLYTHEVILLE AFB; Rev. Sidney Ponseti, LCMS, First, 2111 No. Circle Dr., Blytheville 72315.

Chaplain Roger H. Pearson, LCA, 97th Cmbt Supp Gp.

FORT CHAFFEE: Rev. Wilbert E. Griesse, LCMS, First, 1110 North E. St., Fort Smith 72901.
LCA, St. Luke, 2614 M St., Fort Smith 72901.

LITTLE ROCK AFB; LCA, Faith, 4942 W. Markham, Little Rock 72200.

Rev. William C. Bachert, LCMS, Trinity, 200 West 1st St., North Little Rock 72116. Tel: SK 3-5611.

Chaplain Sigurd J. Nelson, LCA, 825 Cmbt Supp Gp.

CALIFORNIA: ALAMEDA NAVAL AIR STATION; Rev. O. T. Erickson, LCA, Trinity, 1323 Central Ave., Alameda 94501.

Rev. Carl A. Nahnsen, LCMS, Immanuel, Layafette & Santa Clara Sts., Alameda 94501. Tel: LA 3-0659.

Chaplain Jesse W. Essinger, ALC.

BARSTOW MARINE CORPS SUPPLY CENTER; Rev. Harold C. Price, LCA, Shepherd of The Desert, 1104 E. Williams, Barstow, 92310.

Rev. Robin O. Fink, LCMS, Concordia, 420 S. "E" St., Barstow 92311. Tel: 256-1829.

BEALE AFB; Rev. Arlis J. Ehlen, LCMS, First, 850 Cooper, Yuba City 95991. Tel: 742-7646.

Rev. Walter L. Singer, ALC, Faith, 1000 D St., Marysville 95901.

CAMBRIA AF STATION; Rev. Sidney S. Bennett, LCA, Calvary, First & "C" Sts., Morro Bay 93442.

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BRISBANE; Rev. R. J. Burger, Bethlehem Lutheran Church, Warren St. off Barry Pde. Tel: 57-1325. Sunday 1100 and 1930.
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SYDNEY; Rev. W. R. Paech, St. Paul's Church, 3 Stanley St., Tel: 41 6586.

AUSTRIA: VIENNA IX; Lutheran World Federation Office, Liechtensteinstr. 20.

BAHAMAS: NASSAU; Rev. Adolph F. Gerbhardt, Box 891. Services at Shirley St. Theatre, Sunday 1100.

BERMUDA: HAMILTON, PAGET; Rev. Dedric C. Every, ALC, P. O. Box 182.

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HOTHORPE HALL; Rev. Juris Jurgis, Holy Trinity, Theddingworth. Tel: Husband Bosworth 257.
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LAKENHEATH AFB; Rev. Norman H. Heintz, 3 Maners Way, Cambridge. Tel: 54331. Third Sunday 1500, Base Chapel.
LONDON; Rev. Robert Patkai, Lutheran Church House, 8 Collingham Gardens, S.W.5.
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Rev. Floyd M. Bosch, 36 Leaside Ave., N.10, Luther-Tyndale Memorial Church, Leighton Crescent, Kentish Town, N.W.5. Sunday 1030 and 1830.
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Lutheran World Federation Representative; 5 Kingscroft Rd., N.W. 2.
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SOUTH RUISLIP; Rev. Arnold Rakow, 394 Victoria Rd. Tel: VIking 4242. St. Andrews Lutheran Church, Corner of Queens Walk and Whitby Rd.
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WOODBRIDGE-BENTWATERS; Rev. Norman H. Heintz, 3 Manners Way, Cambridge. Tel: Cambridge 46190. Fourth Sunday 1500 Bentwaters Base Chapel.

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Rev. Albert Ely, St. John's, 147 Rue de Grenelle. Tel: ODeon 23-41. Sunday 1100.
SAVERNE (BAS-RHIN); Rev. Alfred Wohlfahrt, 25 Rue de Paris.

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BERLIN; Rev. Walter E. Bock, Lutheran World Federation, Clay Allee 88 Berlin-Dahlem. Sunday 1000. Zehlendorf Alte Dorfkirche, Potsdamer Strasse.
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BREMERHAVEN; Rev. Dettlof Lehmann, 28 Bremen 1, Schumann Strasse 17. Tel: 44392.
*KAISERSLAUTERN; Rev. Walter A. Huchthausen, Service Pastor, Lutheran Service Center, Box 1152, 24 Fruchthall Strasse. Tel: KC 6-4897. Sunday 1100.

GUAM: *AGANA; Rev. Warren L. Wolf, Service Pastor, P. O. Box 2383. Lutheran Service Center, Marine Drive, Sunday 1230.

HONDURAS: Same as Costa Rica.

HONG KONG: Kowloon; Rev. George Winkler, Majestic House, Nathan & Cameron Rds., Tel: 823715, Sunday 1130.
Rev. Roy Karner, 35 McDonnell Rd., Apt. 104, Tel: 37806.
Truth Lutheran Church, 50 Waterloo Rd., (Opposite Chinese YMCA). Tel: 830817.

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IRELAND: BELFAST; Lutheran Church, 137 University St.
DUBLIN; Rev. H. D. Mittorp, St. Finians, 21 Merlyn Park.

ITALY: GENOA; Dean Rolf Lepsien, Via Marcello Durazzo 12A-10.

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TOKYO; Rev. Richard V. Goeres, St. Paul Lutheran Church, 15-2, 1-Chome, Tama-Cho, Fuchu-shi. Tel: 0423-61-9586. American School in Japan, Worship 0815. Tokyo Hilton Hotel, Worship 1030.
YOKOHAMA; Yokohama Lutheran Worship Group. Sunday 1600. Tel: 64-1296.

KOREA: *SEOUL; Rev. Ernest W. Karsten, Service Pastor, Lutheran Service Center, 843 Han Nam Dong, Yongsan. Tel: YOngsan 2074. Sunday 1100.
Rev. Paul L. Barling, Korea Lutheran Mission, APO San Franciso 96301 or Jedong Bldg. 88, 2 Ka Tae-Pyung Rd. Tel: 24993.

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NETHERLANDS: ZEIST; Rev. A. Duyvendak, Homeruslaan 41.

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WELLINGTON; Rev. Adrian M. Leske, St. Paul's Ev. Lutheran Church, King St. off Adelaide Rd., Tel: 89566, Sunday 1100 & 0700.

NICARAGUA: Same as Costa Rica.

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TAINAN; Rev. Douglas E. Erickson, 31-1 Tung Ning Rd.

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Rev. Robert G. Huebner, Colegio La Concordia, Calle Caicara, Colinas de Bello Monte, Tel: 71-91-70. Sunday 0900.

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RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF



PROPOSAL TO FIX COMMON EASTER DATE FINDS WIDE SUPPORT

EASTER may be observed on a common date throughout the world, and on the same Sunday each year, if a proposal that is gaining wide support achieves its goal.

Since the first Council of Nicaea in 325 A.D. Easter has been celebrated on the first Sunday after the first full moon after the spring equinox. In practice this meant that Easter Sunday fell between March 22 and April 25, on a different date each year. Calendar differences between Eastern and Western branches of Christianity have resulted in different dates for Easter even in a given year.

The World Council of Churches has asked its members to state their positions on a proposal to fix Easter on the Sunday following the second Saturday in April, according to the Gregorian calendar. This or similar proposals have already received the endorsement of the Second Vatican Council, the executive council of the Lutheran Church in America, the World Presbyterian Alliance and the Assembly of the Church of England.

The proposed fixed Easter Sunday would come close to the date of the original Easter which took place during the Jewish Passover week in 30 A.D., the probable year of Christ's crucifixion and resurrection.

PFC THOMAS COLE of Richmond, Va., is a striking example of the heroic medical corpsman on the front line of battle. Wearing a bloody bandage after being hit in the face by enemy fire, a medic gives first aid to a First Cavalry Division soldier in a trench just captured from the Vietcong in bitter fighting near Anthai, South Vietnam. (RNS Photo)

Easter makes it clear—

GOD IS NOT DEAD!

By Gerhard E. Frost

HE LIVES! God is not dead! And because He lives, we celebrate. We celebrate Jesus.

Jesus, no martyred saint or fallen hero, no frail and gentle memory, no fading echo and dimming afterglow, but living Love, victorious, strong, enduring still. We celebrate Him as Lord of all.

Death, bend your stiff neck. Bow your proud head, for we celebrate Jesus. It is presumptuous to think that you can hold Him fast. Your reign is broken. He lives. He has won, and in His victory your crown is struck from your head.

God is not dead. "He stirs up the people," they said. They said it about Jesus when God walked the streets of time and space for those brief years. It was true, but not only then. It is true today, for He lives.

I cannot escape Him, this Living One. When I celebrate Him He gets me into trouble. I want to be just a face in the crowd. I want to hide but He keeps drawing me out and I am afraid. I want to run!

Why are you such a high voltage presence, Lord Jesus? Why must my choice be between you and my pleasant stagnation? Why can I not celebrate "in peace," in comfortable aloofness from the festering facts in our human situation? Why must you, the Prince of Peace, come as the Messenger of strife?

Because you live.

"He stirs up the people . . . teaching . . ." What a frightening definition of teaching. And yet, I find it to be true. To celebrate Jesus in reflection is always to be prodded into action. To be taught by Him is to be stretched and I fight that. It hurts to be stretched. Can it be that all learning is change and change is pain?



When I listen to Jesus I can't stop with formal mastery of facts. Fierce street fights break out along the avenues and back alleys of my mind. New thoughts engage old prejudices and big burley lies challenge Truth's right to the road. I am anxious and again I want to run. But we celebrate Jesus, and in faith's fellowship you and I may learn to stand.

What the Word Says

He lives! Words shatter under their burden as they try to say it. But the Word finds words for his purpose, inadequate though they may be. Though they cannot say it all, they are enough for you and me.

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time."

No, God is not dead. And to you who have said this, we who celebrate Jesus quietly affirm that it is not so. If you mean that our God is hidden, that He is the God who hides in the testing circumstances of our dangerous time as He once hid in diapers and on the Cross, we agree. He is not only the God who is revealed in Jesus Christ. He is the "hidden God" as well. *But He is not dead.*

If your intent is only to raise some questions which we may not ignore, then raise them, but not with words which mislead and even blaspheme! If your purpose is to say that we are dead to His loving approaches, say this, but do not presume to fashion a death bed for God. Death is death, and if God were dead no tongue could tell it. No man could proclaim it, for it is by the creating and sustaining hand of the Everliving One that we live.

Today the Lord of the Church "stirs up the people." He arrests us and addresses us. He calls and sends. He asks His Church to leave her sheltering walls and walk the streets with Him. He uncovers long-forgotten issues. He exposes frontiers more vast than any we have ever known before. I am a member of this Church but my temptation is to "send him to Herod." I have been well schooled in this art of sending Him to "someone else." I still like "truth in the sky" better than Truth in the flesh, wearing work clothes. I prefer to think of Love rather than *acts* of love and Justice rather than *acts* of justice.

In a world that is glutted on trivia and sick unto death of itself, a world starving for the daily doxology of loving service, the holy liturgy of selfgiving and fellowship, we affirm: No, God is not dead. He lives. And "no one who believes in Him will be put to shame."

LUTHERAN "HELI PADRE" NAMED "CHAPLAIN OF THE YEAR 1966"

"HELI PADRE" Hugh F. Lecky, Jr., a minister of the Lutheran Church in America, has been named "Chaplain of the Year 1966" by the Reserve Officers Association of the United States.

A U.S. Navy chaplain currently on duty with the Marine Corps, Lieutenant Commander Hugh Franklin Lecky, Jr., was the first Navy chaplain to receive the Purple Heart for wounds received in action in Viet Nam.

Known as the "Heli Padre" because of his many helicopter missions, the Lutheran chaplain was given the Reserve Officers Association annual award on Feb. 25 in the nation's capital.

Chaplain Lecky, 34, has accompanied combat troops on more than 150 helicopter-lifted assault strikes and medical evacuation missions in South Vietnam, the association noted in announcing his selection.

Qualified to minister to servicemen spiritually and medically, the chaplain's experience includes duty as a U.S. Naval Reserve Medical Corpsman before entering the ministry.

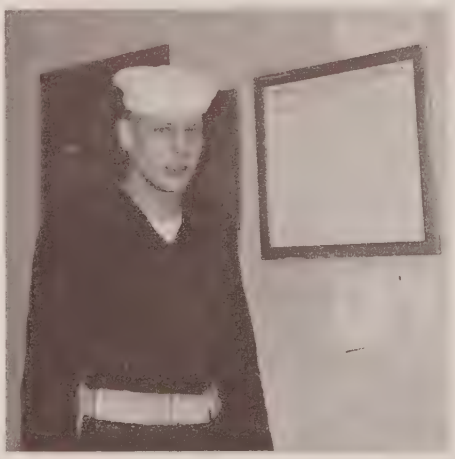
After receiving leg wounds last July from mortar shrapnel at Ba Gia, South Vietnam, during a medical evacuation mission, Chaplain Lecky refused to be hospitalized while he said "others were still working" and he continued to aid wounded Vietnamese soldiers and civilians after bandaging his own leg.

Chaplain Lecky arrived in the Da Nang area of Vietnam in February, 1965, and carried on his ministry there until August when he was assigned to Japan.

At the time he received the 1966 Chaplain of the Year award here he was en route to his next assignment for the Navy in Bremerhaven, Germany.

Four years ago while serving on a destroyer in the Pacific, Chaplain Lecky earned the Navy Commendation Medal for helping evacuate sailors from an exploding Nationalist Chinese tanker in a Taiwan port.

UNDER ORDERS:
Lutherans in the Armed Forces



SEAMAN PAUL KNUDSEN is presently attending Engineman School at the U.S. Navy Training Center, Great Lakes, Ill. He's a member of Faith Church, Syosset, N.Y., where he served as acolyte and usher. A brother, Ralph, also serves in the Navy on the USS Prairie.



LT. PAUL F. KRAMER, USAF, is serving in Vietnam with the 619th Tactical Control Squadron, 2nd Air Division. A member of Good Shepherd Church, Brooklyn, N.Y., he's been in the Air Force since July, 1963, following his graduation from Brooklyn College.

LUTHERAN SERVICE CENTER OPENS ON GUAM

A NEW Lutheran Service Center opened on Guam on Feb. 1 and was scheduled to be dedicated on Easter, April 10. It is the sixth overseas facility operated by the Lutheran Service Commission, which also runs 10 centers in the continental U.S.

Governor Manuel Guerrero of the U.S. island possession suggested the site for the center, it was reported by the LSC executive secretary, the Rev. Raymond Hohenstein.

Located on the island's north side fronting on the Pacific Ocean, the facility is in the central part of the 30-mile-long isle on one of the main thoroughfares—Route 1, Marine Drive. It is one mile west of downtown Agana, capital city of Guam, and a short distance from headquarters of the Commander Naval Forces Mariana Islands and the U.S. Naval Hospital.

The new center, like others in the U.S. and overseas, has several areas for servicemen's use in their off-duty hours. Included are a reading room, lounge, snack-bar, kitchen, game room and hobby room. Future plans call for a 200-seat chapel to be built nearby.

Provisions for outdoor activity include the Pacific Ocean beach adjoining the LSC property and a recreation area on the center lot.

The Rev. Warren L. Wolf, service pastor, heads the Lutheran off-station ministry to military personnel on Guam.

April, 1966

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

BARBARA EKLUND, our Lutheran Girl for the Month of April, is a member of Bethany Lutheran Church, Norway, Michigan.

Barbara has been active in her church as a Sunday School teacher and Sunday School pianist. She has also served as Vacation Church School teacher. She sings in the Chancel (Senior) Choir; is the president of the Luther League, and has been secretary and treasurer in past years. In 1959 she was treasurer for the Iron Mountain District Luther League.

A senior at the Norway High School, Barbara will graduate in June, and is planning to attend the Northern Michigan College at Marquette, hoping to become a teacher. Her major will be biology.

Barbara is the business manager of the school yearbook, and vice-president of the Girls' Athletic Association. She plays in the school band, and also in the pep band. She is a member of the F.T.A. (Future Teachers of America), and also a member of 4-H.

Her hobbies include reading and good music, and such sports as bowling, skiing, skating, swimming, and basketball.

The Rev. Kenneth A. Nelson, her pastor, nominated Barbara for a Lutheran Girl of the Month.

A MIGHTY FORTRESS

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LUTHERAN GENERAL ON CHAPLAIN'S JOB

AT THE PENTAGON, top-ranking Army chaplains met for a week-long session. From all over the world these leaders of chaplains came to hear experts and discuss common problems. A special treat was provided for them when they heard their highest uniformed chief give the opening address.

General Lyman L. Lemnitzer, the Army's chief of staff, called the role of the chaplain absolutely vital. He stressed that the Army, more than any other of the Armed Forces, except the Marine Corps, relies on men rather than machines. Thus the total strength of the land-geared force is no greater than the total of their strength.

"At root, the strength of soldiers is a matter of will and determination—in brief, it is dedication to values of the spirit," the number one Army general stated.

A Lutheran, General Lemnitzer asserted that the fundamental responsibility of the chaplain is his role as guide and mentor. The Army looks to him to make the greatest contribution, by precept and example, to the development and reinforcement of the moral strength of the members of the Army, the 60-year-old chief of staff said.

After all, he concluded, it is this moral strength which not only provides the determination to uphold the great principles to which we as a people are dedicated, but which, in fact, is the source of these principles themselves.

EASTER, 1960: A DAY OF JOY



Photo by RNS

THE INNER CONFLICT OF A CHAPLAIN

MILITARY CHAPLAINS often suffer "painful, inner conflict" because of the dual role they must play while on active duty, the annual meeting of the National Lutheran Council was told by the Rev. Engebret O. Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel.

Speaking of the duties of the 739 Lutheran chaplains, he pointed out that at the same time they must be pastors representing their Church, and also commissioned officers in one of the services.

"Not only do the cross and the sword touch," said Chaplain Midboe. "They must also find a modus operandi in the person of the Armed Forces chaplain."

He described Lutheran chaplains as being in the "Apostolate to the Armed Forces of the country." In addition to serving Lutherans in the military, the chaplains minister to members of every denomination and to many with no religious convictions.

It is at this point, Chaplain Midboe stressed, that pastors in this special ministry become "keenly aware of the broken relationships within the body of Christ on earth."

Second Glance

Plans were approved by the recent annual meeting of the National Lutheran Council to expand the ministry to students on non-Lutheran college campuses throughout the U. S. As of 1962, the budget for such work will be increased by $100,000 or 26 per cent to enlarge field services and expand Lutheran campus work.

The latest Russian "scientific" discovery is that Sodom and Gomorrah may have been destroyed in a nuclear explosion set off by visitors from outer space. Citing the so-called Dead Sea scrolls found in 1947, a Russian writing in the Moscow literary gazette pointed out that "the description they gave of the destruction of Sodom and Gomorrah cannot help but attract the attention of modern men who are familiar with nuclear physics."

Mixed marriages between members of the United Lutheran Church in America and Roman Catholics numbered 3,434 in 1958, or 4.9 per cent lower than in 1952, according to a survey report issued by Dr. F. Eppling Reinartz, ULCA's secretary. Two-thirds of these marriages were performed by Lutheran pastors. Also, the 1959 survey supported previous statistics that four times as many Roman Catholics join the ULCA as ULCA members join the Catholic Church.

Special "Sunday Schools of atheistic knowledge" are being opened in various parts of the USSR. According to Moscow Radio, courses on religion and atheism will be conducted by leading scientists from the Society for the Dissemination of Political Knowledge.

More than $2,965,000 was raised last year for church building programs by the Lutheran Laymen's Movement for Stewardship of the ULCA. The total raised since 1953, when the movement was launched, reached $13,500,000.

A $2,500,000, 13-story hotel planned in the Waikiki resort section of Honolulu, Hawaii, may house a new home mission congregation of the Evangelical Lutheran Church.

Sixty North American Lutheran youth will this summer return a visit which European young people paid to their churches three years ago in connection with the Minneapolis Assembly of the Lutheran World Federation. Accompanying them on the 47-day tour arranged under sponsorship of the federation, will be Lutheran students and youth leaders from Asia, Africa and Latin America.

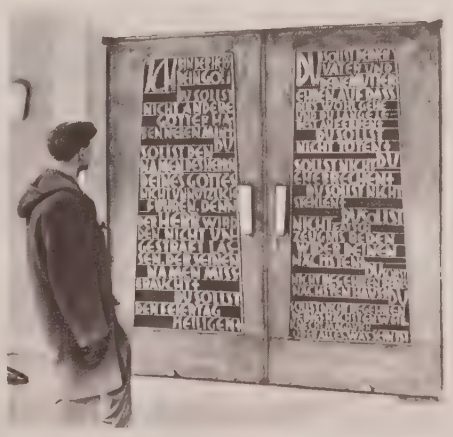
All district offices of East Germany's Red "people's police" have been ordered to set up special "clergymen's indexes," according to press reports. The records are to include the daily activities of the clergymen, their political stands, the trends of their sermons, and even their private utterances. The order is the latest in a series of measures aimed at bringing the clergy of East Germany under strict Communist surveillance.



CALVARY'S THREE CROSSES in Garden of the Gods, Pikes Peak, Colo., at an Easter Sunrise Service. Photo by RNS



"ENTERING THE ARK" is one of a set of six rare 16th century Flemish Renaissance tapestries depicting "The Story of Noah" which were presented to Wagner Lutheran College, New York, by the Hearst Foundation. Woven in Brussels in 1575, the tapestries were exhibited for many years in the Metropolitan Museum, New York. Averaging 13 feet high and from 11 feet, 9 inches to 17 feet wide, subjects include: "Noah Walked with God," "Noah Building the Ark," "Entering the Ark," "Leaving the Ark," "The Sons of Noah," and "The Confusion of Tongues." Photo by RNS



THE TEN COMMANDMENTS welcome churchgoers entering this new Evangelical Church in Stadeln, near Nurnberg, Germany. Designed by a Nurnberg architect, the bronze church doors call to mind the two stone "Tables of the Law" given to Moses by God on Mount Sinai, as recorded in the Book of Exodus. Photo by RNS

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Los Angeles; Missile Division Headquarters; Rev. Carroll N. Anderson, ELC, Westchester; 7831 Sepulveda Blvd.
Marysville; Beale AFB; Rev. Frederick H. Mau, ALC, Faith, 10th & D Sts.
Merced; Castle AFB; Rev. Harold P. Schluntz, ULCA, Shepherd of the Valley, 301 W. 26th St.
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Norco; Mira Loma AF Station; Rev. W. C. Arbaugh, ULCA, Bethany, 1609 Hamner Ave.
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Novato; Hamilton AFB; Rev. Ole Winter, ELC, Good Shepherd, 1273 Cambridge.
Oakland; Oakland Army Terminal; Rev. Carl E. Olson, AUG, St. Paul, 1658 Excelsior Ave.
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Waltham; Murphy Army Hospital; Rev. Carl A. Bergquist, AUG, First, Weston & Eddy Sts.
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Portsmouth; Pease AFB; Rev. H. Allison Linne, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

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Dunellen; Raritan Arsenal; Rev. Philip A. Lynch, ULCA, St. Luke, 264 New Market Road.
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Mission; Moore AFB; Rev. Rudy Kelling, ALC, Trinity, 14th St. & Oblate Ave.
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UTAH: Ogden; Ogden Hill AFB; Rev. Lowell Erickson, AUG, Elim, 2305 Jefferson Ave.

VIRGINIA: Alexandria; Fort Belvoir; Rev. Paul G. Disbro, ALC, Messiah, 427 Fort Hunt Rd.

Scripture tells us that

CHRIST IS COMING AGAIN

Chaplain Bernt C. Opsal, USNR

YOU HAVE PERHAPS heard the comment, "There are no atheists in foxholes."

It is certainly a human thing that a person would be scared when facing death, and that he would look to God for help.

However, it does point out the fact that many times people who are arrogant and proud become very, very small when they have to face eternity.

I remember once during the Korean conflict that one of our minesweepers had been sighted by the Communists on the shore. They let go with a volley. Shots were falling all around and even hitting the ship.

On the way over, there had been a group of six men, who had met together for Bible study and prayer. The rest of the crew were disinterested.

During this close call, practically all the men were crying to God for help, and during the next two evenings, the majority of the crew showed up for the special Bible study and prayer meeting.

But, as our minesweeper returned to the safer regions, the spiritual group dwindled down to the same handful of six.

Hardly anyone likes to think of having to face death. And yet we know that sooner or later we are going to leave this world.

Scripture tells us very plainly that, even as Christ had been promised to come the first time, and even as this promise was fulfilled, so also has there been a promise for His second coming.

Naturally, there were those who ridiculed the promise of His first coming, and didn't believe when He came that He was the Messiah. "He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not" (John 1:10, 11).

The following is a quotation which could well appear on the front page of our twentieth century newspapers. From a human point of view, this first century description of "the day of the Lord" could well have been described as pure Biblical imagery. In 1960, however, the scoffers aren't likely to laugh as loudly. Now men realize, even from a human point of view, it is reasonable to see how the end could come about in such a catastrophic way. Our concern, however, is that mankind itself may not destroy a good share of the civilized world by loud blasts and dissolving fire which will melt the elements.

"This is now the second letter that I have written to you, beloved, and in both of them I have aroused your sincere mind by way of reminder; that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles. First of all, you must understand this, that scoffers will come in the last days with scoffing, following their own passions and saying, 'Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation. They deliberately ignore this fact, that by the word of God heavens existed long ago, and an earth formed out of water and by means of water, through which the world that then existed was deluged with water and perished. But by the same word, the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men.

"But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements, will be dissolved with fire, and the earth and the works that are upon it will be burned up.

"Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise, we wait for new heavens and a new earth in which righteousness dwells.

"Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace. And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. You therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen (II Peter 3)."

Peter raises a very pertinent question, "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness?"

Among other things he mentions three which we should seriously consider in this day and age. We should: 1. Be waiting for and hastening the day of the coming of God. 2. Be zealous to be found by Him without spot or blemish and at peace. 3. Be growing in the grace and knowledge of our Lord and Savior, Jesus Christ.



GOVERNOR NELSON A. ROCKEFELLER (right) of New York, was very interested in what the Rev. Lambert Brose, editor of the Missouri Synod's Armed Services Commission publications told him about Lutheran Service Centers. The 39 centers, sponsored jointly by the National Lutheran Council and the Missouri Synod, are operated by the Lutheran Service Commission.

The governor, a Baptist, recently participated in the "Rockefeller Brothers Fund" report on the nation's defenses, and said he was much interested in the opportunities for religious worship afforded men and women in the Armed Forces.

He added that he had become better acquainted with the Lutheran Church when his son, Steven, married Anne Marie Rasmussen, a Lutheran girl of Norway, last summer.

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3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

APRIL

Day	Book	Chapter	Day	Book	Chapter
1	Mark	4:1-34	17	Mark	16:1-8
2	Mathew	4:23-5:20	18	Luke	24:1-11
3	John	18:15-27	19	Luke	24:13-27
4	John	18:28-40	20	Luke	24:28-53
5	John	19:1-16	21	Genesis	37:1-36
6	Psalms	130:1-8	22	Genesis	39:1-23
7	Psalms	118:1-29	23	Matthew	5:6-7; 13:44-46; 18:21-35
8	Luke	16:19-31	24	Genesis	40:1-23
9	Matthew	5:3-5	25	Genesis	41:1-24
	Luke	14:1-24	26	Genesis	41:25-57
10	Luke	19:28-48	27	Genesis	42:1-38
11	Psalms	41:1-13	28	Genesis	43:1-34
12	Psalms	22:1-31	29	Luke	2:39-52
13	Psalms	69:1-21		Philipp.	4:8-13
14	Psalms	34:1-11	30	Matthew	15:8, 27-37
15	John	19:17-30		Luke	9:61-62
16	Colossians	3:1-15			

Sharing Your Experience

THE GOOD "OLE" U.S.A.

By Okey C. Sears

WHENEVER ONE LEAVES the United States of America, one tends to encounter a very hollow feeling inside. As one departs out of New York Harbor and sees the glorious Statue of Liberty becoming smaller and smaller, it makes one feel a little sad. This happened to me as it must have happened to countless other servicemen.

I have since beheld the very picturesque beauty of Norway, Hawaii, and Iceland.

When in Norway, one seems to picture the gorgeous scenic mountainsides that make tourists go back again and again to Virginia, Tennessee, and West Virginia. Being in Hawaii makes one think back to all of the wonderful sunny afternoons spent at the Corpus Christi beach in Texas.

When in Iceland, one thinks of all the cold snow that the Panhandle encounters each winter.

I have been to a few cities in the United States, also. Memphis, Tennessee, is one city that holds the admiration of all servicemen, I suppose. Norfolk, Virginia, makes a person long to stay there for a year or two. Corpus Christi, Texas, though, outshines all other cities combined. No city can compare with Corpus Christi's friendly atmosphere.

I have noticed the friendliness of Corpus especially in the different Lutheran churches. Savior Lutheran was the friendliest church of all. Since I was a visitor, I naturally would notice this.

On my return trip from abroad, I envisioned the wonderful image that the Statue of Liberty holds. As our ship entered the New York Harbor, I couldn't take my eyes off the beautiful lady as she stood so majestically with her torch held high. I thought of how I had missed the good "ole" U. S. A. as I got off our ship. Before I left the dock, I thanked the Lord that I was once again at home in this mighty land of ours.



Okey Sears will be the recipient of the April $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

SURGEON-MINISTER TO SERVE THREE YEARS IN INDIA

DR. KRISTOFER HAGEN, a Minneapolis physician and surgeon, left his practice for three years to operate a mission hospital in a remote section of northeast India.

When interviewed by newsmen, the 50-year-old Lutheran doctor admitted he will have only about one tenth of his present income, but added that "you can't measure everything in terms of dollars and cents."

The Mohulpahari Christian Hospital, supported by Santal mission boards of Danish, Norwegian, and American Lutherans, is located 150 miles north of Calcutta and 10 miles from the nearest railroad.

Dr. Hagen was in charge of it from 1946 to 1952. He went back as superintendent to permit Dr. William Scott of Brooklyn, N. Y., to undertake further studies at the University of Minnesota.

The additional training will make it possible for Dr. Scott to instruct young doctors in India.

Dr. Hagen, who is also an ordained Lutheran Free Church minister, told newsmen that he looks upon the mission hospital as a kind of Christian witness among non-Christians. Fewer than ten per cent of the Mohulpahari patients are Christians; about 55 per cent are Hindus, 20 per cent are Santals or animists, some 15 per cent are Moslems.

April, 1960

A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

DARLENE MAY RITTER, our Lutheran Girl of the Month for March, is a member of St. John's Lutheran Church, at Howerton, Pennsylvania.

According to her pastor, the Rev. Henry E. [illegible]enhart, she is "a consecrated member, devoted worker, and loyal leader in this rural church—a dependable, sincere, considerate, and popular girl."

She is president of the Young People's Society and teacher in Church School, as well as secretary of the Northampton Protestant Youth Cabinet.

A senior honor student in high school, Darlene also serves as president of the Tri-Hi-Y Club, and is active in the 4-H Club.

After graduation she hopes to be employed as a secretary or receptionist.

Her main hobbies are collecting dolls and unusual salt and pepper shakers. Also a hobby: Writing to relatives and friends serving in the Armed Forces.

RECORD RESPONSE MADE TO LUTHERAN CLOTHING APPEAL

LUTHERANS THROUGHOUT THE UNITED STATES contributed a record 3,206,602 pounds of clothing during the annual Thanksgiving Appeal of Lutheran World Relief last year.

The Rev. Ove R. Nielsen, LWR assistant executive secretary, in announcing the results, said the total was 406,798 pounds more than the amount received in 1958.

The drive was conducted in local congregations by the eight Lutheran bodies affiliated with the National Lutheran Council and the Missouri Synod.

Commenting on the success, Pastor Nielsen said, "Lutherans of America have again demonstrated that they are just too concerned about the welfare of their fellow men to stand aloof from the misery rampant in other lands. Thousands of additional destitute people will be able to receive clothing because the response to the clothing appeal was so generous."

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. IX | New York, N. Y., March, 1960 | No. 11

SPIRITUAL UNCERTAINTY YOUTH'S PROBLEM

A TWO-YEAR STUDY conducted by Lutheran Youth Research revealed that the majority of our youth "are not certain of God's forgiveness or conscious of the fact that they are saved by faith."

The Rev. Merton P. Strommen of Minneapolis, who directed the project, added, however, that young people are "conscious of spiritual inadequacies and want help."

Participating in the study were 2,000 Lutheran youths between the ages of 15 and 18 and 2,000 adults from 192 churches throughout the United States.

"We who see ourselves as a Church of the Word have not succeeded in getting our youth into the Word," concluded Mr. Strommen, youth leader of the Lutheran Free Church. "An uncomfortably large number of young people refer to their Scriptures only occasionally," he said. "The same can be said for their families."

One finding, which Mr. Strommen described as "highly significant," was the disclosure that the values which Lutheran youth cherish most indicate failure to put "first things first." Social acceptance and physical well-being ranked highest for both boys and girls, with religious values third.

As an "encouraging note," Mr. Strommen said young people want help in understanding and interpreting the Bible, in personal Bible study, and in the practice of prayer because "they feel guilty over their neglect and are troubled by the fact that they do not understand the Bible."

He noted that a high percentage of youth confessed that their mind wanders during the Sunday morning service, and that they find the sermons hard to follow. "We who place so much emphasis on the efficacy of the preached Word may need to examine the degree to which our words become meaningful to the listeners,"

(Continued on page 2)



AN AGING NATIVE EVANGELIST sets up a portable Christian bookstall by a wayside in India, ready to bear witness to his faith. Patient but eager customers press close for inspection. RNS Photo

Second Glance

Yukon Territory got its first Lutheran church in February when a sanctuary was organized in Witherhorse, capital of the area which has a population of 13,000. It is located half-way between Edmonton, Alta., Canada, and Juneau, Alaska.

Total attendance at services in U. S. Air Force chapels exceeded an average of 1,000,000 per month during the past fiscal year, according to Chaplain (Maj. Gen.) Terence P Finnegan, Chief of Air Force Chaplains. Air Force Chaplains performed 6,127 marriages, 2,450 funerals and 18,862 baptisms.

The newest among the U. S. Senators is Norman Brunsdale of North Dakota, an active Lutheran who once served on the Council of the Evangelical Lutheran Church. A governor of North Dakota from 1951 to 1957, he was named to take the place vacated by the death of Senator William Langer.

Lutherans have been urged to write to President Eisenhower asking him to use the $10 million which Congress placed in his contingency fund for World Refugee Year projects. Vernon E. Bergstrom, director of Lutheran Refugee Service, said the president has only allocated $4 million for such projects. Congress, he added, has so far passed no refugee legislation, despite the U. S. commitment to the World Refugee Year.

A Dutch father has given his newborn son the names of all twelve of Christ's Apostles, the Dutch Radio reported. It said a registry office clerk argued with the father, saying the boy would have lots of trouble filling forms when he grew up, but the man insisted on all 12 names.

Membership of the United Lutheran Church in America has almost doubled since 1918, when the church body was established. It is the largest Lutheran body in America. Since 1918, it gained 1,347,000 members, to reach a total today of over 2,439,000.

E. Jane Mall, the wife of Navy chaplain Carlton H. Mall, has written a novel about Katharine Luther, the nun who married Martin Luther. Entitled, "Kitty, My Rib," the book has been published by Concordia Publishing House.

A speed-up plan to start 42 new congregations of the Evangelical Lutheran Church in the first half of 1960, was announced by its Home Missions Board. A "strong thrust" will be made into Utah as one of the areas of new development.

A Roman Catholic priest in the village of Osieciny, Poland, was sentenced by the district court to 18 months' imprisonment for building a church steeple without official permission. The court was told that the steeple collapsed shortly after it was completed, destroying the church.



IN HONG KONG the Lutheran World Federation now maintains four vocational training centers with twelve classes to teach some of the 800,000 refugees from Red China such trades as shoemaking, tailoring, cookery, photography, porcelain painting, bookkeeping, typing, English or — as in this picture — embroidery. Vocational training is but one of many services provided to the refugees with the help of Lutheran World Action funds and relief supplies from Lutheran World Relief.

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6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

MARCH

Day	Book	Chapter	Day	Book	Chapter
1	Luke	20:19-40	17	John	13:21-38
2	Isaiah	53:1-12	18	Acts	27:1-32
3	Luke	20:41-21:9	19	Acts	27:33-28:15
4	Acts	22:30-23:15	20	John	14:1-14
5	Acts	23:16-35	21	John	14:15-31
6	Luke	21:10-28	22	John	15:1-17
7	Luke	21:29-22:6	23	John	15:18-27
8	Luke	22:7-23	24	John	16:1-15
9	Luke	22:47-71	25	Philippians	1:12-30
10	Acts	24:1-27	26	Acts	28:16-31
11	Acts	25:1-27	27	Colossians	4:2-18
12	Acts	26:1-32	28	John	16:16-33
13	Luke	23:1-25	29	John	17:1-12
14	Luke	23:26-43	30	John	17:13-26
15	Luke	23:44-56	31	John	18:1-14
16	John	13:1-20			

SPIRITUAL UNCERTAINTY

(Continued from page 2)

he suggested. "There is a fog of natural opini that is, apparently, harder to pierce than we dreamed."

The survey showed that the kind of help young people want relates less to dating behavior and more toward marriage and a Christian view of sex. Adult responses in this area, Mr. Strommen pointed out, indicates that adults overestimate youth's interest in dating problems and underestimate the concern they have over the right selection of a life partner.

It also was found that "adults tend to feel that youth are more critical and rebellious of their elders than is true of youth." Mr. Strommen said that "this distorted conception of youth's reactions to adults" may suggest a partial reason why it is difficult to find sponsors for young people's organizations in local congregations.

"The adults are afraid of the youth," he said. "In reacting to what they think is criticism they reduce their effectiveness as leaders. It would seem that a stress should be made on the other aspect of youth's ambivalence—their desire for adult companionship and acceptance. The youth in the study seem less concerned over adult authority and more concerned over the social distance between them and the adults."

The research project was initiated in the fall of 1957 by the youth boards of the Evangelical, American, United Evangelical, and Lutheran Free Churches, in which bodies the survey was conducted. The youth department of the Augustana Lutheran Church and the Lutheran Church Missouri Synod were co-sponsors.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Werronen, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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Looking Into the Future:

BEGINNING OR END?

TWO CONTRASTING VIEWS of the next 50 years were presented at the recent National Lutheran Educational Conference.

According to Dr. Conrad Bergendoff, president of Augustana College in Rock Island, Ill., "Christianity may be only a tolerated minority by the year 2010."

This, he said, was because neither European nor American Christianity has succeeded in winning the world. The next decades, he said, would be remarkably like the first 300 years of Christian history with religions from Africa and Asia vying with those from European countries to satisfy the hunger of new societies.

"The confused stirrings in the relations of the churches to each other," he continued, "may betoken a new alignment in the Christian household" as it becomes more clear where these "provincial and self-sufficient bodies must take a stand against a non-Christian world."

A far more optimistic view was taken by Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University.

The year 1960, he said, may near the end of a twentieth century dark age, which he described as "dark as that of the 8th and 9th centuries despite the triumphs of science."

Predicting the "slow, whimpering end" of secular materialism, he said that the beatniks are "closer to understanding the modern age than many others."

There is hope for the future, he declared, "because more of us know that we are sick and need help."

Calling upon the educators who were present "to intensify study of the Christian heritage," and "establish its relevance to all of life," Dr. Kretzmann predicted that in the near future there would be more and larger Lutheran colleges and universities as the Church would keep pace with the exploding college population.

ARE THE BEATNIKS AIDING RELIGION?

THE BEATNIKS are performing a religious service as "premeditated screwballs" calling attention to the problem of conformity in America, it was declared at the fifth annual Laymen's Leadership Institute held at Miami, Florida.

"What we conform to becomes our God," declared 32-year-old millionaire chain grocer Howard E. Butt, Jr., of Corpus Christi, Texas, who is one of the founders of the interdenominational lay institute.

Even sitting in church can be idolatry "if your motive for being there is to please your wife, or family, or other people," Mr. Butt warned in the keynote address.

"Society," he said, "is made up of conformists, non-conformists and Christian individualists."

"Be like gyroscopes and resist the pressures of the crowd," he urged, citing Jesus as "the greatest outsider, opposed by the leaders of religious, business and government organizations of His day."

Reminding his fellow laymen that the Bible exhorts, "Be not conformed to this world," the Texas Baptist admonished: "You hit home runs for God only when you really swing at the ball."

More than 600 delegates from the U. S., Canada, Jamaica and Great Britain attended the four-day institute.

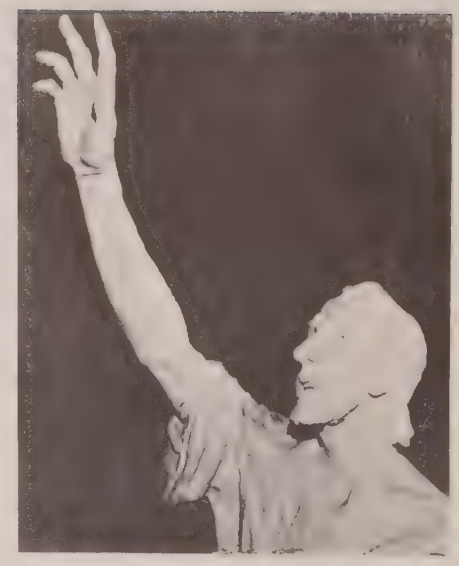
SAYS HALF OF SOVIET ZONE YOUNG REFUGEES "HEATHENS"

FIFTY PER CENT OF THE YOUTHFUL REFUGEES from Germany's Soviet Zone have grown up "practically as heathens," according to a clergyman who for several years directed pastoral care of young people in a West Berlin reception camp.

Half of the youngsters when asked about Jesus Christ, the meaning of Christian holidays, the Ten Commandments, or The Lord's Prayer "had not a clue," said Dr. D. Wulf of Bethel.

"Whatever they knew about history, nature, society, and culture was coined spectacularly by the ideological influence of the East German state," he observed.

Writing in the German Pastors' Gazette, Pastor Wulf noted, however, that a suprisingly large percentage of the youth named a clergyman or another Church-related person when asked who they thought had been especially kind to them in their home village or community.



THIS BUST OF CHRIST as a blazing prophet by the late Gutzon Borglum (of Mount Rushmore National Memorial fame) has been suggested by the sponsoring committee as the inspiration for a proposed huge statue on Spearfish Mountain in the Black Hills National Forest, South Dakota. To be known as "Christ on the Mountain," the statue is expected to cost anywhere from $100,000 to $1,000,000. The private, non-sectarian project has been spearheaded by Sen. Francis Case R.-S. D.), a Methodist, who conceived the idea of a statue in America similar to the famous figure of "Christ, the Redeemer," on a mountain overlooking Rio de Janeiro, Brazil. RNS Photo

CHAPLAIN RECEIVES LEGION OF MERIT AWARD

WHEN LUTHERAN CHAPLAIN (Captain) James R. Hayes recently received the Legion of Merit medal and citation, he was described as the only Army chaplain who received it for current activities (in 1959). Also, it was pointed out at the Army Chief of Chaplains office in the Pentagon that it is most unusual for a junior officer to receive this high ranking award which is usually given to those in ranks of Major and above.

Chaplain Hayes (right in our picture) received the award from Colonel Homer K. Curtis, senior Army adviser of the Kansas Army National Guard. The ceremony took place at Topeka, Kansas, where the chaplain is in resident training in the marriage counselling program at the Menninger Foundation during the current academic year.

A minister of the United Lutheran Church in America, Chaplain Hayes received the Legion of Merit for services given in various positions which he held from February, 1957, to May, 1959. He was especially cited for his compilation of a 269-page book on the training of chaplain assistants, many of whom are college graduates. He was also recognized for developing a procedure for procuring the most promising trainees for the chaplain assistant program and for establishing a training curriculum for Reserve and National Guard chaplains within the 6th Army areas. Most of this work was completed when Chaplain Hayes was stationed at Fort Ord, California.

Chaplain Hayes, who served as a member of the Counter Intelligence Corps in the Pacific during World War II, entered Lutheran Theological Seminary in Philadelphia, Pa., after the war, then returned to active service as a chaplain.



Sharing Your Experience

RIDING WITH A CHAPLAIN

By Hugh Zachary

TWELVE YEARS HAVE PASSED since that night when three of us hitched a ride from Ft. Bragg into Fayetteville, North Carolina, and I can still see the officer's face, kind and tired after a day in camp.

When we got into the car, we passed the usual comments about the weather, carefully dropping the *Sir!* on the end of each sentence. We showed the proper respect for the officer's rank, but I'm sorry to say we forgot to show respect for him as a man.

When he indicated by silence that he didn't care to join into our talk, we entered into an animated conversation of our own. Our talk became more intimate, bordering on the obscene. We talked as young men sometimes do when they feel themselves removed from the authority of home, the guidance of a church.

The officer said nothing during the twelve-mile ride into town. It was only when he pulled the car over to the side of the street at our request that he turned to us. He spoke only a few words then, his voice kind and full of understanding.

"I want to see you in Chapel Sunday," he said. "I want to try to teach you to respect the feelings of a Man of God."

As an officer, he could have "chewed us out." He could have reported us. But he didn't blame us for not noticing his Chaplain's insignia. He wasn't hurt because we talked vulgarity in front of him, the Chaplain. He was sad because we had so ignored the feelings of a fellow man. He said only: "I want to see you in Chapel."

You know something? We were there.

Hugh Zachary will be the recipient of the March $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

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ESCAPE RELIGION WILL NOT HELP

THE 18TH INTERNATIONAL Luther League conference at San Antonio, Texas, was warned that "a religion that talks only of Heaven and forgets this earth does not frighten Communists."

"It is because Christianity threatens to upset a godless order of things in this world that the Churches in Eastern Europe and China are put under restraint by the Reds," said Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of the Lutheran World Federation.

"True Christianity is never meant to be an escape into a dream world. Even if Americans do not understand that fact, it is impressive that Communist nations do," he charged.



DR. EDWIN T. DAHLBERG, president of the National Council of Churches (right), is shown arriving at the Naval Station on Guam by helicopter. Following visits to other Pacific defense installations, he toured refugee centers in Asia and the Middle East. RNS Photo

March, 1960

A MIGHTY FORTRESS

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Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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A MIGHTY FORTRESS

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Lutheran
GIRL OF THE MONTH

MARGUERITE AGENA, our Lutheran Girl of the Month for February, is an active member of First Lutheran Church, Dows, Iowa.

Marguerite is a faithful choir member. She has served as vice president and program chairman of the Luther League and is currently its president.

She has also taught vacation Bible school and is one of the Junior League Advisors.

A member of the senior class of Dows High School this year, Marguerite sings in the school choir, had a leading part in the school play last year and has for the two past years received her letter as a forward on the girl's basketball team.

She was nominated as a Lutheran Girl of the Month by her pastor, the Rev. John O. Langehaugh.

CHRISTIAN YOUTH CHALLENGED TO BE DARING PIONEERS

CHRISTIAN YOUNG PEOPLE were challenged by the outgoing executive of the Luther League of America, Dr. F. Leslie Conrad, Jr., to become "daring, devoted, dedicated, pioneering pilgrims."

"If adult church members," Dr. Conrad declared, "really took their religion seriously, if they really believed that God made of one blood all who dwell on the face of the earth, if they really accepted the fact that they have been appointed by Jesus Christ to be their brother's keeper—then there could be no 'Little Rocks'—there could be no misdirected, misguided Ku-Klux-Klanners—there could be no bitterly contested, terribly wasteful steel strike."

He asked youth leaders to get on the "highway of daring" by personally adopting as their own, the Luther League's programs of Christian vocation, evangelism, missions, social action and Christian recreation.

LUTHERANISM A GROWING FORCE

DR. PAUL C. EMPIE, executive director of the National Lutheran Council, said recently that Lutherans, as the third largest group in the country, are a growing force in American life and are being "taken more seriously" than ever before by other denominations.

He attributed Lutherans' rising influence to their "Americanization" in language and culture and to their march toward unity, particularly since World War I.

Addressing the 10th annual Overseas Lutheran Theological Students' Conference, sponsored by the NLC, he noted that there were more than 60 Lutheran bodies in the U. S. 100 years ago, compared to 16 at present.

The number will be reduced to 11 in the near future when two current mergers are completed. One union will create The American Lutheran Church, which will hold its constituting convention in April, 1960. It will unite the American, Evangelical and United Evangelical Lutheran Churches. The other union comprises the American Evangelical, Augustana, Finnish Evangelical (Suomi Synod), and the United Lutheran Churches.

Some 47 students from 13 countries attended the conference. The students are enrolled at 31 American seminaries, seven of them Lutheran. Nations represented were Germany, Norway, India, China (Hong Kong), Ethiopia, Denmark, Tanganyika, Japan, Austria, Finland, Sweden, Korea, and Switzerland.



BISHOP OTTO DIBELIUS, head of the Church of Berlin-Brandenburg, recently received a membership card to the Protestant Men of the Chapel, an Army Christian men's group. Presenting it was Lt. Col. C. I. Olsen, a Staten Island, N. Y., Methodist who is president of the Berlin Command PMOC. The presentation followed an address by Dibelius at the Berlin Community Chapel attended by more than 1,000 Germans and Americans. Shortly before that, the Communists had forbidden the bishop to enter East Germany. He disregarded the ban and went to preach at St. Mary's church in East Berlin.
Photo by RNS

Second Glance

A name has been chosen for the new 3,000,000-member Lutheran Church that is to come out of the four-way merger of the United Lutheran Church, Augustana, Suomi Synod, and the American Evangelical Lutheran Church. It will be known as the Lutheran Evangelical Church in America. A tentative timetable calls for adoption of merger plans in their final form by August 1961, and a merger convention in the summer of 1962.

The Ethiopian government has granted the Lutheran World Federation a franchise to set up a short-wave Lutheran radio station for Africa in that country. According to officials of the federation, the short-wave transmitter may "play a pioneer role in Christian broadcasting in Africa at a time when revolutionary changes are taking place in that continent's life and thought."

A permanent Lutheran Immigration Service was inaugurated earlier this year as a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. Its services, in addition to the former activities of Lutheran Refugee Service, will include receiving incoming immigrants at ports and referring them to congregations in the U. S. for spiritual ministry.

Communists in Poland are now suggesting to set up a Red counterpart to the Roman Catholic confessional. They suggest that "confessionals" should be established in public libraries and Communist cultural centers to give children and youth "a chance to discuss their most intimate personal problems in confidence" with Red psychiatrists.

Grants totaling $141,600 for 1960 were approved by the ULCA's Board of Higher Education for 19 colleges and seminaries in North America. The ULCA will spend $4,315,000 in 1960 for its program of American Missions. The appropriation will help support 700 mission congregations.

Money lenders with their exorbitant interest rates are now finding it a little harder to get their clutches on refugees and other needy people in Hong Kong. The Lutheran World Federation has established a new Loan and Savings Association in order to help refugees and other needy people become self-supporting through small loans.

The Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, praised the Colorado Springs Air Force Academy for its approach to civilian churches of the surrounding community. He said it was an example of good cooperative relationships that cadets of upper classes are allowed to attend civilian churches of their choice instead of chapel on the campus.

Bibles in Russia Available
BUT TO 'SPECIALISTS' ONLY

RUSSIAN LIBRARIES HAVE BIBLES, but they are not accessible to the ordinary Soviet citizen, the American Bible Society's Advisory Council was told at its 41st annual meeting.

All religious books in Soviet libraries are classified as research material available to "specialists" only, meaning that only a priest of the Russian Orthodox Church can get such a volume for reading, said Miss Barbara Wolfe, who served as a Russian-speaking guide at the U. S. Moscow Fair last summer.

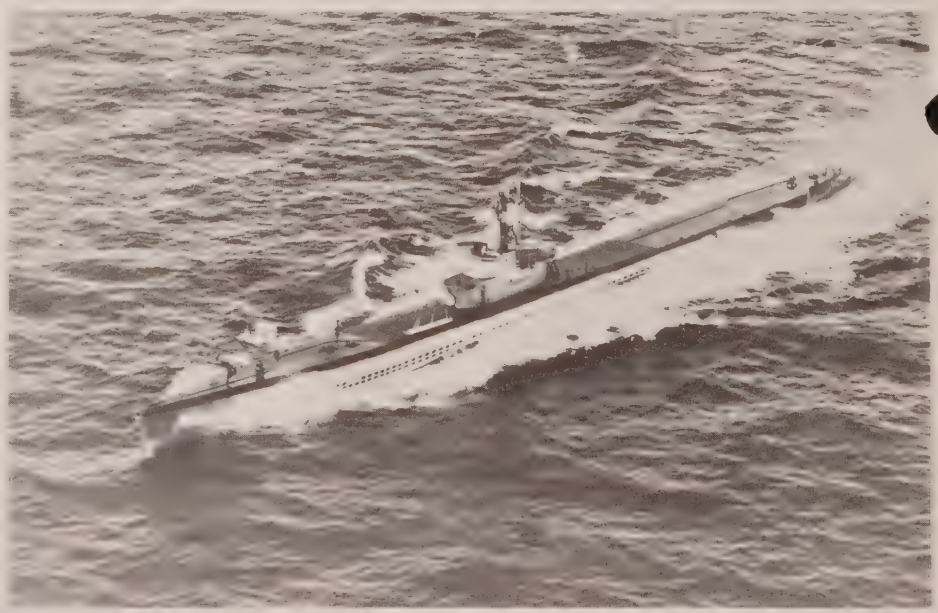
Miss Wolfe, who was formerly connected with the Free Europe Exile Relations in Paris, and now works for the State Department, added that, nevertheless, the Bible has not been forgotten in Russia and is "desparately wanted."

As proof she cited her own experience with the "disappearing Bible" at the Moscow Fair. Miss Wolfe served with the special book display which contained a limited collection of Russian and English Bibles among some 8,000 other books published in the U. S.

She recalled that, in a week or so, all the Bibles were gone, including those in English and other languages. Then a rumor was started in Moscow that "the Americans are giving away free Bibles," she said, "and there was a constant demand for Bibles which were no longer available."

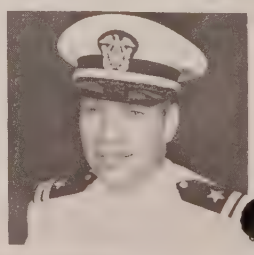
"The American Bible Society came to our rescue with a shipment of some 50 Russian Bibles and a new collection of English editions," Miss Wolfe said.

She also said that the question of religion was frequently brought up in her often prolonged discussions with young students at the fair.



OPERATION PETTICOAT, a new film comedy, features a pink submarine, whose "real life" skipper and exec are Lutheran. The USS Balao (above), went from Navy grey to pink and back to grey during the shooting of the movie which features Cary Grant and Tony Curtis. Lt. Com. Frank D. Harmer, Jr., claims that patches of delicate pink still show through when his battle-worn craft rubs against its pier. Other members of the crew concede that pink is an unusual color for a submarine which wears nine battle stars earned during World War II. Executive Officer Harmer (left) is a member of St. Paul's Lutheran Church in Glenside, Pa. The Skipper, Lt. James E. Henry (right), and crew member Albert T. Smith, FT 1, are both members of Grace Lutheran in Key West, Fla.





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NEW HAMPSHIRE: Manchester; Grenier AFB; Rev. J. E. Bourret, AUG, Gethsemane, 40 Hillcroft Rd.
Portsmouth; Pease AFB; Rev. H. Allison Linne, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

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Syracuse; AF Station; Dr. Frank H. Shimer, ULCA, First, 507-19[illegible] St.

NORTH C[illegible]A: Charlotte; Charlotte Ordnance, Missile Pl[illegible]ev. Olin W. Sink, ULCA, Holy Trinity, 1900 The Plaza.
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What does it mean

TO BE A FREE MAN

By Chaplain Bernt C. Opsal, USNR

WHO IS A FREE MAN?

Not the one who is a slave to the passions of his flesh that wage war against his soul.

Not the one who has kicked the traces and is sowing his wild oats while away from home.

Certainly not the one who rebels at authority, is ornery and uncooperative with his superiors or takes it out on those put under his charge.

Jesus gives the answer: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free . . . So if the Son makes you free, you will be free indeed. (John 8:31,32,36.)

Peter gives us further insight when he says, "Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor." (I Peter, 2:16-17.)

A Christian might be tempted to feel he is a soldier of Christ alone and should take orders only from his Commander-in-Chief, the Lord. But God in His providential goodness has given us some pretty good advice in I Peter 2:13-16: "Be subject, for the Lord's sake, to every human institution . . . For it is God's will that by doing right you should put to silence the ignorance of foolish men."

God is a God of order—just look at the orderliness of the stars, the seasons, yes, even the way your own body functions.

Perhaps you have seen some pretty impossible situations where people don't know how to use authority. We say, "It's gone to his head." And this isn't always confined to fictitious characters as Captain Queeg in the "Caine Mutiny."

Yet, Peter says, "Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it, to take it patiently? But if, when you do right and suffer for it, you take it patiently, you have God's approval." (I Peter 2:18-20.)

You may say, "This is pretty rough advice."

And it is. But Peter gives us a cue in this matter when he points us specifically to Jesus Christ, His example, His power, His encouragement. "For this you have been called because Christ also suffered for you, leaving you an example that you should follow in His steps. He committed no sin; no guile was found on His lips. When He was reviled, He did not revile in return; when He suffered, He did not threaten; but He trusted to Him who judges justly. He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but now have returned to the Shepherd and Guardian of your souls." (I Peter 2:21-25.)

There are situations when you are asked or coerced to do things which would be a denial of your Lord, or against your conscience. But here again, scripture is very explicit.

In the Book of Acts (fourth chapter) Peter and John were told in no uncertain terms better to "knock off" speaking or teaching in the name of Jesus. They answered, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard."

What—in the light of this—about us today? What about us who bear the name of "Christian?" Can it be said of you and me as it was of the disciples, "they recognized that they had been with Jesus?"

You may now ask, "Is this freedom?"

And the answer is a sure, "Yes!"

As Martin Luther so aptly summarized it, "The Christian is the most free man of all. The Christian is likewise the most dutiful servant of all."

This is divine freedom on earth. Are you free—to be like this?

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

FEBRUARY

Day	Book	Chapter	Day	Book	Chapter
1	Luke	7:18-35	16	Luke	13:1-17
2	Luke	7:36-50	17	Luke	13:18-35
3	Luke	8:1-18	18	Luke	14:25-15:10
4	Luke	8:19-39	19	Luke	16:1-18
5	I Corinth.	1:26-2:13	20	Acts	20:13-38
6	Acts	18:1-22	21	Acts	21:1-16
7	Luke	8:40-56	22	Luke	16:19-31
8	Luke	9:1-17	23	Luke	17:1-19
9	Luke	9:37-62	24	Luke	17:20-37
10	Luke	11:14-36	25	Luke	18:18-43
11	Luke	11:37-54	26	Luke	19:1-27
12	Acts	18:22-19:22	27	Acts	21:17-39
13	Acts	19:23-20:12	28	Acts	21:40-22:29
14	Luke	12:1-12	29	Luke	20:1-18
15	Luke	12:41-59			



IN KOREA a church representative helps a refugee boy try on a sweater donated by Lutherans in the United States. Of the more than four million pounds of used clothing shipped by Lutheran World Relief to the world's needy during 1959, 600,000 pounds were sent to Korea for distribution to the most needy people through Korean Church World Service, an indigenous agency supported by LWR, the American Church World Service, and the World Council of Churches.

RUSSIANS COMMUNIZE WEDDING CEREMONY

NINE SOLEMN MARRIAGE CEREMONIES were held in true Communist, rather than religious, fashion as Leningrad's "wedding palace" opened for business on the banks of the Neva River.

The couples were joined in matrimony to the strains of Tchaikovsky selections over a loudspeaker system before a deputy mayor sitting at a desk under a bust of Lenin. The city official presented the wedding certificates and gave rings to the newlyweds. Many of the brides wore long white wedding dresses.

Opening of the "palace" marked the culmination of a well-organized effort to make civil marriages in Russia "more beautiful" and to replace all "religious and bourgeois habits."

The "palace" was transformed from a former Russian nobleman's home to mark the 42nd anniversary of the October revolution.

Sharing Your Experience

HELP YOURSELF — HELPING OTHERS

By James E. Hansen, SoGSN, U.S. Navy

WHILE ATTENDING FLEET SONAR SCHOOL last year, I had an experience that I, and I know at least one other, will never forget. From it, my future life will be much more fulfilling.

It all started after seeing a science fiction movie at the navy base theater. After the movie, a group of us gathered in our barracks and began to discuss the movie and to discuss the probability of space travel.

As the discussion gained strength, so did our group. One thing led to another and we came to religion.

We didn't get technical on the subject, but instead, we had a broad, overall discussion of the many religions that have existed or do exist today. We had a fairly large representation of various denominations within our group, with numerous guides and Bibles for reference.

We discussed the religious beliefs and ways of worship each of us had. True, whenever you have a mixed group talking about and discussing either politics or religion, you will have some arguments and disagreements; but we weren't trying to sell our religion to each other, or trying to prove which one is the best and most correct. Instead, we tried to find out how others worship.

However, one of the fellows who was sitting in on the discussion had no religion at all. He had grown up in a family that had no religion or religious beliefs. In fact, he had never been inside a church excepting for weddings and funerals. He didn't know, and had never wondered how we came on this wonderful earth of ours.

The following day he confided in me that he had had a hard time sleeping, for our discussion had awakened something in him. He had thought about what had been spoken of during our discussion.

I asked if he would like to go to church with me the coming Sunday. He readily accepted.

I introduced him to the minister, and he received a small pocket version Bible and other literature.

After that, I saw him in church every Sunday, and when not there during the week, busily reading the Bible and lesson guides, working to be confirmed, for he had been baptized shortly after his first visit to the church.

After that first discussion, a group of us decided to hold one regularly once a week, which we did—usually every Wednesday.

My new Lutheran friend hardly missed a discussion, for he was bubbling over with many new questions. The answers we gave him and looked up for him, not only helped him understand his new adventure, but also gave us "old salts" a good review of things that we had let slip our minds and taken for granted.

All in all, we found it very profitable to discuss that one touchy subject—religion. It also made me realize that you don't have to go to Africa or some far-off shore to find people who do not believe in God.

We live, work, and play with them—and what are we supposed Christians doing about it—we who live where religion is so free and easily accessible?

I just pray that I may help more find themselves by finding God.

James E. Hansen will be the recipient of the February $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



AS PART OF CHRISTIAN HIGHWAY SAFETY CAMPAIGN begun by young people in congregations affiliated with the Minneapolis, Minnesota, Council of Churches, young men and women give free windshield washes to cars parked at churches—and leave reminder cards urging safe driving. For photographic reasons, this "note" was slightly enlarged. RNS Photo

February, 1960

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

MARION OARE, our Lutheran Girl of the Month for January, is President of the Lutheran League of Trinity Evangelical Lutheran Church, Long Lake, Minnesota.

Marion has taught Sunday School and served as a councilor at the U.L.C.A. Central Conference Bible Camp.

Despite the fact that her mother passed on some two years ago, making it necessary for Marion to take care of the home, she was Business Manager of her high school paper during her junior year, Co-Chairman of the Prom Committee, Vice President of the Student Council and active in many other organizations.

Presently a senior in high school, she participates in the choir, the debating team, and is active in the Ushers' Club, Editor of the school yearbook, and President of the Student Council.

Marion was nominated as the Lutheran Girl of the Month by her pastor, The Rev. D. W. Vriesman.

NOMINATIONS for the Lutheran Girl of the Month cannot be acknowledged or returned unless accompanied by a stamped, self-addressed return envelope.

CHURCH AS CONSCIENCE OF STATE

CAN THE CHURCH ACT as the conscience of the State? It should try, but the role is a difficult one.

This was the conclusion reached by participants in two forums at the annual meeting of the Lutheran Welfare Conference.

Christians should concern themselves with economic injustices if they are to remain true to the Scriptures, according to Dr. A. D. Mattson, professor at Augustana Theological Seminary, Rock Island, Ill.

Jesus, said Dr. Mattson, was more interested in man's use of wealth than He was in religious ceremonials.

Dr. Harold Haas, social missions executive for the United Lutheran Church in America, said the problem is how the Church should express its concern in an age of technological revolution.

He pointed out, for example, that it is beyond the Church's technical competence to give specific answers to the steel strike or to the problem of automation. Yet, he said, there is a perspective which comes to the Church as a community of faith which should be given.

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council, cited the responsibility of the Church to apply moral and spiritual yardsticks to international problems.

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minn., said there are elements in Christian theology that provide grounds for a confident outlook upon the world despite the evidences of gloom and doom.

This world, he said, is being continuously created by God, who acts consistently and according to Law, not capriciously or impulsively.

'ACTIVISM' THE DISEASE OF AMERICANS

CHRISTIANITY IN AMERICA SUFFERS from a disease known as "activism," delegates to the 22nd biennial convention of United Lutheran Church Men were told by the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Addressing more than 400 delegates and visitors, Dr. Fry warned that Americans are afraid to fall into thought and do everything in their power to avoid serious thinking because they are afraid they'll meet God.

"That's why," he said, "Americans have radios in their bathrooms; so before they are fully awake there's something to occupy their thoughts."



REFORMATION MEMORIAL CHURCH REDEDICATED. Newly reconstructed, Reformation Memorial Church was rededicated in Worms, West Germany. Known also as Holy Trinity, the church was destroyed in World War II. Contributions for its restoration were made by Protestant individuals and groups in many parts of the world. It was in this city that Martin Luther declared his Protestant faith before the famous Diet of Worms to which he had been summoned by Emperor Charles V in 1521. RNS Photo

Second Glance

Chaplain (Maj. Gen.) Frank Tobey has found that the position of Chief of Army Chaplains is a traveling man's job. In his first year as Chief of Chaplains, he made 22 trips, an average of one almost every two weeks, and covered 51,000 miles, more than twice the distance around the Earth at the equator.

According to Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church, the recent TV quiz show scandals were in part the fault of the Church. "We haven't given enough attention to interpreting the Ten Commandments so that they are relative to our day," he said.

The Missouri Synod has accepted an invitation from the National Lutheran Council to participate in discussions of present and future cooperative activities in American Lutheranism. Eight church bodies with a total membership of over 5 million cooperate in the Council. The Missouri Synod has over 2 million members.

Soviet Zone authorities refused entry permits to 33 West German theologians and laymen who were scheduled to attend the annual five-day all-German Evangelical Rural Church Congress in Weimar, East Germany. Only two West German participants received permits. The Congress is held alternately in West and East Germany to discuss the Church's specific tasks and problems in rural areas.

Elmer D. Sandagar, director of the Navy's Bluejacket Choir and the only full-time civilian choir director in the Navy, is a Lutheran. Officer in charge of the Bluejacket Choir, which travels with 38 voices, is Lutheran Chaplain Oscar Weber.

A series of children's television programs produced by the National Lutheran Council will be ready for screening by mid-April. The series, consisting of 26 programs of 15 minutes each, is aimed at children between eight and twelve "to heighten the child's awareness of God, in the hope that he may thus become involved in a greater response."

Martin Luther, the 16th Century German reformer who was born 476 years ago last November 10, now has 1,834 descendants, according to a new genealogical book issued by a German publisher.

U. S. Air Force helicopters flew a church to an 8,000-foot high mountain top in the foothills of the Italian Alps to provide a place of worship for the 1200 residents of the little village of Pasturo. Glass for the windows was the last item transported.

The Rev. Lloyd Swantz, youth director of the Lutheran Council of Great Britain since 1952, will be succeeded in February by the Rev. Jerry E. Moe of Valders, Wisconsin. The director's main responsibility is to oversee the operation of Hothorpe Hall, a center for Lutheran youth activities, conferences and language instruction at Teddingworth in England's North Midlands countryside.



CAROLE K. BANBURY, the 1958-59 Miss Broadmoor of Colorado Springs, Col., and present Miss St. Louis Park of Minnesota, is an active Lutheran.

She is also a highly accomplished figure skater. Last spring in Colorado Springs, she won the coveted Gold Medal, highest honor that can be achieved by an amateur skater.

At home in St. Louis Park, Minn., Miss Banbury has been active in Salem English Lutheran Church of Minneapolis. She is a past president of the Luther League, was honor student of her confirmation class, and a member of the junior choir.

As a freshman in Colorado College, she was participating last year in establishing the Lutheran Student Foundation on the campus. Now a sophomore, she participates in Sunday School work of First Lutheran Church in Colorado Springs.



SUBWAY BIBLE MESSAGE SEEN BY MILLIONS. Subway riders in New York are directed by this car card to the Americal Bible Society's famous 20,000-volume library devoted to the Scriptures, which includes many priceless works. The posters were installed in 1,500 subway cars by the New York Subways Advertising Co., Inc. Inspecting the initial card is Dr. James Z. Nettinga, the Society's educational publicity secretary.

RNS Photo

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Werronen, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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HOW IS YOUR HQ?

WE HEAR A GREAT DEAL of talk today about the I.Q., or Intelligence Quotient, which is supposedly the figure arrived at by testing human memory and reasoning ability. This figure seems to present a fairly true picture in some cases; yet, in other cases, presents a distorted, untrue, and very often completely misleading picture of one's brain power, because of the many factors which are involved both mentally and physically. The whole testing program is inspired by the uncertain measurements produced by human speculation.

We have another quotient which we can measure more correctly according to God's Word; namely, H.Q., or Humility Quotient. The importance of this quotient runs like a red thread throughout the Bible in statements such as: "Love thy neighbor as thyself", "Blessed are the meek for they shall inherit the earth."

When the Disciples asked Christ which of them would be the greatest in the Kingdom of Heaven, He answered: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven."

There is very little regard today for humility. The general idea is that one achieves success and happiness by projecting oneself on the screen for the world to see by an act of pushing and shoving and by trampling one's fellow men.

Christ gave the world the best example of true humility. He humbled Himself first in coming to earth to save mankind, then took jeers, insults and vile spit of those who could not stand His goodness, and finally died in Humility on a wooden cross between a robber and a murderer. Yet we humans have the gall to crow like cocks and brag like asses. Who are we to expect a life completely untouched by the venom of the world yea, even those who call themselves Christians? Are we better than Him? God can make use of all grades of Intelligence in His vast work. I. Q. isn't so very important, but He cannot make use of anyone in His service who does not have the H. Q. or "Heart and Humility Quotient."

The time has come to look into our own hearts and judge ourselves according to His life and word. Until we rid ouselves of pompous pride and accept His humble way of life, we shall not be worthy of, nor comfortable in, His presence throughout Eternity.

FROM THE GUIDING LIGHT

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JANUARY

Day	Book	Chapter	Day	Book	Chapter
1	Luke	5:1-16	17	Acts	15:22-35
2	Luke	6:1-19	18	Luke	3:21-38
3	Luke	9:18-36	19	Luke	4:1-15
4	Luke	10:1-24	20	Luke	4:16-30
5	Luke	11:1-13	21	Luke	4:31-44
6	Luke	18:1-17	22	Philippians	2:1-30
7	Luke	22:24-46	23	Acts	15:36-16:15
8	Luke	1:1-25	24	Acts	16:16-40
9	Acts	14:1-28	25	Luke	5:17-39
10	Luke	1:26-56	26	Luke	6:20-38
11	Luke	1:57-80	27	Luke	6:39-49
12	Luke	2:1-20	28	Luke	7:1-17
13	Luke	2:21-38	29	Acts	17:1-15
14	Luke	3:1-20	30	Acts	17:16-34
15	Galatians	2:1-21	31	Thessalonians	2:1-20
16	Acts	15:1-21			

HOW MUCH DO YOU GIVE FOR YOUR CHURCH?

THE AVERAGE MEMBER of a protestant church in the United States gave $64.57 to his church in 1958. Of this amount, $49.82 was used for congregational expenses, $12.43 for benevolence, and $2.32 for foreign missions.

Eight of the eleven Lutheran bodies included in the survey exceeded the national average for total contributions. However, they were pretty far behind some of the record givers.

Members of the Free Methodist Church averaged $243.93 per member in all-purpose giving. Seventh Day Adventists gave $169.72 for benevolence. Members of Pilgrim Holiness Church gave $167.74 for congregational expenses. Evangelical Mennonites contributed an average of $37.77 for foreign missions.

Among Lutherans, members of the Missouri Synod were hightest in giving for all purposes, averaging $89.74, and $18.20 for benevolence. Members of the Lutheran Free Church gave most among the Lutherans for foreign missions, averaging $3.28 per member.

The all purpose giving per member in other Lutheran bodies was $77.38 in the UELC; $73.17 in the Augustana; $72.98 in the AELC; $70.89 in the ALC; $66.45 in the ULCA; $66.31 in the Lutheran Free Church.



"FLOATING" CHAPEL RISING FOR WINTER OLYMPICS. This "floating" chapel — a free-standing reinforced concrete shell supported at only two points—is being built to accommodate up to 150 Protestant worshippers at the Eighth Olympic Winter Games in Squaw Valley, Calif., February 18-28, 1960. The $140,000 building will be known as the United Church of Squaw Valley. The Games are the first Winter Olympics in the U. S. since 1932, when they were at Lake Placid, N. Y. RNS Photo

Sharing Your Experience

REMEMBERING CHRISTMAS IN LUXEMBOURG

By A/3c Daniel A. Derfler

MY TOUR IN EUROPE started in October. Christmas soon began drawing near, and I was expecting a time of lonesomeness and homesickness. It turned out to be the most memorable Christmas I've ever had.

The town of Ettelbruck, Luxembourg, invited G.I.'s from the surrounding area to be their guests for Christmas. Included were six airmen from my home base. They greeted us and took us into their homes. We were accepted as adopted members of their families.

Their warmth and hospitality is something I'm sure all of us who were fortunate enough to enjoy will always remember. The spirit of Christmas that prevailed there is typical of the friendship and generosity that the entire world enjoys at this season; the feeling of accepting and giving unselfishly to perhaps make the life of someone else a little bit brighter.

This experience not only gave the people of Ettelbruck a chance to know Americans better, but it also worked in reverse. The feeling of "welcome-our-home-is-yours" made each of us, I'm sure, develop a genuine fondness for the citizens of the wonderful town.

The surprising thing is, this attitude of welcoming Americans prevails all year round, not only at Christmas. We are welcome, and are invited to come back any time.

For the outstanding good will relations enjoyed by the citizens of Ettelbruck and U. S. military personnel, Ettelbruck was recently awarded the USAFE Community Relations plaque which has been presented only four times previously.

Daniel A. Derfler will be the recipent of the January $10 check for a contribution contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



THIS IS THE OFFICIAL POSTER for Youth Week, January 31-February 7, 1960, sponsored by the United Christian Youth Movement, an agency of the National Council of Churches. Theme for observance in special worship services and projects in churches of many denominations is "Thy Kingdom on Earth." The phrase, taken from the Lord's Prayer, highlights the 1959-60 interdenominational emphasis on "Christian Responsibility on a Changing Planet." RNS Photo

LUTHERAN LAYMAN ON TOUR VIEWS RUSSIA

AMONG THOSE ACCOMPANYING Secretary of Agriculture Ezra Taft Benson on his Russian tour was a Lutheran. Bert M. Tollefson, Jr., who is program liaison officer in the Agriculture Department, was Mr. Benson's personal aide on the visit to the Soviet Union.

Reporting on his personal observation, Mr. Tollefson said that the increasing emphasis which the Communists are placing on atheistic indoctrination of the populace made a deep impression on him. Living in Christian America, he said, "We, too, must place more emphasis on putting God in our everyday lives."

Commenting on the physical aspects of the tour, he pointed out that there are no private homes in the city of Moscow. Top-echelon families have private homes in the country, he added, but only apartments are seen within the Russian capital.

January, 1960

A MIGHTY FORTRESS

Published by the National Lutheran Council.

Mailed by:

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You must put your address here!

Form 3547 Requested.

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BUREAU OF SERVICE TO MILITARY PERSONNEL

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GOD VISITED OUR PLANET

By Chaplain Bernt C. Opsal, USNR

DURING THE PAST MONTH and several years since World War II and particularly since the Korean conflict, we have heard a great deal about space travel, "hitting the moon," and the possibilities of our going from one planet to another. There has been much speculation as to the possibilities of the control of the earth from space ships or satellites. I can remember as a boy listening on the radio to the exciting adventures of "Buck Rogers in the 25th Century." At the rate we are going Buck Rogers will look like Christopher Columbus by the time the 25th century rolls around.

It must have been a fantastic experience for the shepherds out there in the fields, hearing and seeing the angels who came to bring them the message of the birth of the Saviour. Skeptics of recent vintage would ridicule the idea that God could come down; and yet seeing what man can do today we should be able to see that this experience of the shepherds would be child's play for God who has not only created this universe but also galaxies of universes.

It is an amazing thing to realize that in this great assemblage of planets, stars, and universes God is interested in *you* and *me* as an individual. He has all knowledge and it is no problem to Him to do this. There does swell up, therefore, in our hearts a sense of gratitude and thankfulness for what God did for us in sending the Babe in a manger to be our Savior and Lord. Living on this earth for approximately thirty-three years He demonstrated to men everywhere that God is interested in each one of us and loves us with a divine love.

In a day when we are materialistically minded and it seems that we are confronted on every hand with the idea that the most significant are the things with which we have to deal, things that we can see and touch, faith in Christ can become very clouded and obscure.

This is also true during the Christmas season. Even in the exchange of presents it is possible for us to forget the fact that the main reason for this is that it symbolizes God's giving us His great gift, the gift of His Son. Each time as you give a present to a loved one this Christmas be reminded of God's gift to you. Perhaps much

(Continued on page 3)



CHRISTMAS IN THE HARBOR. Coast guardsmen share the Yuletide spirit by decorating their cutters with Christmas lights. These weather patrol vessels are shown tied up at the Constitution wharf, Boston, Mass. RNS Photo

THE *Christmas* STORY

AND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria.

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David.

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid.

And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord,

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory to God in the highest, and peace on earth to men of good will.

Luke 2:1-14

Second Glance

The Lutheran Service Commission will establish a new service center for military personnel in Seoul, Korea. Plans call for construction of a building with a chapel, rooms for games and relaxation and limited sleeping accommodations. A service pastor will be assigned to supervise construction of the center and to direct its activities when building is completed. It is estimated that some 1500 Lutherans are now stationed in the Seoul area.

Communist authorities of East Germany have again rejected a plea to release the Rev. Siegfried Schmuntzler, chaplain to Protestant students at Leipzig University, who was imprisoned in 1957 for alleged counter-revolutionary activities and condemned to five years imprisonment.

Dr. C. Richard Evenson, executive secretary for parish education of the Evangelical Lutheran Church, has been named Lutheran consultant on armed forces religious school materials for the Department of Defense. He is one of five denominational consultants to the committee which develops and approves religious materials to be recommended to military chaplains for use during the following year.

Three days after Lutheran World Relief in New York received an urgent request to help victims of Typhoon Vera in Japan, 24,500 pounds of clothing and bedding arrived in the stricken area. LWR's speedy reply to the disaster call was made possible when a shipment of relief goods bound for Korea was diverted to Japan.

Provision has been made for only one theological seminary in The American Lutheran Church—the new body that will be established next year through a merger of the ELC, ALC and UELC. However, the theological school will consist of four separate units on as many campuses.

The state of Ohio has a new motto and it comes right from the New Testament. "With God All Things Are Possible," is the new motto, the first in Ohio since "Imperium and Imperio" was repealed in 1867 because it smacked too much of empires and royalty. The new motto comes from Matthew 19:26: "But Jesus beheld them and said unto them, With men this is impossible; but with God all things are possible."

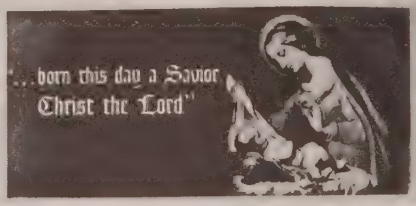
Intensification of the struggle against "the reactionary elements who hide in the churches" has been proclaimed by the new director of the Hungarian State Office for Church Affairs, veteran Communist leader Karoly Olt.

A commemorative postage stamp bearing the quotation from Francis Scott Key, "And this be our motto, in God is our trust," is one of six "American credo" stamps that will be issued in 1960 to remind Americans and other people of the world of the ideals upon which our nation was founded.









POSTERS URGE 'KEEP CHRIST IN CHRISTMAS. These four posters are typical of the 12 by 25 foot billboard messages and scenes displayed across the U. S. this year under sponsorship of local church and lay group to emphaize the true meaning of Chritmas. Display arrangements are usually made by individual churches or civic, fraternal or business groups in cooperation with outdoor advertising firms. Sponsors generally select the design and purchase the posters, while the outdoor ad plant operators contribute panel space and posting costs. The posters have been a Christmas project in many communities for years since the Outdoor Advertising Association of America in 1913 commissioned famed artist Edward Volkert to paint the Nativity Scene specifically for this purpose. His painting has been reproduced annually and has inspired millions of viewers. RNS Photo

NEW LUTHERAN CHURCH EXPECTED IN 1962 OR 1963

BASIC DOCUMENTS for a new 3,000,000-member Lutheran church body to result from current four-way merger negotiations received all but their finishing touches at a recent meeting of the Joint Commission on Lutheran Unity.

The JCLU represents the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Suomi Synod.

No name has yet been chosen for the new body, nor its headquarters location, although a JCLU site committee has narrowed this choice to either Chicago or New York. The committee found that 50 per cent of the new group's total membership will be east of Ohio and northeast of Georgia, with 40 per cent in the northeastern states.

Documents nearing commission approval include a constitution and by-laws for the new denomination, a constitution for its 30 newly fixed geographical synods, and a constitution for the approximately 6,500 member congregations.

Dr. Franklin Clark Fry, president of the ULCA, who is chairman of the Joint Commission's six-man committee on constitutions, said the four documents would be completed for submission to the uniting Churches at their conventions next year. He added that all four would probably receive final JCLU approval next February, to be forwarded to the merging groups for action at their convention next year.

Dr. Malvin H. Lundeen of LaGrange, Ill., JCLU chairman and president of the Augustana Lutheran Church, estimated that if the four merging bodies approve the constitutions within two years, it will be possible for the new Church to hold its constituting convention late in 1962 or early in 1963.

A WEDDING THAT WAS 'ONE IN A THOUSAND'

WHEN THE REV. R. O. EVANS performed the 1,000th wedding of his 36-year pastorate at International Falls, Minn., he made it a "one in a thousand" occasion.

In recognition of the milestone, Mr. Evans, pastor of Zion Lutheran Church, provided the couple, Ronald Caple and Valrae Beckstrand, with everything for the ceremony and reception that followed.

He even presented the newlyweds, both 21, with an allowance for their weekend honeymoon trip.

Pastor Evans said he spent $500 on the marriage and added with a smile: "Every dollar of it makes me happy."

He arranged for invitations, flowers and church decorations, a tiered cake and lunch, and a turkey dinner for the wedding party.

The clergyman selected from his antique glass collection a 10-inch cake plate, a miniature blue flower vase and a decorated mug as his wedding gifts.

He gave the bride a white Bible with a 1,000-pearl cover.

The newlyweds have been life-long members of the congregation of the 65-year-old pastor. He baptized them and confirmed them.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Werronen, the Rev. Robert E. Lee.
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GOD VISITED OUR PLANET

(Continued from page 1)

of our Christmas gift exchange is not with that in mind, but if it is this it will make Christmas more meaningful to each one of us.

God visited our planet earth, or as Paul says in Galatians "But when the time had fully come, God sent forth His Son, born of woman, born under the law" Gal. 4:4.

John also was living in a materialistic age and in his first letter tells us that he personally did see Christ. He touched Him, he heard Him, and was with Him. He wants to bolster our faith in believing that God did visit this planet. Can we this Christmas open our hearts anew, afresh to the Savior born in a manger?

It is indeed amazing that God at one time visited our planet and that He sent His Son to be born of a virgin to live on this earth, suffer and die on the cross, and rise again for our justification. However, it is still even more amazing to realize that I can experience Jesus Christ in my heart today.

He is a living reality in the hearts and lives of all those who will receive Him. John writes about it in his gospel when he says, "He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" John 1:11-13.

It is very important that we receive this Christ. During this Christmas season as we think of the fact that there was no room for Him in the inn, it would indeed be a tragedy if it were said of you or of me that we allowed no room for Christ in our hearts today.

With gratitude to God for the great gift of His Son, for visiting our planet earth, for calling us to a renewed fellowship with Him through the gospel, let us then open the doors of our hearts wide and say, "Let us pray the prayer which Phillips Brooks included in his wonderful Christmas hymn:

'O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!' "

A blessed Christmas to each one of you wherever you may be throughout the world!



"For as the rain and the snow come down from heaven . . . but water the earth."
(Isaiah 55:10 RSV)

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

DECEMBER

Day	Book	Chapter	Day	Book	Chapter
1	Romans	8:1-17	17	Isaiah	40:1-11
2	Romans	8:18-39	18	Isaiah	42:1-13
3	Romans	12:1-21	19	Acts	11:19-30
4	1 Corinthians	13:1-13	20	Luke	2:1-20
5	Acts	9:10-31	21	Isaiah	53:1-12
6	Matthew	5:1-16	22	Isaiah	55:1-13
7	Matthew	5:17-32	23	Isaiah	61:1-11
8	Matthew	5:33-48	24	Jeremiah	31:31-37
9	Matthew	6:1-15	25	Matthew	2:1-12
10	Matthew	6:16-34	26	1 Corinthians	15:15-38
11	Matthew	7:1-12	27	Acts	12:1-17
12	Matthew	7:13-28	28	Galatians	6:1-10
13	Acts	10:30-48a	29	Ephesians	4:1-16
14	Isaiah	9:2-7	30	Philippians	2:1-18
15	Isaiah	11:1-9	31	Hebrews	11:1-16
16	Isaiah	35:1-10			

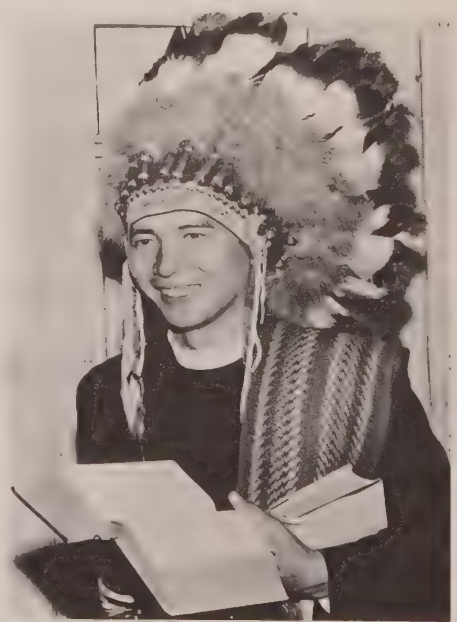
FROM SERGEANT TO CHAPLAIN

LIKE MEN IN OTHER PROFESSIONS, chaplains enjoy getting together occasionally. One of the unusual reunions occurred recently at the Washington, D. C., Lutheran Chaplain Convocation.

The get-together brought back memories of World War II, when Army Chaplain William R. Thierfelder would set up his field altar close behind the advancing allied lines. Attendance at these Christian field services would vary, but Chaplain Thierfelder said he could always count on Sergeant Francis E. Jeffery, a member of the Evangelical Lutheran Church, to be present.

Today Sergeant Jeffery is a chaplain in the U. S. Air Force bringing a Lutheran ministry to men stationed at Chanute AF Base in Illinois. Former Chaplain Thierfelder is now serving as full-time hospital pastor in New York City for the Armed Services Commission of the Lutheran Church—Missouri Synod.

Chaplain Jeffery made his decision to enter the ministry prior to enlisting in the Minnesota National Guard in 1941; but he related that his Army experiences and contact with chaplains strengthened his desire to minister to men of the Armed Forces. As he describes it, he now is a "pastor away from home" for military personnel.



FEATHERED FORMOSAN: Wearing an Ojibway Indian headdress, the Rev. Stephen How of Formosa demonstrates his affinity for the Northern Ontario tribe he served as a Presbyterian Church of Canada missionary for 15 months. The Indians, baffled on his arrival, told him: "We thought you were from another tribe." Newly-appointed pastor of Park Royal Presbyterian Church, Clarkson, Ont., the 32-year-old former architect-engineer plans to return to Formosa in a few years.

RNS Photo

Sharing Your Experience

A STRANGER CAME ON CHRISTMAS EVE

By Sp4 Clifford N. Gerenz

IT WAS CHRISTMAS EVE, cold and frosty, and I was thousands of miles from the warmth that comes from being with one's family at this time of the year.

There isn't much that a G.I. can do in the line of celebrating the holiday season when he is alone and far from home. About all he can do is think. And that's where the trouble begins. For when he starts thinking, he soon stumbles into the deepest depths of loneliness and that makes things worse than they were to begin with.

So it was with me this past Christmas Eve.

In an effort to combat this seasonal homesickness by turning to other things, I went to the chapel to practice the selections I would play at services the following morning.

As I was playing, a silent figure entered the chapel and seated itself in the semidarkness at the rear.

Having finished, I was about to shut the organ off, when the shadow came forward and I recognized it to be an elderly German woman who occasionally attended the Sunday morning services.

"Merry Christmas," I greeted her.

"And a Merry Christmas to you," was her reply.

"I wondered," she hesitatingly continued in her broken English, "if you would like to join my family in celebrating the Holy Eve tonight."

Surprised as I was, I managed to accept her invitation, and she then placed a slip of paper into my hand and left as quietly as she had come. The note contained her address and directions showing how I could get there.

Overwhelmed by her kindness, I tried to catch hold of myself, but soon I felt my eyes becoming misty and cloudy and within a few minutes I was bawling like a baby. Her thoughtfulness had so touched me in my loneliness that I have never forgotten her invitation nor the wonderful time I had that night.

Have you ever thought of how much Christ desires to be invited into our hearts and lives?

Especially at this Holy Season when we celebrate His coming on Earth, let us think about His coming into our bodies and dwelling there.

Extend your invitation to Christ for He always accepts and in coming makes your life a much more glorious thing than it has ever been.

Let us pray as the words of one of my favorite Christmas hymns state.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.

Sp4 Clifford N. Gerenz will be the recipient of the December $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.



KATHY RICHARDS, our Lutheran Girl of the Month for December, is a member of Salem Lutheran Church in Wooster, Ohio. She will graduate from high school next June.

Besides serving as editor of her school year book, Kathy has been president of the local Luther League, president of the Latin Club, social chairman of her senior class, and feature editor of the school paper.

Her intelligent sincerity, combined with her excellent speaking ability, won for her the "Stewardship Speech Award" of the New Washington Luther League Federation, and in 1958 she placed third in the state of Ohio in original oratory.

Kathy is a devout Christian, a straight A student, and a member of the church choir, according to her pastor, the Rev. Eugene Swanger.

She plans for a career in nursing and may enter the Capital University School of Nursing.

December, 1959

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

BARBARA HAUGEN, Lutheran Girl of the Month for November, is a member of Zion Lutheran Church, Rake, Iowa. She has held local and circuit offices in the Luther League, taught Bible class, been a Sunday School pianist and a member of the senior choir, as well as the girls' sextette.

Barbara graduated last spring from Rake High School as a valedictorian. She was the recipient of a Betty Crocker "Home Maker of Tomorrow Award," and also a citizenship award granted by the Iowa Bar Association.

In the past, Barbara has been queen of the high school band to represent it at the North Iowa Band Festival. She has also been president of the Student Council and co-editor of the annual. According to her pastor, the Rev. Hilmar Mostul, Barbara plans to major in Home Economics at Iowa State College, loves to work in the church and considers it a privilege to serve.

She enjoys sports, especially basketball, bowling, skating and swimming. Her hobbies also include reading, sewing and cooking.

LWF VOTES $1,500,000 WORLD SERVICE BUDGET

A $1,500,000 BUDGET for aid to underdeveloped countries was adopted by the Lutheran World Federation's Department of World Service at a meeting at Bievres, France.

The appropriations will be used to provide food and medical supplies for needy people in countries as well as assisting minority churches in three lands, said Dr. Paul Empie of New York, executive director of the National Lutheran Council who chaired the LWF unit's four-day sessions here.

Members of the commission, interrupting budget discussion, heard an Arab refugee describe the work of the Lutheran hospital in Jerusalem and of the mobile clinic which crosses the Jordan-Israel frontier. He also gave a vivid picture of life and needs of refugees in the Middle East.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. IX | New York, N. Y., November, 1959 | No. 7

DON'T JOIN THE "CAREFUL GENERATION"

AMERICAN YOUTH is "obsessed by four idols—popularity, money, cars and clothes," a Lutheran youth leader claimed at the 64th anniversary convention of the Luther League of America.

"Oddly enough, these same four idols are also the primary worries that confront the nation's young people today," said Dr. Wilton E. Bergstrand of Minneapolis, youth director of the Augustana Lutheran Church.

Warning members of the League, official youth auxiliary of the United Lutheran Church in America, not to let the world run them through "the damp laundry of conformity," he emphasized that Christian youth "should not be conformed to this world but transformed to the likeness of Jesus Christ."

He urged all young Lutherans to "be among that magnificent minority of young people that is not of the 'Careful Generation' but of the generation that cares."

The "Careful Generation," Dr. Bergstrand explained, is the one now emerging from the "Beat Generation." Standing on the threshold of the 1960's, he said, it wants only security, comfort and pleasure.

Comprising some 60,000 members, the Luther League of America has units in 2,350 ULCA congregations in the United States, Canada and the Caribbean. Its parent denomination and the Augustana Lutheran Church are two of four bodies negotiating a merger expected to result in a new, but as yet unnamed, Church by early 1963. The other groups are the American Evangelical Lutheran and Finnish Evangelical Lutheran (Suomi Synod) Churches.



CHURCH CALL BENEATH THE SEA. A quick transformation in the Mess of the nuclear-powered submarine Skate produces this scene. A white altar cloth is spread over a table; a movie screen is used for a backdrop; a simple brass crucifix, two candle sticks and a Bible provide religious atmosphere, and Protestant Chaplain (Lt.) Guy Leonard is ready to conduct services—hundreds of feet beneath the sea.

RNS Photo

Second Glance

The 1959 Lutheran World Relief Thanksgiving Clothing Appeal will be conducted during the week of November 22-29. Last year, American Lutheran contributions enabled LWR to send 4,687,000 pounds of used clothing for distribution through church channels to the neediest in South Korea, Hong Kong, Taiwan, Jordan, Syria, Yugoslavia, Austria, Germany, Chile and Madagascar.

Twenty-five cooks, photographers and bookkeepers recently received certificates for successful completion of Lutheran World Service vocational training courses in Hong Kong. The program is an attempt to rehabilitate some of Hong Kong's thousands of refugees by providing them with vocational skills. Lutherans in America contribute to this program through their gifts to Lutheran World Action.

Some 350 Lutheran students attended the 1959 Ashram of the Lutheran Student Association of America to explore the meaning of "The Life and Mission of the Church." Dr. John Deschner, professor at Perkins School of Theology in Dallas, Texas, stressed that "there is a strong question mark hanging over every segregated congregation of believers in this country as to whether it is a true congregation of believers as defined in the Augsburg Confession—a place where the word is rightly preached and the sacraments rightly administered."

When the island of Taiwan (Formosa) was recently hit by the worst floods in this century and 248,000 people were left in dire need, Lutheran World Relief rushed aid to thousands. In the emergency, 118,000 pounds of flour, 124,000 pounds of corn meal, 63,000 pounds of powdered milk and 9,000 pounds of clothing were distributed.

Chaplain (Maj.) Karl F. Schofer, a Lutheran, is currently stationed in Saudi Arabia and will therefore be available to serve all Lutheran people in the area, including civilians working with the Arabian American Oil Company at Dhahran and Jedda.

America's newest state, Hawaii, has sent three active churchmen as its representatives in Congress. Senator Oren E. Long (D.) almost became a minister for the Disciples of Christ in his youth. Senator Hiram L. Forg (R.) is an active layman in the United Church of Christ and a trustee of the First Chinese Christian Church of Honolulu. Representative Daniel K. Inouye (D.) is an active Methodist layman. The newly elected governor of Hawaii, William Quinn, is a prominent active Roman Catholic.

Communist youth periodicals of Poland are increasingly advocating what they call "temporary marriages." They suggest such arrangements as "one way couples could find out if they were suited for permanent marriage." Also they argue that the short-term privilege would cut the countries very high divorce rate.



A PRAYER FOR THANKSGIVING

ALMIGHTY GOD, our heavenly Father, whose mercies are new unto us every morning, and who, though we have in no wise deserved thy goodness, dost abundantly provide for all our wants of body and soul: Give us, we pray thee, thy Holy Spirit, that we may heartily acknowledge thy merciful goodness toward us, give thanks for all thy benefits, and serve thee in willing obedience; through Jesus Christ, thy Son, Our Lord. Amen.



16-FOOT CHRIST STATUE TO OVERLOOK CAPITAL. Architectural carver Vincent Tonelli of Washington, D. C., adjusts the hand of an 8-foot plaster model of Jesus Christ for a 16-foot replica he is executing from a 40-ton block of limestone which will overlook the nation's capital from the campus of newly-built Wesley Theological Seminary (Methodist). The plaster model was sculpted by Leo Friedlander of New York.

RNS Photo



MORE THAN 600 high school and college athletes met with a number of American sports stars at the 1959 conference of the Fellowship of Christian Athletes, in Estes Park, Colo., to decide that "you don't have to be a sissy to be a Christian." In our picture, Bob Feller, all-time pitching great of the Cleveland Indians (right), goes over baseball pointers with Stan Johnson (left) of Minneapolis, Minn., and Jack Gillespie of Hanover (Ind.) College.

RNS Photo

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Chaplain E. O. Midboe, Executive Secretary.

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In today's world we need:

"SURVIVAL EQUIPMENT"

By Chaplain I. Torkelson

NEVER IN THE HISTORY of the world has man been more concerned about survival than today.

It could happen at any minute; tomorrow, next year, as some correspondents reported from Berlin, in 1961. The world could end with a bang.

We are confronted with powerful, shrewd, ambitious enemies. These enemies are found not only in China or Russia. They are found within our own nation. As a nation we are preparing every day for superior equipment in order to survive.

We prepare great shelters in the cities, first-aid equipment to care for fractures, wounds, radiation exposures, food and water for at least two weeks, portable radios to maintain contact with headquarters for instructions.

In Psalm 23:5 we hear of even a greater survival equipment. "Thou hast prepared a table before me in the presence of my enemy." Ie has prepared a table before us in the presence of the enemies in our life here on earth. On this table is everything we need to survive anything that may face us in this world.

He provides us with TRUE shelter. Be it from fear, a sense of moral failure, loneliness, sickness yea, even death.

God is our refuge in anything which may face us here on earth. Here we find first-aid for fractured confidence and a broken heart, food and water, not for a mere two weeks, but for every day.

Jesus says: "I am the bread of life and the water of life." These sayings baffled the people of old. Do these sayings have any meaning in your life?

Have you learned to listen to these sayings about the real survival we have in Christ?

Then will He say to you and all that will listen: "Ask and I will answer."

"Seek and ye shall find,"

"Knock and I will open the door."

Have you found the real survival equipment?

If so, you have nothing to fear. With God we can face anything in this world.

From The Guiding Light



APOSTLE PAUL HONORED ON MAR'S HILL. Archbishop Theoklitos of Athens and all Greece (extreme left) and other prelates of the Greek Orthodox Church conduct a service on the Holy Rock in Athens from where the apostle Paul is reputed to have addressed the people during his visit nearly 2,000 years ago. This was the 1,908th anniversary of St. Paul's arrival in Greece. The site also is called the Rock of Areopagus, or Mar's Hill. RNS Photo

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

NOVEMBER

Day	Book	Chapter	Day	Book	Chapter
1	Acts	4:32-5:16	16	1 Peter	3:8-22
2	1 Timothy	4:1-16	17	2 Peter	3:1-13
3	2 Timothy	1:1-14	18	1 John	4:1-21
4	Titus	3:1-15	19	Psalms	145:1-21
5	Philemon	1-25	20	Psalms	147:1-20
6	Psalms	119:1-16	21	Acts	8:1-13
7	Psalms	121:1-8	22	Acts	8:26-40
8	Acts	5:17-42	23	2 John	1-13
9	Hebrews	1:1-14	24	3 John	1-15
10	Hebrews	12:1-17	25	Jude	1-25
11	James	5:1-19	26	Psalms	103:1-22
12	Psalms	138:1-8	27	Psalms	23:1-6
13	Psalms	139:1-18	28	Psalms	46:1-11
14	Acts	6:1-15	29	Acts	9:1-9
15	Acts	7:44-60	30	Romans	5:1-21

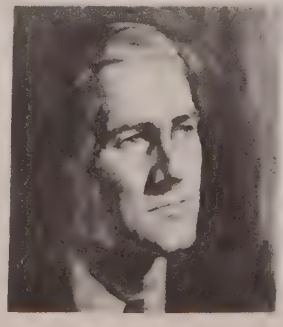
LUTHERAN STUDENTS TO PARTICIPATE IN FEDERATION

THE LUTHERAN STUDENT ASSOCIATION of America voted recently to participate in the newly formed interdenominational National Student Christian Federation.

By its action the LSAA reversed the position taken last year when it opposed becoming part of the federation on the grounds that it was not "a true student movement." Since then the LSAA has been assured that the federation's policies will be the responsibility of students.

Merging into the federation, formed at Oberlin, O., were the United Student Christian Council, Student Volunteer Movement and Inter-seminary Movement. The federation is related administratively to the National Council of Churches' Division of Christian Education.

In another action the LSAA adopted a 1960-61 budget of $31,000 for Lutheran student action. The funds will be used for student aid in a number of overseas countries, administration of the LSAA program, publication of the association's monthly magazine, "frontiers," and participation in interdenominational student projects.



Find the strength for your life...



worship together this week

THIS IS THE POSTER millions of Americans will be seeing throughout the country during the 11th annual Religion In American Life campaign to raise attendance at all churches and synagogues. The month of November is observed nationally as Religion In American Life Month and is so proclaimed by the governors of most states. RNS Photo

Sharing Your Experience

SONG OF NORWAY

By Frans Edward Nelson

WHENEVER I REMINISCE of Norway I think longingly of Hallingdal, the valley northwest of Oslo that my grandparents left years ago. I have never seen anything to compare to the majestic grandeur of snow-peaked Hallingskarvet, towering over the practically vertical fall of pine, granite and grass to the narrow finger of water below.

The mountains rise from the river on three sides and Hallingskarvet rears itself out of those forms that join the parallel flanks. From the site of the vacant old farm where Grandmother grew up, one can look down into the valley below to the village of Hovet, with its pretty little blue roofed church.

In Grandmother's childhood there was no church there and while she was "reading for the pastor" in preparation for confirmation, she had to set out before sunrise on the long ski-trek down the river to old Hol Church.

Frans Edward Nelson will be the recipient of the November $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

We stopped to visit old Hol Church as we drove back to my great-aunt's farm west of Oslo. In this beautiful building of mellow brown wood, somewhat in the "stavkirke" style, both my grandparents were baptized. I was amazed to see the pulpit was built over the altar. They told us that this was a recent change (though made over a hundred years ago) and that it was the result of the rationalistic teaching which held that the preached Word is above the Sacramental Word.

From the apple and plum country in which my great-aunt lives I continued on to Oslo. The royal palace stands in the heart of town, atop Slottsbakken, a hill which is landscaped into a public park. As King Olav's red standard flutters in the seabreeze, his royal guards in green and black uniforms keep watch. A giant statue of the last Swedish King of Norway, Karl Johan, has been erected on the gravelled palacial yard. Late one night, my cousin and I stood beneath this statue, entranced by the splendid view of Oslo. Flickering neon lights traced Karl Johan's Street past the University, past the fountains and parks of the Storting (parliament) and across the city.

Far out on the edge of town stands Akershus, the ancient fortress-castle. Beneath its chapel lie the caskets of King Haakon and Queen Maud in a crypt open to the public. Upstairs there are galleries lined with painting of the Kings of the Danish-Norwegian Union.

Across town there is the Folk Museum. The two hundred year old log house in which my grandmother was born is located there. An attendant in the traditional Halling dress sympathetically waited on us when she learned of the house's significance for us. Grooves in the floor had told the time as the shadows of the window progressed through the day. There is also a nine hundred year old stavkirke on the museum grounds.



THE STAVE CHURCH of the City of Lam is considered the oldest church in Norway. It was built in the 11th century.

Those days were a living "Song of Norway" —a Lutheran choral, for Norway is another stronghold of Lutheranism. Sunday morning we joined in the celebration of "Hoimesse" in the Oslo Cathedral. The painted ceiling beautifully depicts the history of mankind. How I love the liturgy of the Church of Norway! There at the altar, as we waited to receive the gracious Saviour's Body and Blood, I prayed that I might soon return to Norway.

November, 1959

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Note to pastors:
You must put your address here!

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GIRL OF THE MONTH

LINDA MARIE HUNEKE, our Lutheran Girl of the Month for October, is an active member of Amity Lutheran Church, Lena, Illinois. Last spring, she won an unusual honor: at commencement exercises of the Lena-Winslow High School, she was awarded all three of the honor awards given annually to graduating seniors of the school.

As salutatorian of her class, Linda won the senior class honor award in scholarship. As the recipient of the Daughters of the American Revolution Award, selected by her classmates and faculty members, she was winner of the senior class honor award in citizenship. As the girl compiling the highest total number of points for all school activities, she was presented with the senior class honor award. In addition, she played in an organ-piano duet at the exercises.

Her church life has played an important part in Linda's activities. She served as president of her local league one year and president of the Northern District of the Luther League of Illinois for two terms.

Linda also served as chairman for the 1959 Illinois Luther League convention.

Linda was awarded the Lutheran Brotherhood Youth Leadership Scholarship this year, but she had to return it, since she enrolled in a non-Lutheran school—Manchester College, North Manchester, Indiana.

She was nominated by her pastor, the Rev. Armin G. Weng.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. IX New York, N.Y., October, 1959 No. 6

U. S. CHURCH MEMBERSHIP AT ALL-TIME HIGH

A RECORD-BREAKING INCREASE of 5,368,063 in 1958 has brought church membership in the United States to an all-time high of 109,557,741.

This represents 63 per cent of the country's estimated population — the highest ratio of church membership to the number of people in American history.

The 1958 gain was a rise of five per cent as compared to the population increase of 1.7 per cent.

Of the 1958 grand total of church members, 61,504,669 are Protestants, 39,509,508 Roman Catholics, 5,500,000 Jews, and 2,545,318 Eastern Orthodox.

The total number of Protestants represents 35.5 per cent of this country's population and that of the Catholics 22.8 per cent.

In major Protestant "family" groups, Baptists lead with 20,493,381 among 27 different church bodies. Next are Methodists with 12,213,097 in 21 bodies, Lutherans with 8,090,043 in 18 bodies, and Presbyterians with 4,126,583 in 10 bodies.

The statistics are from the 1960 Yearbook of American Churches, published by the National Council of Churches.

EISENHOWER SETS OCT. 7 FOR DAY OF PRAYER

PRESIDENT EISENHOWER has proclaimed Oct. 7 as a National Day of Prayer, calling on Americans to "give thanks for the bounty of Providence which has made possible the growth and promise of our land."

He also urged his countrymen to "remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune."

The President requested "vigorous concern for those who now endure suffering of body, mind or spirit," and efforts "to relieve their distress and to assist them in their way toward health, well-being and enlightenment."

Americans were reminded in a preamble to the document that "this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow His commandments as they understood them."

LUTHERANS TOP 8 MILLION MEMBERS IN AMERICA

MEMBERSHIP IN THE LUTHERAN churches of North America reached 8,090,043 in 1958, passing the eight-million mark for the first time, according to the National Lutheran Council's annual statistical summary.

The new total represents a gain of 223,723 members, or 2.84 per cent, over 1957, but somewhat less than the average increase of about 3.3 per cent over the past decade.

Of the total Lutherans, 7,839,894 are in the U. S., and 250,149 in Canada. The latter are affiliated with parent bodies in this country.

Lutherans had an average increase last year of 12.6 new members for each of the 17,714 local congregations. They are the third largest Protestant grouping in the U. S., exceeded only by the Baptists and Methodists.

The NLC's eight participating denominations have 5,362,008 members, the Lutheran Synodical Conference 2,703,275, and four independent bodies, 24,760.

For the 14th consecutive year, the Lutheran Church-Missouri Synod reported the highest numerical increase. Last year it gained 86,974 baptized members for a total of 2,315,107.

The United Lutheran Church in America, largest Lutheran group in this country, reported an increase of 44,181 for a total of 2,439,792. The third-place Evangelical Lutheran Church gained 36,312 members and now has 1,119,121.



ENROUTE TO SERVE A NEW CONGREGATION (Satellite City, Fla., missile center, this 130-se white frame church was tugged 75 miles alor Intracoastal Waterways from Fort Pierce, Fla. Tl move cost about $8,000 less than half the es mate for a new building. RNS Phc

Second Glance

In the past decade Lutheran missionaries have opened 17 new fields, including eight in Latin America, six in Asia and three in Africa. The number of Lutherans serving as "overseas staff" in all mission fields has risen from about 2,500 in 1950 to about 3,800 in 1958.

An Air Force pilot, a naval yeoman, and a civilian engineer have organized the first unit in Hawaii of the United Lutheran Church Men, official men's auxiliary of the United Lutheran Church in America. The initial group was composed of 24 men, mostly officers and enlisted men of the Armed Forces and U. S. civil service employees. The United Lutheran Church Men have 1,200 units with 20,000 members throughout the U. S. and Canada.

The Son of God, a film depicting Christ's entire life, will be the most expensive motion picture ever made. According to Parliament Pictures Corp., the production of the four-hour film will cost $30 million. There will be a cast of 50,000 with 150 principal parts.

Lutheran World Relief received 1,252,000 pounds of used clothing in its Spring Clothing Appeal for 1959. The clothes, donated by Lutherans throughout the country, were shipped to Germany, Austria, Yugoslavia, Syria, Jordan, Madagascar, Hong Kong, Taiwan and Korea.

Neue Zeit, an East German Communist newspaper, called efforts of Christian Churches to help the world's needy "just another attempt to secure the influence in the missionary areas and gain back the ground already lost." Especially it denounced the "Bread for the World" appeal which will be conducted during the coming Advent season by the Evangelical Churches of Germany.

This is the Life, weekly Lutheran television series, was cited by the National Safety Council for "exceptional service to safety." The citation stressed that "in driving safety particularly we can all profit by applying the Golden Rule."

The Lutheran Service Commission purchased a building in San Diego, Cal., for use as a servicemen's center. While the commission owns several such buildings overseas, this is the first time a property has been purchased in the United States for a Lutheran Service Center. Total cost of the building and renovation is estimated at about $90,000. The new Service Center, when finished, will be located at 1144 First Ave., San Diego. Forty-two homes-away-from-home are currently operated throughout the world by the Lutheran Service Commission.

Invitation for Tomorrow, the National Lutheran Council's series of one-minute television spots, is now being carried by 237 TV stations across the United States. Broadcast on Saturdays, the series invites viewers to attend church the next day.



THE LORD'S PRAYER IN SIGN LANGUAGE. A highlight of the first National Indian Encampment at Pendleton, Ore., was this offering of the Lord's prayer in universal Indian sign language. Shown leading the 1,200 Indians from 60 tribes is Sandra Grover, demonstrating the prayer's opening words "Our Father" (left) and "Hallowed Be Thy Name" (right). RNS Photo

LARGE LUTHERAN ATTENDANCE AT ARMY CHAPLAIN SCHOOL

THIRTY-FIVE LUTHERAN CLERGYMEN and seminarians attended the U. S. Army Chaplain School, Ft. Slocum, N. Y., last summer. This is believed to be the largest Lutheran group ever to attend refresher and indoctrination sessions of the school at one time.

The Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, reminded the group that there are many men and women in the Armed Forces who have never been inside a church.

"Because you are surrounded by these who need the redeeming grace the church offers," he declared, "you have a home mission opportunity of no mean proportion."

The Lutheran executive, who supervises the activities of some 800 active duty and reserve chaplains for the eight participating Lutheran bodies of the NLC, emphasized the importance of friendly relationships between the chaplain and the men he serves.

"No one is going to be avoided as much as a chaplain who comes to the hospital room or into the guardhouse as a 'Gloomy Gus'," he warned.

Instead, the chaplain must radiate joy and optimism on calls, in the pulpit, during lectures, while teaching, and in counseling, he said.

Lutheran churches represented in the large chaplain group at the school were the Lutheran Church—Missouri Synod, 15 ministers and seminarians; Evangelical Lutheran Church, 12; American Lutheran Church, four; and two each from the Augustana Lutheran Church and the United Lutheran Church in America.

Two Lutherans are members of the Army Chaplain School faculty. They are Colonel David E. Kinsler and Captain Marvin S. Eyler. Both are members of the ULCA.

NEW HEAD APPOINTED FOR PHILIPPINE CENTER

A LUTHERAN MINISTER who has served the Chinatown community in New York City for the past 23 years has been appointed to head up the Lutheran Service Center in the Philippines.

The Rev. Louis T. Buchheimer took over his duties as service pastor at the Center in Olongapo, P. I., in early September. He replaced the Rev. Robert P. Canis, who is returning to the United States.

Mr. Buchheimer, a pastor of the Lutheran Church-Missouri Synod, said that he "started from scratch" in establishing True Light Lutheran Church in Manhattan's Chinatown. True Light now has some 1,000 families.

Mrs. Buchheimer will serve as secretary-hostess of the Olongapo Center which is one mile from the main gate of the Subic Bay Naval Base.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under the auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Nordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Wyerronen, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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Supplement to "A Mighty Fortress," October 1959

LUTHERAN CONTACT PASTORS AND SERVICE CENTERS

Military personnel are invited to visit these agencies. Home church pastors are encouraged to send the names and addresses of their service people to these agencies and/or to chaplains on active duty. APO and FPO addresses, where no chaplain is listed, should be referred to the Lutheran Service Commission, 2633-16th St., N.W., Washington 9, D. C.

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[illegible]enville; D[illegible]on AFB; Dr. Wynne C. Boliek, ULCA, Trinity, 421 N. Main St.
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APO 172; Hq. USAG, SAG; Chap. (Maj) Harms J. Gunhus (LB).
APO 185; 40 F. A. Msl. Group, Chap. (Capt) Percival C. Lovseth (ELC).
APO 189; USAG Permasens Post, Chap. (Maj) Milton E. Berg (AUG).
APO 213; U. S. Army Ord. Depot, Chap. (Capt) Laurence O. Sanger (ALC).
APO 254; Tustog Det. 30, Chap. (1stLt) Norman C. Johnshoy (ELC).
APO 332; 7100 Support Group, Chap. (1stLt) George Muschinske (ALC).
APO 332; 7100 Support Wing, Chap. (Col) Palmer P. Pierce (ULCA).
APO 403; 11th Eng. Group, Chap. (1stLt) John D. Logan (ULCA). Hqs. USAREUR, Chap. (Col) Harold Schulz (ALC).
APO 407; 7822 Garrison Hqs., Chap. (Capt) Jerome J. Vavrin.
APO 677; 4082nd AB Group, Chap. (1stLt) Wayne E. Paulson (ELC).
APO 696; 20th Sta. Hosp., Chap. (Maj) John R. Himes (ULCA).
APO 742; Hq. 3rd Batt. Group, 6th Inf., Office of Chaplain; Chap. (Capt) Thomas O. Williamson (ELC).
APO 856; 1604 AB Wing, Office of Chaplain, Chap. (1stLt) Christian J. Theorle (ULCA).
APO 862; 4737 AB Group, Chap. (Capt) Michael G. Viise (ULCA).

Army and Air Force Post Offices, San Francisco, Calif.:
APO 24; Hq. & Hq. Co., 23rd Trans. Bn., 1st Cav. Div., Chap. (1stLt) Richard Nybro (ELC).
APO 235; Hq. 6431st AB Group PACAF, Chap. (1stLt) Donald F. Riechers (ULCA).
APO 239; Hq. 6313 AB Wing, Base Chaplain's Office,
APO 301; 304 Signal Batt., San Francisco, Calif., Chap. (1stLt) Richard Tupy (ALC).
APO 323; Hqs. 6000 Support Wing OL #1, Box 60, Chap. (Capt) Henry Sheppard (ULCA).
APO 925; 5th Air Force, Staff Chaplain, Chap. Albert C. Schiff, Jr. (ALC).
APO 929; 6143 AB Group; Hq. Sq. Sec., Chap. (Capt) Wesley J. Buck (ULCA).
APO 953; 6486th AB Wing, Chap. (1stLt) Earl E. Milbrath (ALC).
APO 970; 6314th Air Base Group, PACAF, Chap. (1stLt) John P. Lesko (ULCA).

Chaplains in Transit:
Army: Chap. (Maj) Karl F. Schofer (ULCA); Chap. (1stLt) Harold Nelson (ELC); Chap. (Capt) John Siegee (ALC); Chap. (1stLt) Lyle H. Shaw (ELC).

Even when you feel lonesome:

WITH CHRIST YOU ARE A MAJORITY

By Chaplain Bernt C. Opsal, USNR

EVERYONE ON ACTIVE DUTY, especially overseas, knows that "loneliness" is one of the abnormal conditions a person faces. Herein lies the root of many a problem which officers and men alike have to put up with. It seems that there is an innate desire within most of us to conform; to think the way others think; to want what others want; to do what others do.

This is thrust upon us very soon after entering the Armed Forces. We are thrown into what is really an abnormal situation. The refinements of home and family are missing. What prevails all too often is that the vulgar individuals broadcast their wares with loud fanfare and soon try to create the impression this is the way a fellow has to act in the service if he is to get along.

So, in many instances, statements are punctuated by "damn" and "hell." Women are referred to as so much merchandise. Alcohol becomes a means to having a "good time."

Every single Christian in the service has to face this or similar or modified situations. We are not "of the world." But we have to live "in the world."

You've got to face this every day. You are not only working with men of low standards but you are also living with them. They are in your dining room (mess hall or wardroom). They are in your bedroom (compartment or tent). You can't run away from it. You can't "wish" the situation away. A Christian needs to be a man among men. But he also needs to be a "Christian" man among ungodly men!

When Christ was on earth he prayed His High-priestly prayer. He still continues to pray for us at the right hand of the throne of God. (Hebrews 7:23-25) His prayer is just as apropos today in 1959 as it was 2,000 years ago. He prays,

"I have given them Thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth." (John 17:14-19)

To live as a Christian can be extremely difficult both for officer and enlisted man alike. Pressures come from without and from within to compromise and lower the Christian standards which need to be held sky high. Every ship flies the colors of the nation under whose command she sails. So also with the Christian. We just can't afford to hide our light under a "bucket." We need to let our light so shine before men, that they may see our good works and give glory to our Father who is in heaven. (Matthew 5:14-16)

This, of course, places a responsibility upon the Christian to do his work well, to pitch in where needed, to go the second mile, and at all times to exemplify Christ no matter with whom he associates.

There may be times when the Christian feels he is standing alone. He may have to face ridicule and scorn. Paul was well acquainted with this situation. He said,

"Men curse us, but we return a blessing; they make our lives miserable but we take it patiently. They ruin our reputations but we go on trying to win them for God. We are the world's rubbish, the scum of the earth, yes, up to this very day." (I CORINTHIANS *4:12, 13-*PHILLIPS' *translation)*

We just have to get it out of our heads that we have to conform and be like the world. Even if we have to stand "alone," humanly speaking, because of our Christian convictions, we must persist in following Paul's advice to the Romans when he says,

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves towards the goal of true maturity." (ROMANS *12:1, 2)* (PHILLIPS)

"It's no fun to be alone," you say. "It's not easy to be in the minority."

Listen, friend, if you're a Christian, then you're not alone. You are not in the minority. *With Christ you are a majority!*

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

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3. Read it when you are alert.

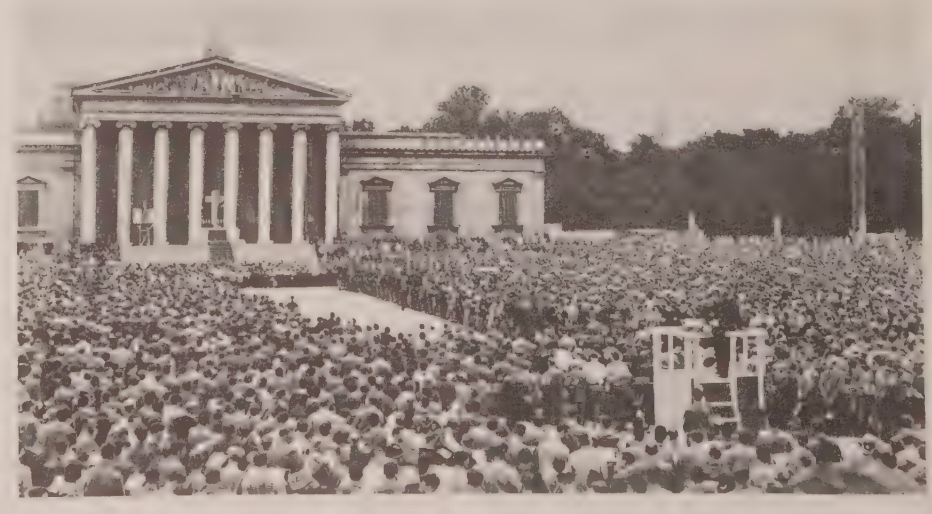
4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

OCTOBER

Day	Book	Chapter	Day	Book	Chapter
1	Psalms	19:1-14	17	Psalms	51:1-17
2	Psalms	24:1-10	18	Acts	3:1-16
3	Psalms	27:1-14	19	2 Corinthians	5:1-21
4	Acts	1:1-14	20	2 Corinthians	9:1-15
5	Romans	6:1-23	21	Galatians	3:1-14
6	Romans	15:1-13	22	Ephesians	2:1-22
7	1 Corinthians	7:1-16	23	Psalms	90:1-17
8	Psalms	34:1-22	24	Psalms	91:1-16
9	Psalms	37:1-22	25	Acts	4:1-31
10	Acts	2:1-21	26	Philippians	4:1-13
11	Acts	2:22-42	27	Colossians	1:9-29
12	1 Corin.	10:14-11:1	28	1 Thessalon.	2:1-13
13	1 Corinth.	11:17-34	29	2 Thessalon.	2:1-17
14	1 Corinth.	12:12-31	30	Psalms	100:1-5
15	2 Corinthians	4:1-18	31	Psalms	107:1-22
16	Psalms	40:1-17			



HUNDREDS OF THOUSANDS OF GERMAN PROTESTANTS gathered in Munich from all parts of West Germany for the ninth German Evangelical Church Day Congress. It had been hoped that 30,000 Soviet Zone Protestants also would attend the meeting, but only 1,000 were granted travel permits. During the five-day congress, dedicated to the theme "Ye Shall Be My People," the delegates explored church, political, family, community, vocational and social problems in the light of the Evangelical faith.

RNS Photo

Sharing Your Experience

LEAVE IN ISRAEL

By Richard Kenneth Baker, CT2, USN

BEER-SHEBA, SODOM AND THE DEAD SEA; Nazareth, Galilee, Cana and Capernaum; the River Jordan and Jerusalem; all the famous towns and sites of the Holy Land. At last our long awaited vacation was beginning. All the places my wife and I had studied about in Sunday School would soon become more than just places on a map—they would be real!

We made Tel Aviv our home for the short time we would be there and took the different trips out into the country. Our first visit was to the South.

In Beer-sheba we visited the Bedouin Market. The market place, where for years, the different Bedouin tribes would bring into town, on caravan, all the wares they had to sell. They had many, as we saw, including camels, sheep and goats.

On to the lowest spot on earth (1,230 feet below sea level)—Sodom and the Dead Sea. The water of the Dead Sea is very slippery and hot. When you touch it and try to dry off your hand it is still sort of wet. A few miles out of Sodom, along the route Lot and his people took, is a pillar on the top of a small hill which looks like the hips and skirt of a woman. Today this pillar is known as Lot's Wife.

Mt. Carmel, Haifa and north to Nazareth. Nazareth is now a typical Arab village. We only had a short time here before continuing to Galilee but we did visit the site of Joseph's carpenter shop, the house where Joseph and Mary lived after they came back to Nazareth from Bethlehem where Jesus was born, the actual well where Mary had to draw water, and the site of the synagogue where Jesus prayed as a boy. On all these sites, except Mary's Well, are built churches. They are being cared for and preserved now by only a few monks who live there.

A NATIVE-BORN ISRAELI leads a herd of cattle along the shores of the Sea of Galilee in true American cowboy fashion, creating an incongruous picture in the Holy Land. In the background is the Mount of Beatitude and the Church of the Multiplication of the Loaves and Fish. Israeli cowboys are learning to swing their lassos over stampeding cattle by attending a "cowboy" school set up by the U. S. Operation Mission in Israel and the Israeli Department of Agriculture. RNS Photo



Richard Baker will be the recipient of the September $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

From Nazareth to Galilee we passed through Cana where Jesus turned the water into wine. We drove right by the foot of the mount where Jesus gave the Sermon on the Mount and fed the people with loaves and fishes.

Upon arriving at the Sea of Galilee my first impression was one of peacefulness. I think that the Sea of Galilee is the most beautiful and peaceful spot on earth.

At one of the restaurants, right on the seashore, I had a fish dinner of the fish called "St. Peter's Fish." The same kind of fish Peter and so many of Jesus' disciples fished for there.

During our visit to Jerusalem we made a pilgrimage to Mt. Zion and saw King David's Tomb. (David and the Coat of Many Colors.) In the section of Jerusalem that we were allowed to visit there weren't many religious sites as all of the Old City is in Jordan. We stood on top of a high building, right on the edge of No Man's Land, and looked over Jordan to see Bethlehem, Mt. of Olives, and the Garden of Gethsemane.

The last two days of leave we spent swimming the Mediterranean and shopping in Tel Aviv in the evenings. Too soon the ten day leave had drawn to a close.

* * *

On the request of CT2 Baker, we are sending a $10 check to Redeemer Lutheran Church, Toledo, Ohio.

October, 1959

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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Lutheran

GIRLS OF THE MONTH

Yes, this time we have two Lutheran girls of the month. We can't separate them, they are twins.

Darlene (above) and Dianne (bottom of next column) Nelson are members of St. John's Lutheran Church in Marion, Indiana. Both graduated from Marion High School last June.

As the pictures show, they are not identical twins. However, both are equally excellent students and good singers, according to their pastor, the Rev. Merlin H. Knauff.

Singing together as a duo, alto and soprano, they have been all over town and beyond. Both girls were members of the National Honor Society, Girl's Glee Club, Advanced Chorus, Science Club, Booster Club, Senior Committee, Y-Teens and the school's musicals (South Pacific, Oklahoma, etc.)

Dianne this year served as floor director for the church Senior Choir for over five years, singing with their father; and members of the Luther League since their confirmation. Both are planning for teaching careers, hoping to attend Western Michigan University.

In addition, Darlene won the General Mills' Indiana State Homemaker of Tomorrow title (a $5,000 scholarship), has been president of St. John's Luther League the past two years, and serves as choral union promoter of this Luther League Federation.

Dianne, this year served as floor director for the Marion Easter Pageant, a well known dramatic production involving over two-thousand actors. She has served two terms as secretary of St. John's Luther League, and has been choral union promoter of the Northeastern Luther League Federation of Indiana.

Finally, both girls are witty and cheerful and quite popular, said Pastor Knauff.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. IX | New York, N. Y. September, 1959 | No. 5

YOUR CHURCH HELPS THE REFUGEES

THE NATIONS are currently observing the World Refugee Year, which is designated to focus attention on the tragic plight of homeless people.

In the United States, President Eisenhower has asked for public support, and a number of bills have been introduced in Congress calling for increased U. S. participation in grants for aid to refugees and immigration.

There are no exact statistics on how many refugees exist throughout the world, but there are many millions still in need of assistance.

Some of the largest areas of need include Hong Kong with its more than a million refugees from Chinese communism, the Middle East with nearly one million Arab refugees, and Europe where some 275,000 refugees still remain unsettled. In India several million people lack the basic necessities of life.

The Lutheran churches of North America have been very active during past years in helping refugees resettle in various countries, as well as in aiding them in overseas camps.

A major part of the current Lutheran World Action goal of $3,900,000 will be used for financing various projects in support of refugees. Nearly $1,000,000 of Lutheran World Action funds will be channeled through the Lutheran World Federation for projects in the Middle East, Hong Kong, Europe and other areas.

Lutheran World Relief, the material aid agency of the National Lutheran Council, now also supported by the Missouri Synod, recently passed the $100,000,000 mark in the value of food, clothing and medicines shipped overseas. Most of these relief goods, distributed in 29 countries, have been used to support refugees.

Now the Lutheran World Federation has

(continued on page 2)



SPACE EXPLORATIONS NO THREAT TO CHRISTIANITY

EXPLORATIONS OF SCIENCE into outer space offer no threat to the survival of Christianity and its teachings, it was declared by the Augustana Lutheran Church.

A resolution adopted unanimously by delegates to the denomination's 100th annual synod emphasized that "God is infinitely greater than the universe He has created" and that Christians "gratefully welcome every new opportunity to share in His inexhaustible wisdom."

"The Bible is replete with affirmations of the infinite nature of God," the resolution pointed out. It declared that "the opening sentence of the oldest creed of Christendom (the Apostles' Creed) still stands." This reads: "I believe in God the Father Almighty, Maker of heaven and earth." The resolution also cited a number of Scripture passages to support its position that space exploration does not impede Christianity.

The synod asserted that the current space explorations, particularly those related to satellites placed in orbit around the earth, "promise a vast accreation of new knowledge which may greatly affect life on this planet."

Second Glance

Member Churches of the Lutheran World Federation have exceeded expectations in their moves to provide financial support for the proposed LWF radio station in Africa. The required $400,000 for building the station and the $70,000 a year for operation seem assured, according to LWF officials.

Lutheran World Relief is now also shipping food for Tibetan refugees in India. The first shipment: 79,920 pounds of winter wheat was shipped from New York for distribution among some 13,000 Tibetan refugees.

Christians who tolerate segregation, poor housing and other social evils in their community are afraid "to stick out their necks," some 3,000 youths were told at the 67th annual convention of the International Walther League, youth organization of the Missouri Synod. The Rev. Richard Z Meyer of San Diego, Cal., also charged that Christians are responsible for many sins of greed and lust today. Spiritually and morally, he said, man is about where he was when the prophet Amos denounced Jerusalem for these sins in 700-800 B.C.

Mr. Solomon Nyka Eliufoo, an African Lutheran who studied for two years at Bethany College in Lindsborg, Kan., has been appointed Tanganyika's first unofficial Minister of Health.

Large numbers of Polish atheists are being sent to the Soviet Union for training prior to launching all-out campaigns against religion in their homeland, according to Polish emigre circles in London. The informants linked the move to the Soviet National Congress of Atheists which wound up sessions in Moscow after mapping plans for intensified atheistic propaganda in Russia and other Communist-controlled countries.

The problems of faith healing will be studied during the next two years by both the United Lutheran Church and the Augustana Lutheran Church. Special subcommittees were appointed by the ULCA to investigate such specific aspects as cures reported from Lourdes, France; faith healing in the United States; and definition of illness from a Christian medical point of view.

Lutheran churches in Latin America have gained more than 100,000 members during the past two years, according to the newest statistics available. Combined baptized Lutheran membership in the southern continent now stands at 856,000.

A United States Army engineer unit stationed in Wuerzburg, Germany, has been cited by German Evangelical Church authorities for its assistance in building a playground for a Protestant children's home at Kitzingen. The unit volunteered manpower and equipment for leveling the playground site, which saved the church at least $5,000.



WORLD REFUGEE YEAR OPENS. Dean Francis B. Sayre, Jr., of the Washington (Episcopal) Cathedral, chairman of the U. S. Committee for Refugees, chats with Hungarian and Latvian refugees and Claude de Kamovlaria (second from left), special representative of the Secretary General of the United Nations, at a service in Washington, D. C., marking opening of the Year. In center is Ferenc Nagy, former Prime Minister of Hungary, exiled in 1947 and now living in Herndon, Va. RNS Photo



ARAB REFUGEE CHILDREN in the Holy Land are receiving brand new clothes provided by Lutheran World Relief's "Dorcas" clothing project. This special project named for the Christian woman in Joppa (Acts 9:39) who made coats and garments for the poor was inaugurated by LWR last fall. LWR provides pre-cut cloth and instruction for sewing children's dresses in "fashions" that appeal to Arab refugees. The response to this program has been so good that congregations in America already have requested nearly 3,500 sewing kits each with enough material for 12 girls' dresses and 12 outfits for boys. Some 2,500 units have been completed and sent to the Holy Land for distribution.

YOUR CHURCH HELPS . . .

(continued from page 1)

announced a special $1,000,000 program for the World Refugee Year. Under this program it wants to develop additional services in four major areas of the world: Western Europe, the Near East, Hong Kong and India.

In Europe, the LWF wants to spend $150,000 to help Baltic, Polish, Hungarian and other refugees still living in camps.

In the Holy Land, an investment of up to $250,000 has been foreseen to further vocational training and self-help projects among the Arab refugees. A similar amount for the same purposes is proposed for help in Hong Kong.

In India, the LWF wants to spend $200,000 for material relief, vocational training and self-help projects among some 4,000,000 displaced Hindus who have fled from Pakistan since that Moslem state was formed.

The fulfillment of these projects will be possible only if additional grants and contributions will be forthcoming from the 61 member Churches of the Federation. In the United States leaders of Lutheran World Action have already expressed hope that the churches will exceed the Lutheran World Action goals to make additional services to refugees possible.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Werronen, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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Alex Liepa, Editor. **Printed in U.S.A.**

The 23rd Psalm:

GOD AND MAN

By Chaplain I. Torkelson

WHEN ABRAHAM LINCOLN, at Gettysburg, delivered a speech consisting of about two hundred words to Edward Everett's two-hour oration, he did not realize that in these few sentences he was leaving to the world an unforgettable code for freedom for all men.

We of today listen to words through radio, television; words upon words, but soon they are forgotten. But there are words like those of Lincoln which will remain and linger never to be forgotten by man. They are like words carved artistically into marble where they will remain forever.

Yet they were the words of a man. The words of God in the Twenty-third Psalm are more outstanding and even more lasting.

As we read this psalm the most colorful pictures are visualized. Outstanding of them all is the figure of the shepherd, watching over his sheep day and night, in storms and rain as well as in days of sunshine.

Here are the green pastures with tender green grasses, plenty for each and for all. Here are also the clear still waters, to quench our thirst, a living fountain, it springs up fresh and cool.

"He maketh me to lie down. *In Him we find peace and rest.*

"He leadeth me. *He directs me through life.*

"He restoreth my soul. *He gives me courage according to each of my days.*

"He is with me. *No matter where I go, He guides me on.*

"He maketh my cup to run over. *He blesses my life far beyond what I deserve.*

"I shall not want. *Just as the shepherd cares for the physical needs of his sheep so God will do, caring for all our needs.*

"I will fear no evil. *There will be times when storms will break, yet let us always remember this Shepherd walking with us.*

"I am comforted. *I know there will come a time when I must walk in the valley of the shadow of death. In this life we often despair, there will be discouragement, sorrow, yea suffering."*

Then it is comforting to remember that He the Shepherd is by our side telling us we shall be with Him forever in the house of the Lord.

From the Guiding Light

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SEPTEMBER

1	Luke 12:22-40	16	Habakkuk 2:6-20
2	Luke 12:41-59	17	Zephaniah 3:8-20
3	Amos. 5:14-24	18	Haggai 2:1-23
4	Obadiah 1-15	19	Zechariah 7:1-14
5	Jonah 1:1-17	20	Zechariah 8:1-13
6	Jonah 2:1-10	21	Luke 15:11-32
7	Luke 13:1-21	22	Luke 16:1-13
8	Luke 13:22-35	23	Luke 16:14-31
9	Luke 14:1-14	24	Luke 17:1-19
10	Luke 14:15-34	25	Luke 17:20-37
11	Luke 15:1-10	26	Luke 18:1-17
12	Jonah 3:1-10	27	Malachi 2:17-3:18
13	Jonah 4:1-11	28	Luke 18:35-19:10
14	Micah 6:1-8	29	Luke 19:11-28
15	Nahum 1:1-13	30	Luke 20:1-18

EAST GERMAN REDS WOULD ALTER ST. PAUL'S THEOLOGY

COMMUNIST AUTHORITIES in East Germany have been demanding that papers on the theology of St. Paul submitted by candidates for the Lutheran ministry be changed to make the Apostle's teaching "harmonize" with current Soviet Zone policies.

This was disclosed here at a conference of the East German Lutheran bishops.

Speakers at the conference cited this as one of the latest examples of the East German regime's "increasing and systematic interference with Church literature."

They said that censorship and other obstructive measures have been directed at bringing religious literature in line with government policy. One of the Communists' particular targets, it was noted, were youth mission publications.



"A living God who made the heaven and the earth and the sea and all that is in them." (Acts 14:15 RSV) RNS Photo



THE PRESIDENTS OF THREE LUTHERAN BODIES which will merge to form a 2,200,000-member church clasped hands in front of Boe Memorial Chapel at St. Olaf College, Northfield, Minn., symbolizing a unity almost realized after more than a decade of merger negotiations. They are (left to right) Dr. Fredrik A. Schiotz, Dr. Henry F. Schuh and Dr. William Larsen. The three church executives organized 16 boards for divisions, commissions and standing committees for the new body which will be known as *The American Lutheran Church*. The official 3-way merger will take place next April in Minneapolis. The merger will reduce the number of Lutheran bodies in America from 16 to 14. Of these, The ALC, with more than 2,200,000 members, will be the third largest.

Sharing Your Experience

LUTHERANS ARE THE SAME ALL OVER

By Pfc. David C. Johnson

I WAS INVOLVED IN A CAR ACCIDENT when on New Year's leave, and have been hospitalized since.

My home is in South St. Paul, Minnesota, and I always attended an Augustana church. While stationed down here at Ft. McClellan, Alabama, I started to go to Trinity Lutheran Church in Anniston, which is a ULCA church. I also sang in the choir there before the accident.

Now, while I have been in the hospital, Pastor Ernest T. Burns from Trinity has visited me numerous times. I've also received cards from people in this church. One Sunday they even brought me the flowers from the altar.

When my mother first flew here from Minnesota, it was again the pastor who picked her up at the airport and even made reservations for her at a very nice motel run by one of the church members.

I introduced my mother to our choir director who is also a sergeant here at the fort, and he made my mother feel at home even more. He had my mother over at his own house for dinner and gave her several rides to the hospital while she was here.

Also, the hospital chaplain, who is a minister of the American Lutheran Church, has been here to see me so many times that by now I feel he is more like a father-away-from-home than a chaplain.

As I said, my church belongs to the Augustana Synod, but I see now that it doesn't matter. Lutherans are the same all over.

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Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

MATERIALISM, NOT COMMUNISM, CHRISTIANITY'S GREATEST FOE

MATERIALISM, NOT COMMUNISM, is the "fundamental enemy" of Christianity, Chaplain (Maj. Gen.) Frank A. Tobey, chief of Army chaplains, declared at the annual meeting of the American Baptist Convention.

"Whether we like it or not, war has become the preoccupation of our time," he said. "Communism, as we see it today, is materialism in its most active, violent and ruthless form."

"But were Communism suddenly to disappear and materialism remain strong, then materialism, this greatest enemy of Jesus Christ, would still be facing us and war would not cease to be the preoccupation of our time," the American Baptist minister said.

He condemned a "materialistic interpretation of man's destiny that banishes the very thought of God from education, business, social planning and politics."



U. S. MARINES lay aside weapons of war for Sunday worship in the small rough-hewn chapel at Camp Vieques, P.R. Though small and plain, it serves the same purpose as an attractive church or large cathedral. Traditional hymns, prayers, Bible readings and spiritual guidance by a Navy chaplain help strengthen the faith of these Leathernecks away from home. RNS Photo

If Communism triumphs, Chaplain Tobey warned, "then the principles, values and freedoms that the Christian Church embodies will vanish."

"Communist leaders cry today," he continued, " 'there is no God; there is no immortality; there is no sanctity of the Sabbath; there is no permanency in the home; marriage is not sacred; adultery is not a sin; Jesus was a blasphemer—He was worthy of death.' "

To meet the Red threat, he said "we must depend not only on nuclear weapons, awe-inspiring rockets and our own mental acumen, but upon the purposes and plans of Almighty God."

September, 1959

A MIGHTY FORTRESS

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National Lutheran Council—Bureau of Service to Military Personnel



Lutheran

GIRL OF THE MONTH

GLENNYS KAREN OLEEN, our Lutheran Girl of the Month for August, is taking an active interest in Emanuel Lutheran Church, Bock, Minnesota, along with her school activities.

She has been an officer of the local Luther League and was one who attended the Augustana International Youth Conference in Chicago in 1957. She has also been serving during this past year as vice-president of the district Luther League.

Karen has given her time in teaching in the Sunday School and Vacation Bible School and serving as choir director of the church choir. She has given of her musical talent by serving as pianist at special programs and as a vocal soloist.

While a senior in the Milaca High School last fall, Karen was a candidate for Homecoming Queen. In school she has been a member of the school chorus and in the dramatic department.

Karen is a twin and her brother has also shown the same interest in the life of the church and school.

Karen was nominated by her pastor, the Rev. Larry Brynell.

A MIGHTY FORTRESS

BUREAU OF SERVICE TO MILITARY PERSONNEL

VOL. IX New York, N. Y. August, 1959 No. 4

Red Germany Scene of New Lutheran Film

THE LUTHERAN CHURCHES that produced the movie "Martin Luther" have commissioned a motion picture on the current struggle of Christians under Communism in East Germany. It will be filmed in Europe this year.

Robert E. A. Lee, executive secretary of Lutheran Film Associates, reported that the same writer-producer team that developed the Luther film has been engaged for the new project. Allan E. Sloane, film and radio-TV writer, has prepared a screen play based on documented reports of the church-state conflict in Eastern Europe. Lothar Wolff, of Louis de Rochemont Associates, who was producer and co-author of "Martin Luther," is again collaborating with Mr. Sloane on the script and will produce the new film abroad through the de Rochemont organization. No final title selection has been made for the picture.

"We feel that our script interprets this vital subject for the screen with perception, skill, and accuracy," Mr. Lee said, asserting that "careful research has insured that virtually every incident can be substantiated from reliable personal sources or documents. We are confident that it will be effectively produced so that both the subject and its treatment on film will command public interest."

Reasons for Lutherans producing a film on this subject were given in a statement by LFA President, Dr. Paul C. Empie, executive director of the National Lutheran Council.

"The past twelve years have witnessed an intense struggle for the loyalties of the East German people during which evangelical Christianity there—largely Lutheran and reflecting the mixture of strength and weakness common to Christians everywhere — has reacted unevenly but by and large in heroic fashion," he said.

"The outcome is of tremendous significance for the Lutheran Church and indeed for all of Christendom. We believe that this is not generally known to Americans; that it should be told; that it should be related in such a way that its spiritual elements stand out above those merely political; and that, therefore, it should be told by an organization like Lutheran Film Associates."

American Lutherans Support 1,624 Missionaries Abroad

LUTHERAN CHURCHES IN NORTH AMERICA support 1,624 missionaries on 35 foreign fields, it was reported by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary.

Dr. Burgess said the figures include the mission activities of 12 Lutheran church bodies and two church-related agencies. Of the total, he noted, 172 new missionaries went to the field during 1958 while 166 returned after furloughs. Total number of missionaries sent out was 338, headed for 31 countries.

Since 1956, Dr. Burgess pointed out, the United Lutheran Church in America has turned over $3,000,000 worth of mission property in India to the Andhra Evangelical Lutheran Church in India, granting the national church full control.

In addition, he said, the American Lutheran Church turned over more than $1,000,000 worth of mission property to the South Andhra Lutheran Church in India.

During the past year, he said, the Lutheran Church—Missouri Synod opened new fields in El Salvador and Korea, and the Evangelical Lutheran Church began work in Brazil. He added that the largest number of Lutheran missionaries from this continent are sponsored by the Missouri Synod Church, which has 352 people in the field. The Evangelical Lutheran Church is next with 330, while ULCA supports 264, the ALC 248, and the Augustana 184.



JAMES PARKS, 17, served this summer in Africa as the first "junior missionary" from Westwood Lutheran Church, St. Louis Park, Minn. Before going to Tanganyika and the Zululand he discussed plans with his pastor, Victor Quello, who originated the idea. James is active in his church's youth group, motet choir, and Sunday School and is an Explorer Scout. RNS Photo

Second Glance

Lutheran World Relief passed the $100,000,000 mark in total value of shipments this summer. LWR goods, including food, clothing and medicines for refugees and other needy, have been sent to 26 countries. The total shipped in 13 years since 1946 when LWR was created exceeded 550,000,000 pounds.

The Joint Commission on Lutheran Unity preparing the four-way merger between the United Lutheran Church, the Augustana, the American Evangelical Lutheran Church and the Suomi Synod has agreed on a common "Confession of Faith" for a new 3,000,000-member Lutheran church body. Still sought is a name for the new Church, but the choice has narrowed down to only two possible names: the Lutheran Church—United Synods or the United Lutheran Church in America.

More than 120,000 patients were aided during the past year by seven Lutheran World Federation clinics, including one mobile unit, in Jordan. Nearly 73 per cent of those treated were Moslems.

St. Mary's Lutheran Cathedral in Riga, Latvia, built in the 16th century, has been taken over by the Soviet government, according to reliable reports received at Lutheran World Federation headquarters. The reports said the state made the church a "historical monument" in order to gain control of its mammoth organ—one of the largest in the world. The authorities were said to have argued that its music should be available to the "many" Riga lovers of organ concerts who would not conscientiously attend a church service or even enter a building still being used for religious purposes.

An International Luther League, comprising 11 local youth groups all within Great Britain, was launched by 60 delegates at a meeting in Theddingworth, England. Set up as the youth agency of the Lutheran Council of Great Britain, the ILL includes not only English boys and girls but also young people of German, Estonian, Latvian, Polish and other nationalities who are living in the country.

For the first time in the history of the United Lutheran Church in America—and perhaps in the history of American Lutheranism—an all-Negro congregation played host to a meeting of a Lutheran synodical convention. This occurred when the United Lutheran Synod of New York and New England held Holy Communion and ordination services in All Saints Lutheran Church in Boston, Mass., formerly an independent Negro congregation.

Dr. Malvin H. Lundeen, pastor of Grace Lutheran Church, LaGrange, Ill., was elected president of the Augustana Lutheran Church at its 100th annual convention in Hartford, Conn. Chosen on the first ballot, he succeeded Dr. Oscar A. Benson of Minneapolis, Minn., who headed the denomination for eight years.



SUZANNE I. JOHNSON, Miss Illinois of 1959, center, is pictured with Miss Illinois, 1958, Anita Ruth Olson, left, and Miss America, 1959, Mary Ann Mobley.

LUTHERAN GIRL WINS HONORS FOR BOTH BEAUTY AND BRAINS

WINNING TOP LAURELS with both her beauty and brains is the accomplishment of 20-year-old Suzanne Johnson, member of St. Paul's Lutheran Church, Chicago.

Miss Johnson was crowned "Miss Illinois" in statewide competition. Also, she was graduated summa cum laude from Augustana College at Rock Island, Ill.

The stately brown-eyed brunette will represent Illinois in the Miss America Pageant next September in Atlantic City. There she will stake her chances on the poise, charm and talent which won her the state prize.

She was also named Miss Talent in the state contest. She sang the ballad, "Hello, Young Lovers" from "The King and I." A $150 scholarship went with that honor.

The new Miss Illinois received a $1,000 scholarship from a soft drink firm; a $250 wardrobe from the Illinois Junior Chamber of Commerce; 40 modeling lessons; five dresses and a modeling contract; an 8-place sterling setting; an 8-place china setting and other prizes.

Some tangible attributes responsible for the selection of Illinois' new queen are a flashing smile, lovely contralto voice and regal bearing.

The intangibles, more difficult to pin-point, are maturity beyond her years, radiance, poise, charm and intelligence..

Suzanne has been active in St. Paul's Lutheran Church, Chicago, where she was confirmed. She has been a member of the junior choir, soloist for the youth choir and is now soloist there. She also served as secretary of Luther League and was parish secretary for two summers.

At Augustana she distinguished herself scholastically through her entire four years. She first came to college after winning a High School Music Day scholarship for her freshman year. She won Augustana Prize and Theodore Presser Music scholarships for her sophomore year and a full tuition Augustana Prize scholarship for her junior year. This past year she had a studio scholarship in voice and a half-tuition Augustana Prize scholarship. She defrayed part of her college expenses by working in the girls' dining hall.

Suzanne will reign as Miss Illinois, and possibly Miss America, during Augustana College's Centennial year, which begins in September.

While a college student, she met her fiance, Dick Peterson, also of Chicago. A 1958 graduate of Augustana with a B.A. degree, he graduated from Denver University with a Bachelor of Science degree last June. Originally the couple had planned to be married August 23, but they have delayed their wedding as the Miss America Pageant begins Labor Day.

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, the Rev. Fred J. Landdeck, Dr. A. J. Bjork, the Rev. Walter Werronen, the Rev. Robert E. Lee.
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Willow Run; AF Bat.; Airport, Rev. Clifford C. Taylor, NLC, Christ, 1450 Midway Blvd.

MINNESOTA: Duluth; Municipal Airport & USAF; Rev. Edward H. Engdahl, AUG, Holy Cross, 206 E. Locust St.
Finland; Finland AFB; Rev. Teber O. Hill, NLC, Zion.
Minneapolis; Fort Snelling Airport & Naval Air Station; Rev. Karl H. Brevik, Central, 333 E. Grant St.
Montevideo; Chandler AF Station; Rev. Grant V. Sorenson, NLC, Our Saviour's, Lincoln Ave. & 5th St.
Wadena; AF Station; Rev. Olaf C. Cartford, NLC, Immanuel, Dayton Ave. & 2nd St., S.E.

MISSISSIPPI: *Gulfport; Keesler Field; Lutheran Service Center, Rev. E. P. Knobloch, Mo., 1224 32nd Ave. (weekends).
Hattiesburg; Camp Shelby; Rev. Wade H. Koons, ULCA, Trinity, 1525 Robinson St.

MISSOURI: Kansas City; Richards-Gebaur AFB, Lake City Arsenal & Record Center; Rev. H. R. Allen, NLC, St. Mark's, 3800 Troost Ave.
St. Louis; Naval Air Station & Eng. Depot; Rev. Aksel C. Larsen, NLC, Faith, Jr. High School, 7855 Natural Bldg.
Sedalia; Whiteman AFB; Rev. D. M. Funk, NLC, Trinity, 10th St. & S. Osage Ave.

MONTANA: Great Falls; Malmstrom AFB; Rev. G. H. Williams, ELC, Our Saviour's, 1326 1st Ave., N.
Havre; Havre AF Station; Rev. Roald A. Kindem, ELC, First, 6th Ave. and 3rd St.
Opheim; AF Station; Rev. John D. Gilmore, ELC, First Lutheran.

NEBRASKA: Hastings; Ammo Depot; Rev. Paul M. de Freese, NLC, First St. Paul, 501 North Burlington Ave.
Lincoln; AFB; Rev. L. H. Lesher, NLC, Grace, 2225 Washington St.
Omaha; Offutt AFB; Rev. W. H. Traub, NLC, Kountze Memorial, 2650 Farnum St.
Sidney; Ordnance Depot; Rev. Henry Monnich, NLC, Holy Trinity, San Marino at Lodge Pole Road.

NEVADA: Las Vegas; Nellie AFB; ULCA, Reformation, 550 East St. & Louis Ave.
Reno; Indian Spring AFB; Lake Mead Navy Base; Camp Desert Rock; Stead AFB; Rev. Vernon E. Kotter, ULCA, The Good Shepherd, 501 California Ave.

NEW HAMPSHIRE: Manchester; Grenier AFB; Rev. J. E. Bourret, AUG, Gethsemane, 40 Hillcroft Rd.
Portsmouth; Pease AFB; Rev. H. Allison Linne, AUG, Holy Trinity, Spaulding Tpk. at Fox Point Rd.

NEW JERSEY: Asbury; Evans Signal Lab.; Rev. Walter Forker, ULCA, The Atonement, First Ave. and Heck S
Dover; Navy Air Rocket Test Station; Rev. L. J. Broberg, AUG, Trinity, Blackwell and Mercer Sts.
Dunellen; Raritan Arsenal; Rev. Philip A. Lynch, ULCA, St. Luke, 264 New Market Road.
Lakewood; Naval Air Station; Rev. Paul M. L. Rowoldt, ULCA, Immanuel, 301 Central Ave.
†Long Branch; Fort Monmouth; Rev. W. R. Oswald, ULCA, Reformation, 944 Broadway.
Mt. Holly; Fort Dix; Rev. Donald Schupp, ULCA, St. Paul's, Marne Hwy., Rt. 537.
Pleasantville; National Aviation Facilities; Rev. Richard H. Parritt, ELC, Epiphany, Franklin & Tunis Aves.
Trenton; Air Turbine Test Station; Rev. Christian M. Hansen, ULCA, Trinity, 189-193 South Broad St. McGuire AFB; Rev. Alford R. Naus, ULCA, The Saviour, 207 E. Front St.
Villas; Cape May Receiving Center; Rev. Richard B. Holzer, ULCA, Holy Spirit, Bayshore Road.

NEW MEXICO: Albuquerque; Kirtland Field, Sandia AFB; Rev. T. R. Scholl, NLC, St. Timothy; 211 N. Jefferson St.
Roswell; Walker AFB; Rev. William R. Hartman, ULCA, St. Mark's, 708 Adams Dr.

NEW YORK: Bayside; Fort Totten; Rev. John H. Stadtlander, ULCA, Good Shepherd, 201-03 29th Ave.
Bridgehampton, L. I.; Montauk AF Station; Rev. Charles T. Goetz, ULCA, Incarnation.
Brooklyn; Army Terminal; Rev. Harold S. Miller, ULCA, Incarnation, 4th Ave. & 54th St. Manhattan Beach AFS; Rev. Klaus Wehrmeister, ULCA, St. Paul, 2784 W. 5th St.
Hempstead; Mitchel Field; Rev. H. N. Gibney, ULCA, Epiphany, 95 Mead St.
New Rochelle; Fort Slocum; Rev. Norberth H. Stracker, Jr., ULCA, Holy Trinity, 30 Lockwood Ave.
Niagara Falls; Fort Niagara & Lockport AF Station; Rev. Alvin H. Butz, Jr., ULCA, Zion, 1004 Michigan Ave.
Rochester; Sampson AFB; Rev. P. R. Hoover, ULCA, Grace, 1410 Clifford Ave.
†Rome; Griffis AFB; Rev. Paul A. Boriack, Mo., St. John's, Cor. N. Madison & Park Sts.
Schenectady; General Depot; Rev. Ray E. Kulman, ULCA, First, 327 Summit Ave.
Syracuse; AF Station; Dr. Frank H. Shimer, ULCA, First, 507-19 James St.

NORTH CAROLINA: Charlotte; Charlotte Ordnance, Missile Plant; Rev. Olin W. Sink, ULCA, Holy Trinity, 1900 The Plaza.
†Fayetteville; Fort Bragg; Rev. J. D. Mauney, ULCA, St. James, 108 Dobbin Ave.
Goldsboro; Seymour Johnson AFB; Rev. Clarence R. Ritchie, Jr., NLC, Good Shepherd, 813 E. Mulberry.
Havelock; Cherry Point; Rev. L. A. Lippard, NLC, St. Timothy, Highway U.S. 70.
*Jacksonville; Camp Lejeune; Rev. T. C. Plexico, NLC, Lutheran Service Center, 821 Court St.
Wilmington; Sunny Point Army Terminal; Rev. J. Fra Davis, NLC, St. Paul's, Market & 6th Sts.

NORTH DAKOTA: Fortuna; Fortuna AFB; Rev. K. Roge Johnson, ELC, First.
Grand Forks; AFB; Rev. John P. Goardsmoe, NLC, United Chestnut St. at Fourth Ave., South.
Minot; AFB; Rev. Harold B. Kildahl, Jr., NLC, First, 5th Ave., 2nd St., N.W.

OHIO: Bellefontaine; AF Station; Rev. Olen A. Peters, ULCA, First, Detroit St. & Sandusky Ave.
Cleveland; Navy Finance Center; Rev. J. H. L. Traut, D.D., ULCA, Bethany English, 15460 Triskett Road.
Dayton; Wright Patterson AFB & Gentile AF Station; Rev. John G. Mittermaier, ALC, St. Paul's, 239 Wayne Ave.
Marion; Engineer Depot; Rev. M. E. Hollensen, ALC, Emanuel, 243 South Prospect St.
Port Clinton; Ordnance Depot; Rev. John E. Braun, ALC, St. John, 207 Adams St.
Ravenna; Arsenal Personnel; Rev. Warren C. Willke, ALC, St. Paul's Ev., Freedom St. & Highland Ave.
Youngstown; AFB at Municipal Airport; Rev. George Neiman, ALC, St. Paul's, Fifth & Caroline.
Wilmington; Clinton County AFB; Rev. Richard Whonsetter, ULCA, Faith, 505 Kathryn Drive.

OKLAHOMA: Clinton; Sherman AFB; Rev. George F. Dirks, NLC, Trinity, S. 13th St. & Modelle Ave.
Enid; Vance AFB; Rev. Carl Sheffel, ALC, American, 602 W. Wabash.
*Lawton; Fort Sill; Lutheran Service Center, Rev. D. V. Hafemann, Mo., St. John's, Seventh & "A" Ave. (weekends).
Oklahoma City; Tinker AFB; Rev. L. H. DeFreese, NLC, First, 1300 N. Robinson.

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North Bend; AF Station; Rev. Gayle D. Hanson, AUG, First, Union and Florida.
Portland; Portland Airport; Rev. Edwin S. Roleder, ALC, Luther Memorial, 4800 N.E. 72nd Ave.

PENNSYLVANIA: Carlisle; Carlisle Barracks; Rev. Elmer P. Truchses, ULCA, St. Paul's, West & Louther Sts.
Chambersburg; Letter Kenny Ordnance Depot; Rev. Clarence A. Neal, ULCA, Trinity, Philadelphia Ave. & Commerce St.
Claysburg; AF Station, Rev. David N. Kistler, ULCA, Christ.
Corapolis; Greater Pittsburgh Airport; ALC, Zion, 1305 State Ave.
Hatboro; Willow Grove Naval Air Station; Rev. John H. Koelberer, ULCA, St. John, N. York Rd. at Crescent Rd.
Marietta; AF Station; Rev. Verley L. Fulmer, ULCA, Zion 62 West Walnut St.
Mechanicsburg; Navy Supply Depot; Rev. G. Martin Russ, ULCA, St. Mark's, W. Keller & S. High St.
Middletown; Olmstead AFB; Rev. Paul R. Clouser, D.D., ULCA, St. Peter's Ev., Spring & Union Sts.
New Cumberland; Army General Depot; Rev. Ralph Sloop, ULCA, St. Paul's, 524 Bridge St.
Philadelphia; Naval Base; Rev. W. O. Moyer, ULCA, Holy Communion, Chestnut St. abv. 21st St.
Phoenixville; Valley Forge Gen. Hosp.; Rev. R. F. Eberle, Jr., ULCA, Central, 110 S. Main St.
Scranton; Ordnance Works; Rev. Karl Luther Mumford, ULCA, St. John's, Jefferson Ave. & Vine St.

RHODE ISLAND: East Greenwich; Naval Air Station; Rev. Norman E. Henry, AUG, First, Division & Brayton St.
Newport; U.S.N.T.S.; Rev. Lowell Albee, Jr., AUG, First 26 Hoppin Road.

SOUTH CAROLINA: Beaufort; Marine Corps, Parris Island; Rev. Robert L. Fraser, NLC, St. John, 108 Jean Ribaut Rd.
*Charleston; Navy Yard; Lutheran Service Center, 302 King St.
Columbia; Fort Jackson; Rev. R. F. Shelby, Jr., NLC, St. Paul, Blanding & Bull Sts.
Greenville; Donaldson AFB; Dr. Wynne C. Botlek, NLC, Trinity, Main St.
Myrtle Beach AFB; Rev. William F. Wingard, NLC, St. Philip's, 64th Ave. North.
Sumter; Shaw AFB; Rev. J. Emmett Roof, NLC, St. James, 13 N. Washington St.

SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Chattanooga; Tyner Ordnance Works; Rev. Donald R. Fauble, ULCA, Ascension, P.O. Box 8101, Kingsport; Holston Ordnance Works; ULCA, Holy Trinity Ev., Broad St. at Sevier Ave.
Lake City; AF Station; Rev. James R. Crumley, Jr., NLC, Grace, 131 W. Gettysburg Ave., Oak Ridge.
Nashville; Fort Campbell, Steward AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.
Tullahoma; Arnold Eng. & Dev. Center; Rev. A. Richard Smith, ULCA, Trinity, Wilson Ave. at Cedar Lane.

TEXAS: Abilene; Dyess AFB; ALC, Grace, 1234 Pioneer Dr.
Amarillo; Amarillo AFB; Rev. D. F. Schorlemer, ALC, Beautiful Saviour, 3500 Bowie St.
Beeville; Chase Field, Navy Air Aux.; Rev. M. H. Obst, ALC, Peace, E. Clare & N. Jefferson St.
*El Paso; Fort Bliss, Biggs AFB; Rev. John F. Futchs, NLC, St. Paul, 1000 Montana St., Lutheran Service Center, 119 San Francisco St.
Fort Worth; Carswell AFB; Fort Worth General Depot; Rev. B. T. Anderson, NLC, Trinity, 3621 Tulsa Way.
Grand Prairie; Naval Air Station; Rev. Paul O. Doering, NLC, St. John's, 509 NE 4th St.
†Harlingen; Harlingen AFB; Rev. Vance Daniel, Mo., Grace, 10th & E. Jackson.
Houston; Ellington AFB; Rev. Frank R. Wagner, ULCA, Prince of Peace, 2405 Minnesota.
*Killeen; Fort Hood; Gray AFB; Lutheran Service Center, 101 E. Ave., "D".
Kingsville; Naval Air Station; Rev. W. C. Poehlmann, NLC, Trinity, Third & King Ave.
Lubbock; Reese AFB; Rev. William A. Slaughter, ALC, Shepherd King, 2122 18th St.
Mission; Moore AFB; Rev. Rudy Kelling, ALC, Trinity, 14th St. & Oblate Ave.
Orange; Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 12th and Cypress.
San Angelo; Goodfellow AFB; Rev. D. A. Heidtke, ALC, Calvary, LaSalle Dr. & Point Rock Rd.
*San Antonio; Fort Sam Houston; Lutheran Service Center, 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
San Marcos; Camp Gary; Rev. Gustav K. Riggert, NLC, First American, 516 W. Hopkins.
Sherman; Perrin AFB; NLC, Trinity, 2505 N. Hickory St.
Waco; James Connolly AFB; Rev. Robert L. Otterstad, NLC, First, No. 10th at Jefferson Ave.
Wichita Falls; Sheppard AFB; Rev. Paul G. Wilson, ALC, Trinity, 3505 Kemp Blvd.

UTAH: Ogden; Ogden Hill AFB; Rev. Lowell Erickson, AUG, Elim, 2305 Jefferson Ave.

VIRGINIA: Alexandria; Fort Belvoir; Rev. Paul G. Disbro, ALC, Messiah, 427 Fort Hunt Rd.
Arlington; Meyer; Arlington Hall & Commeron Army Station, Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St.
Hampton; Langley AFB; Rev. Robert R. Cofer, ULCA, St. Paul's, 143 Algonquin Road.
Newport News; Navy Yard; Rev. R. L. Stoop, ULCA, Trinity, 111 27th St.
*Norfolk; Naval Base, Fort Eustis; Rev. I. Torkelson, Lutheran Service Center, 125 Brooke Ave.
Petersburg; Fort Lee; Rev. Roy A. Guinn, ULCA, Our Redeemer, 1757 S. Syracuse St.
Portsmouth; Navy Base; Rev. Neil R. Cline, ULCA, First Washington & King St.
Richmond; Fort Lee; Rev. F. J. Eckert, ULCA, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, ULCA, St. Mark's, Franklin Rd. & Highland Ave., S.W.

Will Told the Chaplain:

"I BELIEVE . . . HELP MY UNBELIEF!"

By Chaplain Bernt C. Opsal, USNR

WILL JONES, looking across the desk into the eyes of his chaplain said, "But how can I believe?"

His dad had been one of those who had been brought up in an unchurched background and figured that it would be best not to give his children any religious education. So Will was really starting from scratch except for the past three Sundays when he had been attending church and had become very interested.

One of Will's problems was that it was difficult for him to understand that God would become a man, that Jesus Christ was divine, that His death on the cross was to pay the penalty of all men, and that it was possible for Jesus to perform miracles and even rise again from the dead.

There was a freshness about his inquiry which put the chaplain on his toes. There was also a sincerity and an earnestness which the chaplain felt augured well for the future. The chaplain knew that what this young man faced was not an easy problem. Philosophical reasonings, even though they might help to shed some light on the problem, would not bring about the answer.

There was a prayer in the chaplain's heart as he spoke to this fellow that God would perform a miracle. Faith taking place in the heart of a man is indeed a miracle.

Then the chaplain opened his New Testament to the third chapter of John and began to read with the sailor the account of another seeker who came to Christ at night, Nicodemus, a ruler of the Jews, who had been impressed with the teachings of Jesus and the wonderful signs which He had performed.

Jesus quickly came to the point in question and said, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God."

Then followed a discussion on the part of Jesus and Nicodemus in regard to physical birth and spiritual birth. It is in this chapter that perhaps the best known verse in the Bible is to be found, verse sixteen, "For God so loved the world that he gave his only Son, that whoever believes in Him should not perish but have eternal life."

There are many things that we cannot understand in this life, even in the material things. We cannot completely understand or explain the ways of the sun, the planets, the atmosphere. Nor can we fully comprehend the miracle of physical birth, nor how marvelous our bodies are. Yet, we use all these things in wholesome and constructive ways.

There are those who do not come to Christ because they want to have all their questions answered first. They want God to solve all their problems for them before they are willing to accept the fact of the good news that "God so loved the world that he gave His only Son." It is sort of an idea that "God must meet me on my terms, otherwise I won't give Him a chance."

As you study the lives of the men in the New Testament you discover that they were men who were committed to a Person, namely, Jesus Christ. They believed in Him with all their hearts and they believed in that program for which He stood, the salvation of men's souls everywhere. They were determined by God's strength that they would give themselves to this task. It took a miracle to cause these men to forsake position and home to follow a lonely man of Galilee who went about doing good.

"Do you want to believe in this Jesus Christ?" the chaplain asked.

"Indeed I do," answered Will. "There is nothing that I would rather do . . . if only I could believe."

Moving over to the ninth chapter of the Gospel of Mark, the chaplain asked the young sailor to begin reading at the fourteenth verse, a running account of how a man had brought his son to Christ because of a dumb spirit which had seized the boy, dashing him down so that he would foam and grind his teeth and become rigid. As the father reviewed the case history of the boy he said, "But if you can do anything, have pity on us and help us."

Jesus said to him, "If you can! All things are possible to him who believes."

Immediately the father cried out and said, "I believe; help my unbelief."

That day the father's prayers were answered as the boy was healed. God rejects no one, if only we are willing to come to Him and confess our need—our lack of faith.

Jesus said, ". . . him who comes to me I will not cast out." (John 6:37)

Are you one of "little faith?" Come to Christ just as you are. He will meet you at your place of need.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

AUGUST

1 Job	19:13-29	17 Ezekiel	1:1-14
2 Job	42:1-17	18 Ezekiel	10:1-22
3 Psalms	1:1-6	19 Ezekiel	14:12-23
4 Psalms	8:1-9	20 Ezekiel	33:1-20
5 Psalms	16:1-11	21 Daniel	2:12-30
6 Proverbs	3:5-27	22 Daniel	2:31-49
7 Proverbs	31:10-31	23 Daniel	9:1-19
8 Ecclesiastes	12:1-14	24 Luke	10:25-42
9 Ecclesiastes	5:1-20	25 Luke	11:1-13
10 Song of Sol.	5:1-16	26 Luke	11:14-32
11 Jeremiah	1:1-12	27 Luke	11:33-54
12 Jeremiah	7-1-15	28 Hosea	14:1-9
13 Jeremiah	18:1-17	29 Joel	1:11-20
14 Jeremiah	23:1-8	30 Joel	2:12-29
15 Jeremiah	30:1-7	31 Luke	12:1-21
16 Lamenta.	3:1-33		



GENERAL LYMAN L. LEMNITZER, the new Army chief of staff, is shown with Pastor R. A. Beck before the altar at which he was confirmed in 1913, in St. John's Evangelical Lutheran Church (ULCA) at Honesdale, Pa.

Behind Pastor Beck is a memorial window in memory of Ernest W. Lemnitzer, an uncle of the General, who at the time of his death in 1901 was president of the North East District of the old Pennsylvania State League of the Luther League of America. General Lemnitzer's father was president of St. John's church council for many years and was instrumental in erecting the present church building.

HELICOPTER RESCUES PASTORS AT SEA

A COAST GUARD helicopter lifted two Lutheran ministers from the Atlantic Ocean after they had spent more than an hour clinging to their capsized 14-foot fishing boat a mile south of Virginia Key, Florida.

After their rescue Pastor John Hauck of Baltimore, Md., commented that both had "prayed pretty hard."

Pastor Albert R. Schmidt of Miami Springs, Fla., said "I know the real meaning of prayer now."

Sharing Your Experience

THE WIND AND THE SIN

By 2nd Lt. Richard D. Ness

STUDENT NAVIGATORS, like myself, are quite impressed by this oft-repeated phrase of their various instructors, "If it weren't for the wind, we wouldn't need navigators."

Winds aloft blow the aircraft off its course, affect the ground speed, and thereby determine the time required to complete the mission. A strong shift in the wind, if not discovered by the navigator, can be disastrous; the aircraft will doubtless become lost.

It seems to me that sin might be aptly compared with these shifting winds that often plague the air navigator.

Without sin none of us would have any trouble reaching our spiritual destination. But we *do* have sin in the world, and, like the wind, it is an unpredictable, often violent, ever-present threat to the course we've plotted for our lives and our souls.

By studying navigational techniques and developing his skills through practice, the student navigator learns ways of determining the existing winds at his exact location and also how to compensate for them no matter how much they shift. How well it might be for everyone who is navigating his way through life to discover a sure way of compensating for sin.

Most of us, I am sure, are aware of the fact that we will be blown off course many times as we journey through life. Therefore, like the navigator, we need to be able to understand sin, to cope with it, and then to continue along on our desired course in spite of it. Only then will we arrive safely and surely at our final destination—the feet of Christ.

* * *

Lt. Ness asked that, in case his entry should be used, we send the $10 check to Tabor Lutheran Church, Salt Lake City, Utah. This is gladly done.—Ed.

Lt. Richard D. Ness will be the recipient of the August $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

CONFESSION OF SINS BEST SLEEPING AID

THE PRESIDENT of the American Lutheran Church has suggested a means whereby people troubled with insomnia could eliminate their dependence on tranquilizers.

Noting increasing use of sleeping aids by Americans, Dr. Henry F. Schuh of Columbus, Ohio, indicated that sleeplessness for many may be due to a spiritual problem.

The best way to get a good night's rest, he advised, is to confess one's sins to God in prayer and to accept His forgiveness. Then, he added, "you can roll over and go right to sleep."



FIELD SERVICE PASTOR Charles P. Gartner (left) meets Chief of Army Chaplains (Maj. Gen.) Frank Tobey in the Pentagon before taking over his duties in Alaska. Mr. Gartner was appointed by the Lutheran Service Commission to supplement the work of military chaplains in Alaska. His temporary headquarters will be in Anchorage.



U. S. NAVY COMMANDER JOHN NEFF (left) was congratulated by Judge Luther W. Youngdahl (center) and Dr. Hurst R. Anderson, president of American University, Washington, D. C., upon receiving the highest grade in the final exam for the first Bible course ever taught over television for college credit. Commander Neff is an active Methodist layman. Judge Youngdahl is well known as a Lutheran layman. RNS Photo

August, 1959

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

NOLA LaVOIRE, our Lutheran Girl of the Month for July, is a member of Ascension Evangelical Lutheran Church in Baldwin Park, California. She graduated from West Covina High School this summer.

She has been active in Luther League for the past four years and has served as Missions Secretary of the Southern Conference of the Pacific Southwest Synod Luther League. She also serves as a member of the Deputation Team Program for the synod.

Her pleasing personality, wit and charm made her a popular delegate at the Luther League Convention at Kansas University a year ago. She also sings in the church choir as do her mother and her father.

Active in sports, she has been president of the Girls Athletic Association at West Covina High School for the past two years. This year she is copy editor of the school's annual yearbook.

Nola plans to prepare for a career as missionary-teacher, hoping to attend Oregon State College.

It was the Rev. Jerry Pedersen, her pastor, who nominated Nola.

LUTHERAN CHOSEN FOR 1st EFFORT BY U. S. TO SEND HUMAN INTO OUTER SPACE

By Charles De Vries

NLC News Bureau Staff Writer

ONE OF THE SEVEN MEN chosen for America's first attempt to send a human being into outer space is a member of the Evangelical Lutheran Church.

He is Captain Donald K. Slayton of Sparta, Wis., an Air Force test pilot for the past four years, who looks at space travel as "a natural expansion of flight" and considers his selection for the project as "an excellent opportunity to be in on something new."

Captain Slayton and the other astronaut volunteers arrived at Langley Air Force Base, Va., in mid-April to begin an intensive period of training which, according to officials of the National Aeronautics and Space Administration, will culminate with manned space flights in two years.

Sometime in 1961, Mercury Astronaut No. 1 will be blasted aloft by an Atlas ICBM in an attempt to orbit the earth 125 miles high at 18,000 mph. If all goes well, the spaceman finally selected for the pioneering venture will circle the globe two or three times before hurtling back to a landing in the Atlantic Ocean.

Asked if he had ever thought about flying into space before the announcement was made of Project Mercury—the name NASA assigned to the development of space exploration techniques for the U. S.—Captain Slayton said that he had.

Would give left arm to be first

Some months ago, before he had heard of the project, he was asked by a writer whether he would like to be the first man into space. "I would give my left arm to be the first man in space," he replied.

Since entering the Air Force as an aviation cadet in 1942, the 35-year-old astronaut has been in service continuously for all but five years. During that time he received a degree in aeronautical engineering from the University of Minnesota and worked for the Boeing Aircraft Co.

(Continued on page 3)



DONALD K. SLAYTON, the only Lutheran among the seven NASA Project Mercury astronauts, is seated in the isolation chamber at the Wright Air Development Center. This stress test measures the ability to cope with unusual conditions. The test is conducted in a completely dark, soundproof room. Photo released by NASA

71,135,068 LUTHERANS IN WORLD

LUTHERANS IN THE WORLD total 71,135,068, about one-third of Protestantism, it was reported by the Lutheran World Federation. Of this number, 49,901,198 belong to the 61 Churches (in 32 countries) which belong to the federation.

Lutheran church bodies and congregations outside the LWF have, in the aggregate, 5,638,793 members. Of these, 2,351,805 belong to the Lutheran Church—Missouri Synod, the largest Lutheran body not affiliated with the federation.

A total of 37,252,486 Lutherans—more than in the entire rest of the world combined—are found in Germany.

Six other countries report more than a million Lutherans each, the United States holding second place with 7,627,738 (based on 1957 statistics), and Sweden third with 7,000,000. Denmark is fourth with 4,304,000, Finland fifth with 4,234,244, and Norway sixth with 3,173,523.

More than 80 per cent of the world's Lutherans live in Europe, where the continental total is 59,416,587. North America (with the Caribbean islands) comes second with 8,022,940, while Asia and Africa follow with 1,453,828 and 1,178,968, respectively.

South America has 779,877 Lutherans, and Australia, New Zealand and New Guinea together have 282,901.

Second Glance

Beginning January 1960, the National Lutheran Council's bi-monthly periodical THE NATIONAL LUTHERAN will be published monthly except July and August, to cover more adequately the many areas of work that the Lutheran Churches do together and to "build a stronger bridge between the new Lutheran church bodies emerging from current merger negotiations."

The National Lutheran Educational Conference awarded 35 scholarships totaling $43,550 for 1959-60. Known as the Martin Luther Fellowships, the scholarships are given to assist individuals in graduate studies toward higher degrees with the expressed intention of joining the teaching faculty of a Lutheran school. This year's scholarships were made possible by grants of $20,250 from the Lutheran Brotherhood life insurance society and $20,000 from the Lilly Endowment, Inc.

At least 80 of the 305 Lutheran churches in Metropolitan New York are interracial in membership, according to a study made by the Lutheran Welfare Council of New York. The inquiry which drew replies from 167 congregations, also revealed that 50 other churches are ready to welcome all comers, while 37 gave no indication of their attitude of the racial question.

A man confined to a wheel chair for nearly 20 years was ordained by the Evangelical Lutheran Church. He is Allen V. Lee of Hayfield, Minnesota. Stricken with polio in 1938 while a senior at Luther Seminary, St. Paul, Mr. Lee has for the past 14 years been an evangelist for the ELC, preaching from his wheel chair. He will continue in this staff position.

The three church bodies that will unite next year to form The American Lutheran Church reported a combined baptized membership of 2,191,327 in 1958, a total increase of 70,960 over the previous year.

A private screening of the motion picture "Martin Luther" was given as part of the memorial services for the famous architect Frank Lloyd Wright. At the request of the architect's widow the film was viewed by students, associates and close friends at Taliesin West, center of the Frank Lloyd Wright Foundation.

Twenty-one students from four Lutheran theological seminaries serve as resident Protestant chaplains at various boy scout camps this summer. They were placed in camps across the country by the National Lutheran Committee on Scouting.

Four Lutherans were elected to offices in the Military Chaplains Association. Chaplain (Col.) John Daniels and V. A. Chaplain E. J. Kroencke were elected vice-presidents-at-large. Four other Lutheran chaplains were elected area vice-presidents at the association's 34th annual meeting.



LATEST CHAPTER IN RED WAR ON RELIGION. With arms above their heads, Tibetans file out of the Potala palace in Llasa. They are surrendering to Chinese Communists who crushed the recent revolt in the country. The Potala palace was the residence of the Dalai Lama, currently in exile in India.

RNS Photo



PHILIP MELANCTHON (left), closest colleague of German Reformer Martin Luther (wearing hat), is shown with Luther and two other associates in 1532 making the first German translation of the Bible from the original text. The 400th anniversary of Melancthon's death is being widely observed during 1959-60. The others shown are Johann Bugenhagen, or 'Pomeranus' (standing), pastor, Luther's confessor and key Church organizer in Northern Germany and Denmark, and Caspar Cruciger, who edited the first volumes of Luther's writings.

RNS Photo



LIFE-LIKE FIGURES of the four World War II Army chaplains who sacrificed their lives for enlisted men in 1943 when the transport Dorchester was torpedoed off Greenland are shown in this tableau at the National Historical Wax Museum, Washington, D. C. A soldier (left), wearing the last of the chaplains' life jackets, says farewell. The four chaplains were (left to right): Alexander D. Goode (Jewish); George L. Fox (Methodist); Clark V. Poling (Baptist); and John P. Washington (Roman Catholic). In the realistic motion display, the ill-fated ship rolls slowly as special lighting and sound effects re-create a storm at sea and the inferno within.

RNS Photo

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SOUTH DAKOTA: Rapid City; Ellsworth AFB; Rev. J. David Larsen, NLC, Trinity, 402 Kansas City St.

TENNESSEE: Chattanooga; Tyner Ordnance Works; Rev. [illegible]ald R. F[illegible] ULCA, Ascension, P.O. Box 8101.
[illegible]ort; Hol[illegible]dnance Works; ULCA, Holy Trinity [illegible], Broad St[illegible]evier Ave.
Lake City; AF Station; Rev. James R. Crumley, Jr., NLC, Grace, 131 W. Gettysburg Ave., Oak Ridge.
Nashville; Fort Campbell, Steward AFB; Rev. I. W. Gernert, NLC, First, 8th & McGavock Sts.
Tullahoma; Arnold Eng. & Dev. Center; Rev. A. Richard Smith, ULCA, Trinity, Wilson Ave. at Cedar Lane.

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Amarillo; Amarillo AFB; Rev. D. F. Schorlemer, ALC, Beautiful Saviour, 3500 Bowie St.
Beeville; Chase Field, Navy Air Aux.; Rev. M. H. Obst, ALC, Peace, E. Clare & N. Jefferson St.
*El Paso; Fort Bliss, Biggs AFB; Rev. John F. Futchs, NLC, St. Paul, 1000 Montana St., Lutheran Service Center, 119 San Francisco St.
Fort Worth; Carswell AFB; Fort Worth General Depot; Rev. B. T. Anderson, NLC, Trinity, 3621 Tulsa Way.
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†Harlingen; Harlingen AFB; Rev. Vance Daniel, Mo., Grace, 10th & E. Jackson.
Houston; Ellington AFB; Rev. Frank R. Wagner, ULCA, Prince of Peace, 2405 Minnesota.
*Killeen; Fort Hood; Gray AFB; Lutheran Service Center, 101 E. Ave., "D".
Kingsville; Naval Air Station; Rev. W. C. Poehlmann, NLC, Trinity, Third & King Ave.
Lubbock; Reese AFB; Rev. William A. Slaughter, ALC, Shepherd King, 2122 18th St.
Mission; Moore AFB; Rev. Rudy Kelling, ALC, Trinity, 14th St. & Oblate Ave.
Orange; Naval Air Station; Rev. R. H. Flachmeier, ALC, Trinity, 12th and Cypress.
San Angelo; Goodfellow AFB; Rev. D. A. Heidtke, ALC, Calvary, LaSalle Dr. & Paint Rock Rd.
*San Antonio; Fort Sam Houston; Lutheran Service Center, 216 Broadway, Mrs. Irene Krause, Secretary-Hostess.
San Marcos; Camp Gary; Rev. Gustav K. Riggert, NLC, First American, 516 W. Hopkins.
Sherman; Perrin AFB; NLC, Trinity, 2505 N. Hickory St.
Waco; James Connolly AFB; Rev. Robert L. Otterstad, NLC, First, No. 10th at Jefferson Ave.
Wichita Falls; Sheppard AFB; Rev. Paul G. Wilson, ALC, Trinity, 3505 Kemp Blvd.

UTAH: Ogden; Ogden Hill AFB; Rev. Lowell Erickson, AUG, Elim, 2305 Jefferson Ave.

VIRGINIA: Alexandria; Fort Belvoir; Rev. Paul G. Disbro, ALC, Messiah, 427 Fort Hunt Rd.
Arlington; Fort Myer; Arlington Hall & Commeron Army Station; Rev. Carl G. Mengering, ALC, Faith, Arlington Blvd. & Jackson St.
Hampton; Langley AFB; Rev. Robert R. Cofer, NLC, St. Paul's, 143 Algonquin Road.
Newport News; Navy Yard; Rev. R. L. Sloop, NLC, Trinity, 111 27th St.
*Norfolk; Naval Base, Fort Eustis; Rev. I. Torkelson, Lutheran Service Center, 125 Brooke Ave.
[illegible]sburg; Fort [illegible] Rev. Roy A. Guinn, NLC, Our Re[illegible]mmer, 1757 [illegible]more St.
[illegible]mouth; Nav[illegible] Rev. Neil R. Cline, NLC, First, Washington & King St.
Richmond; Fort Lee; Rev. F. J. Eckert, NLC, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, NLC, St. Mark's, Franklin Rd. & Highland Ave., S.W.
*Virginia Beach; Fort Story; Rev. John D. Keister, ULCA, Good Shepherd, 18th & Atlantic Ave., Lutheran Service Center, open June thru August.
Warrenton; Vint Hills Farms; Rev. Kenneth A. Price, NLC, Our Saviour, Hunt Room, Warren Green Hotel, P.O. Box 794.
Williamsburg; Fort Eustis; Rev. Allan H. Fenner, ULCA, St. Stephen, Wren Chapel.

WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

A Christian Home

THE VERY FOUNDATION OF A NATION

By Chaplain I. Torkelson

IT HAS BEEN SAID that a Christian home is the best line of defense for our nation. For where the home leads, our nation will follow. We can never have a healthy nation if our homes are ailing.

The old saying: "The hand which rocks the cradle rules the world," still holds true. Many of our great leaders came from very poor homes. Yet they were rich in God.

When we consider our nation as the melting pot of all nationalities with many differences and prejudices, even among church denominations, we wonder how the Gospel ever got to us. The fact is, the Gospel got to us only through the grace of God.

We must say that our homes have been doing a fairly decent job of transmitting the traditions of culture religiously and otherwise.

Our Christian homes of today are facing a tremendous challenge by secularism which is trying to invade our homes: shown in the present disrespect for Sunday, the wide use of liquor, the relations between the sexes and wrong attitudes toward our fellow men. Thus unless our Christian homes can overcome the deadly enemy of secularism, the ideals of a Christian home will grow steadily weaker and will finally join in with indifference and disbelief.

But the home in which Christ is the center becomes the very life of our nation.

Thanks be to God that we still do have thousands of such homes. In such homes we find love of God, love of family, love of our country and love of our fellow men.

This love is a deep and abiding order of life and costs nothing, for it is offered to all who are willing to follow Christ in word, thought and deed.

From the Guiding Light

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JULY

1	Deuteronomy 5:22-33	17	Ruth 2:14-3:5
2	Deuteronomy 6:1-19	18	Ruth 3:6-18
3	Deuteronomy 7:1-16	19	Ruth 4:1-22
4	Deuteronomy 8:1-20	20	1 Chronicles 29:1-13
5	Deuteronomy 11:1-17	21	Ezra 1:1-11
6	Deuteronomy 29:1-14	22	Nehemiah 2:9-20
7	Deuteronomy 30:1-20	23	Nehemiah 8:1-8
8	Deuteronomy 31:1-15	24	Nehemiah 13:4-22
9	Deut. 31:16-29	25	Esther 4:1-17
10	Deut. 31:30-32:18	26	Esther 9:1-22
11	Deut. 32:39-52	27	Job 1:1-22
12	Deuteronomy 34:1-12	28	Job 2:1-13
13	Joshua 3:1-17	29	Job 5:17-27
14	Judges 13:1-20	30	Job 28:12-28
15	Ruth 1:1-18	31	Job 38:1-33
16	Ruth 1:19-2:13		

PLANS APPROVED TO ASSIGN SERVICE PASTOR TO ALASKA

THE LUTHERAN SERVICE COMMISSION has authorized the assignment of a "field service pastor" to Alaska. He will minister to military personnel and their dependents in such areas of Alaska where a Lutheran ministry is not provided by the Armed Forces or by local Lutheran churches.

This is the first assignment of this nature to be made by the Commission. It was necessitated by the increase in small complements of men at missile sites and radar outposts in remote locations.

The Commission is a joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod. NLC funds for the operation are provided by Lutheran World Action.



MAMIE EISENHOWER, America's First Lady, received a citation from the Military Chaplains Association of the U. S., commending her for "maintaining an exemplary Christian home." The award was presented at the group's 34th annual convention by Dr. Edward L. R. Elson, pastor of the National Presbyterian Church, where the President and Mrs. Eisenhower are members. Dr. Elson, a colonel in the Army's chaplaincy reserve, is retiring president of the Military Chaplains Association. Hailing Mrs. Eisenhower as wife of a soldier-statesman and mother of a soldier, the citation praised her for being a "constant inspiration to all mothers and wives of military personnel."

RNS Photo

LUTHERAN CHOSEN FOR SPACE FLIGHT

(Continued from page 1)

When the seven pilots, chosen from an original list of 500, were asked if they were confident of coming back from outer space, Captain Slayton answered in the affirmative, as did the other six.

To the question of how important a role religion plays in providing a sustaining faith to take part in the new adventure, the Lutheran pilot had this comment:

"I don't feel that any particular extra faith is called for in this program over what we normally have."

He said he has been flying in the Air Force for seventeen years and while many people think flying is hazardous, he doesn't. In fact, he said he doesn't think that test flying is especially hazardous.

"To me," he added, "it is just a normal extension of flight."

Stating his primary motivation for accepting his role in Project Mercury he said, "I feel that this is the future of not only this country but the world. We have gone about as far as we can on this globe, and we will have to start looking around a bit."

A veteran pilot

A veteran pilot with 3,400 flying hours, of which 2,000 have been in jets, he holds the Air Medal with Cluster. His experience has included 56 combat missions in B-25's in Europe and seven combat missions over Japan.

Captain Slayton is married to the former Marjorie Lunney, daughter of Mr. and Mrs. George Lunney of Los Angeles, Calif. The Slaytons have one son, Kent, 2.

When asked about his wife's attitude toward his being an astronaut, Captain Slayton said his profession is pretty much his own business and the decisions he makes regarding it are generally acceptable to her.

"My wife isn't too concerned about what I do professionally," he said. "She is more concerned with whether I can find a baby sitter and whether there is a commissary nearby to buy groceries and that sort of thing. I could be running a filling station."

The most difficult test

The 160-pound, five feet, ten and one-half inches tall astronaut said the most difficult thing he had to do during the various tests to determine his desirability for Project Mercury, was to swallow a rubber tube into his stomach for gastric analysis.

Born in Sparta, Wis., on March 1, 1924, he was baptized that year and confirmed in 1938 in a small ELC church in the village of Leon, Wis. Since that time the Leon church has been discontinued.

Captain Slayton now has his membership in Trinity Lutheran Church (ELC) in Sparta.

Sharing Your Experience

COMMUNION IN THE FAR EAST

By John Nau

WHEN WE LEFT SAN FRANCISCO for our seven-month cruise in the Far East, I thought it would be a long seven months with no Lutheran church to attend.

How wrong I was. The first thing I noticed when I walked out the main gate at Yokosuka, Japan, was the Cross with *Lutheran Service Center* on it.

I went inside and there I met Pastor Wayne Daubenspeck and his wife. I talked with him and explained to him how much I was going to miss the Lutheran church while oveseas. He told me there was no need for that and then produced your wonderful paper, "A Mighty Fortress." I was surprised that there was a Service Center or a Lutheran pastor in almost every port we were going to visit.

Since then I have visited them all and shared the Holy Communion with them. I shall never forget this cruise, the wonderful service pastors and the help they gave me in touring their region.

Some of the experiences were Christmas in Okinawa with Pastor Harry Anderson, a beach party at Olongapo, Philippine Islands, with Pastor Robert Canis, a visit of all the Lutheran missions and missionary work in the Hong Kong area with Pastor Glenn Kranzow, and a Japanese dinner at the home of Pastor Daubenspeck.

Now that the cruise is almost over I look back and am thankful that Lutheranism is so helpful to us service personnel. Keep up the good work and I'm sure there will be a lot less lonely Lutheran service personnel.

John Nau will be the recipient of the July $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

15 STUDENTS PARTICIPATE IN STUDY PROJECT ABROAD

FIFTEEN LUTHERAN STUDENTS have been chosen to take part in an international discussion of the life and mission of the Church as members of the 1959 European Study Project, sponsored by the National Lutheran Council and the Lutheran Student Association of America.

The young people, selected as representatives of American Lutheran students, come from 14 colleges and universities across the country and hold membership in six different Lutheran church bodies.

Their two-month trip will include visits to Norway, Sweden, Finland, and Germany. In each country a study conference will be held with discussion themes centered on contemporary problems facing the churches visited. Opportunity will be provided to meet and talk with church leaders as well as with other Lutheran students. They will return to the U. S. August 25.



LUTHERAN WOMAN HONORED AS HANDICAPPED AMERICAN OF THE YEAR. Vice President Richard M. Nixon presented the "Handicapped American of the Year" Award to Dr. Anne H. Carlsen, superintendent of the Crippled Children's School, Jamestown, N. D., an institution supported by the American Lutheran Church. Dr. Carlsen, who was born without hands or feet, holds a Ph.D. in education from the University of Minnesota and has been teaching crippled children since 1938. She received the award during the annual meeting of the President's Committee on the Employment of the Physically Handicapped. A native of Grantsburg, Wis., she has headed the Jamestown school, which serves nearly 100 children from 16 states, since 1952. RNS Photo

July, 1959

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

SHARON JOHNSON, our Lutheran Girl of the Month for June, is a member of Zion Lutheran Church, Oklee, Minnesota, and a senior in the local high school.

Since her father's death a few years ago she has helped her mother on the farm.

Sharon is president of the Luther League, director of the children's choir, assistant church organist, soloist, Sunday School teacher, member of the senior choir and Lutheran Daughters of the Reformation.

In 1957 she was a delegate to the International Luther League Convention in Missoula, Montana.

All of this, in addition to her fine scholastic record and extra-curricular activities at school, prompted her pastor, the Rev. Roland A. Saethre, to nominate Sharon as a Lutheran girl of the month.

NLC EXPANDS MINISTRY TO TRANSIENT MILITARY FAMILIES

THE DIVISION OF AMERICAN MISSIONS of the National Lutheran Council announced a new plan for the expansion of its ministry to transient military families.

Dr. H. Conrad Hoyer, executive secretary of the division, said that a study of 70 military installations in the U. S. showed that several were "apparently overwhelmed with vast military populations and need help immediately."

Demand for a special ministry to military families has increased in recent years as local churches do not have the staff or facilities to minister adequately to their needs, he said.

The study revealed, he added, a "real interest on the part of many pastors and a real desire for assistance to reach the military families more effectively."

Two trained parish workers have been assigned by the division to work at military installations. Miss Dorothy Olsson has been appointed to Newport, R. I., and Miss Mildred Christopherson to Pearl Harbor, Hawaii. Both are sites of major naval bases.

A MIGHTY FORTRESS

VOL. IX New York, N. Y., June, 1959 No. 2

LUTHERANS RESIST REDS IN GERMANY

EAST GERMAN LUTHERANS, including youths, are resisting Communist indoctrination to a remarkable degree, Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany, declared during a press-radio interview in Philadelphia, Pa.

"In East Germany, the young people have to carry out the appearance of accepting the Communist philosophy, but, the truth is, that inwardly they have a real spiritual vitality," said the former president of the Lutheran World Federation.

"As our people in both East and West Germany are seeing Communism for what it is, the result is a deep and healthy quickening of the spirit," the bishop continued. "The Church has finally come to the realization that its people in East Germany have to accept, at least in part, the political dictates of Communist leaders if they want to eat, work or receive an education.

"The Church understands this, and also that youths go to Communist meetings or drills on Sundays, instead of to church, out of compulsion and not by choice."

Bishop Lilje referred to West Germany's political and economic leaders as "men of Christian conviction, without any tinge of Naziism."

"Religious persecution under the Nazis, and the subsequent teamwork to rebuild demolished churches has produced a new sense of what the Church means to the person and his community," the visiting bishop said.

Commenting on current East-West tensions over his home country, the stocky, robust 60-year-old prelate, who came to the United States for an extended speaking tour, said:

"It is apparent the Germans have no say or choice. I hope that the country will re reunified within my own lifetime, but I'm less hopeful about it now than I've been for several years.

"Any yielding by the West to Russian demands would only weaken prospects for peace, he warned, adding that "sound political strategy is a better guarantee of peace than any military strength."



FOR THE FIRST TIME since it began donating Bibles to the Navy in 1817, the American Bible Society extended its distribution to the U.S. submarine fleet. At a ceremony aboard the U.S.S. Irex at New London, Conn., the sub's skipper, Lt. Commander Lloyd S. Smith, Jr., (left), receives a Bible and an Illustrated New Testament from Richard H. Ellingson, a secretary of the society and a Lutheran minister. Rear Admiral Frederick B. Warder, Commander of the Atlantic fleet sub force, looks on.
RNS Photo

Second Glance

Representative James E. Van Zandt, a member of the American Lutheran Church from the twentieth Pennsylvania Congressional district, recently spent a week on non-paid active duty wearing the hat of a Naval Reserve Captain. He and two other Congressmen who are officers in the Naval Reserve, Senator Hugh D. Scott of Pennsylvania and Representative Albert Ullman of Oregon, were given an extensive service briefing of Air Force and Navy missile programs at Patrick Air Force Base, Florida, and toured bases in Cuba, Puerto Rico and Panama.

The United Lutheran Church in America needs at least 4,000 pastors to serve in its 32 synods. In 1959, 116 pastors are needed to establish new home missions, and ten more are necessary for foreign assignments. However, only 197 seniors will be graduated from the Church's seminaries this June. In addition to pastors, the ULCA currently needs 550 men and women to serve as parish workers, secretaries, musicians, teachers and directors of Christian education.

President Eisenhower has appointed a Lutheran, Dr. Carl W. Strom of Decorah, Iowa, as the United States Ambassador to Bolivia. A career diplomat, Dr. Strom has been in the Foreign Service since 1935.

The National Lutheran Council has called upon Congress to create provisions in the basic immigration law of the United States for a continuing admission of refugees. If this were not possible, said the Council's representative in Washington, "we would favor the enactment of special legislation authorizing the admission of 'hard core' refugees from European camps."

Hungary's leading Communist newspaper complained that "religious propaganda" is being conducted openly in the state schools "while atheistic enlightenment hardly exists." *Nepszabadsag,* organ of the Hungarian Socialist Workers (Communist) Party, said that although the Churches' influence has "decreased in the past years," children "still believe in God."

An electronics engineer, who after 20 years of experience in radio programming and engineering decided to become a pastor, has been appointed administrative director of the Lutheran World Federation's projected radio station in Africa. He is Allen G. Thompson, 41, who spent ten years with the *Voice of America.* The LWF will establish a 50,000-watt short wave transmitter for Africa and the Near East.

A gift of $7,000,000, believed to be the largest single charitable donation in the 112-year history of the Lutheran Church-Missouri Synod, has been made by a Houston, Texas, couple, who wished to remain anonymous. The gift will provide funds for a 250-bed Lutheran hospital to be built on a five-acre site adjoining the new Texas Medical Center.

281,000 ATTEND LUTHERAN SERVICE CENTERS

AN INCREASE in attendance at Lutheran service centers throughout the world was recorded by the Lutheran Service Commission in 1958 despite military manpower cutbacks.

Total attendance figures compiled for the 1958 calendar year by the Commission show that 281,059 service personnel took part in the activities of thirty-two centers in the U. S. and at six locations overseas.

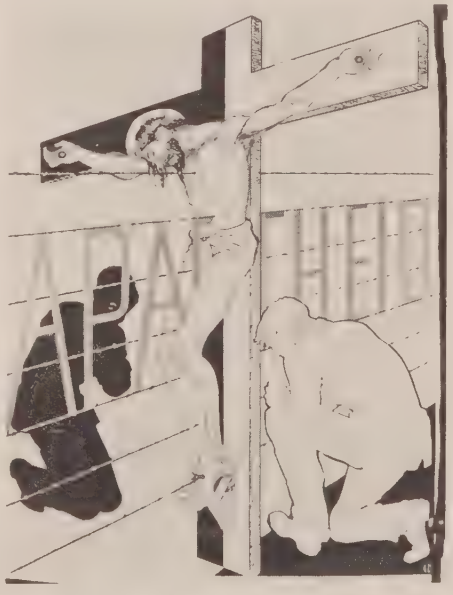
The associate secretaries of the Commission, Dr. Carl F. Yaeger and the Rev. Walter E. Kraemer, said that the total figure is better than 10 per cent of the total active duty manpower of the armed forces, which averaged around 2.6 million for the same period of time.

Attendance at Lutheran service centers has varied over the years which is evidence of the fluctuating size of the U. S. military forces and the continual shifting of units from one strategic locale to another.

The centers are opened where increased complements of military personnel indicate the need and likewise centers are closed where it appears that a lowering military population no longer necessitates the use of a full-scale operation.

In situations where a service center isn't warranted, the LSC is providing supervision and financial support to strategically located parishes so that service personnel in the area may have a Lutheran-sponsored program.

The Lutheran Service Commission is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod.



CHURCH ANTI-SEGREGATION SIGN CREATES UPROAR

This striking placard on the grounds of St. George's Anglican Cathedral at Capetown, So. Africa, created an uproar among those supporting South Africa's apartheid (racial segregation) policies. Leading the attack against the sign were Die Burger, a pro-government newspaper here, and the Dutch Reformed Synod in Capetown. Measuring three by two feet, the placard shows Christ on a cross which is half white and half black, with a Negro kneeling on one side and a white man on the other. The cross and the figure of Christ are transfixed by a barbed wire fence on which the word "apartheid" is written in large letters. RNS Photo

FIRST SPACEMEN STRESS RELIGIOUS FAITH

RELIGIOUS FAITH as well as faith in the technological achievements of science was expressed by the seven flyers who will be America's first spacemen.

All military test pilots, the seven were named by the National Aeronautics and Space Administration to undergo training as the first astronauts.

One of the seven volunteers—three from the Navy, three from the Air Force and one from the Marines—will ride the first U. S. manned satellite into space.

The seven include — a Methodist, a Presbyterian, a Church of Christ, a Christian Scientist, two Episcopalians, and a Lutheran. He is Air Force Captain Donald Slayton of Sparta, Wis. According to Religious News Service, all have declared that they take their religion seriously.

LUTHERANS ASK HUMAN RIGHTS LAW FOR ALL

THERE IS A DEEPENING CONVICTION in Lutheran churches that Christian citizens should support the agencies of government in the enactment of legislation on race relations, a Lutheran official told a Congressional committee.

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council, said that "the human and civil rights of people of all races should be protected by law."

He told the Senate Subcommittee on Constitutional Rights, which is studying a number of bills on human rights, that there is "a growing spirit of self-criticism by which the practice of segregation in the churches is opposed as being contrary to Christian principles, and the practice of racial integration is strongly encouraged."

A MIGHTY FORTRESS, published monthly for Lutheran men and women in the U. S. Armed Forces as a service of Lutheran World Action under auspices of the Bureau of Service to Military Personnel, National Lutheran Council: Dr. P. O. Bersell, chairman, Col. Edward Holman, Dr. V. T. Jordahl, Mr. Herbert Engelbrecht, Dr. A. J. Bjork, Dr. Armas Holmio, the Rev. Robert E. Lee.
Chaplain E. O. Midboe, Executive Secretary.

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*Anchorage; Lutheran Service Center; Central, 6th & F Sts. (weekends).
*Fairbanks; Lutheran Service Center, Rev. Oliver P. Everette, Fairbanks Ev., 521 Fourth Ave. (weekends).

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*Yokosuka; Lutheran Service Center, 23, 3-Chome, Honcho, Rev. W. M. Daubenspeck.

KOREA: Korea Lutheran Mission, Rev. Kurt E. Voss, Mo., APO 301, San Francisco, Calif.

NORWAY: Oslo; Rev. Oscar C. Hanson, NLC, Dalsveien 46, Slemdal.

OKINAWA: *Awase Meadows; Lutheran Service Center, Plaza Shopping Area, Rev. H. L. Anderson, 8 Country Club Heights, Box 107 Koza.

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Rio Piedras; Transfiguration, Uni. Ave. and Pelegrina St.

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WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

Don't be afraid to

SPEAK UP FOR CHRIST!

By Chaplain Bernt C. Opsal, USNR

TWO SAILORS were sitting on the fantail of the ship at the close of the day. It had been a rough one with drills of every kind taking place from dawn to dusk.

"You know, Jack, I've been doing a lot of thinking. All day long I've been hearing Christ's name blasphemed and taken in vain in just about every conceivable way. — Here we are Christians and yet openly we say less about Christ and use His name in a good way far, far less than do our shipmates who aren't Christians and out of their ignorance and sinful hearts simply drag Christ's name through the proverbial gutter."

Right then and there these two Christian sailors vowed that they would meet regularly every day for Bible study and prayer so that they might be built up in their faith.

One day the word was passed that a chaplain would be coming aboard for active duty. One of these two men stood before the chaplain no later than one hour after he had reported aboard and asked, "Are you interested in conducting Bible classes aboard ship? We now have a small group of men who have been meeting regularly and we've been praying that the chaplain coming aboard might be interested in helping us."

"Am I ever!" exclaimed the chaplain.

For the next fifteen months there followed a fascinating ministry of sharing and teaching the Word of God. Three times a week during the noon hour, when the ship was in port, and each evening, weather permitting, when the ship was at sea, a Bible class was held.

The group varied in size, ranging anywhere from four to thirty-four men, depending upon the work schedule of the men and which men were aboard for active duty at the time. Study guides were obtained from The Lutheran Bible Institute in Minneapolis.

It was a tremendous experience to see these men grow in their spiritual life over a period of weeks and months. After awhile they were able to discuss the various aspects of the Christian faith almost as handily as the daily big league baseball scores.

This was the Book of Acts all over again as these men, encouraged by their Christian fellowship and fortified by the Word of God, went forth to witness to their shipmates concerning the Saviour, Jesus Christ, who desires to be the Pilot of every man and woman in the Armed Forces.

The other day, as I was perusing leisurely through the Book of Acts, I read again with great fascination the exciting experiences of the Apostle Paul.

I came across a very interesting statement in the eighteenth chapter. The Apostle was having some tremendous experiences preaching and testifying that the Christ was Jesus. There was bitter opposition and he was threatened with his life. But then the Lord appeared to Paul in a vision and said, "Do not be afraid, but speak and do not be silent; for I am with you and no man shall attack you to harm you; for I have many people in this city. And he stayed a year and six months, teaching the Word of God among them" (vs. 10, 11).

You know, sometimes we think we are alone. Living in the rough environment of the world, we may be tempted to be scared to speak up for Christ. Here is where the Bible is invaluable. One of the reasons why God has made the Word of God available to us has been to encourage us in our Christian faith. The detailed circumstances may vary from place to place and from time to time but the Word of God is as applicable today as it ever was. This same Lord who spoke to Paul would encourage you and me today as well. Look at these words of Christ: "Do not be afraid . . . but speak . . . and do not be silent . . . for I am with you . . . I have many people . . ."

You recall that when Jesus had died on the cross there was a man named Joseph of Arimathea, a respected member of the council who was also looking for the kingdom of God, who asked Pilate if he could take the body of Jesus and lay it in a new tomb which had never been used. Each of the Gospel writers speak of him. John says that he was a disciple of Jesus, but secretly for fear of the Jews (John 19:38-42). Mark writes of him and says that he "took courage" and went to Pilate and asked for the body of Jesus (Mark 15:42-47). Let's take courage and not be afraid. Let's ask the Lord in prayer to give us the courage that we need "to speak and not be silent."

As we witness for him fearlessly yet humbly we will soon discover other Christians too who have been timid. We will then encourage each other as we meet together in Bible study and prayer. We need to identify ourselves. This we can do simply by witnessing in a humble yet open way why Jesus Christ came into the world and what he means to us personally.

Search the scriptures. Read the Book of Acts again and again.

Search out other Christians for fellowship, strength and mutual encouragement.

Search out the lost for Christ even as they did in Acts and aboard ship with astounding results.

* * *

Bible study materials are available for servicemen and women. Write to The Lutheran Bible Institute, 1619 Portland Avenue, Minneapolis 4, Minnesota.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

JUNE

1	Revelation .. 13:1-18	16	Revelation .. 21:1-14
2	Revelation .. 14:1-20	17	Revel. 21:15-22:5
3	Revelation 15:1-8	18	2 Chronicles ..17:1-19
4	1 Kings 21:1-16	19	2 Chronicles ..19:1-11
5	1 Kings 21:17-29	20	2 Chronicles 20:1-19
6	1 Kings 22:1-23	21	2 Chronicles 20:20-37
7	1 Kings 22:24-40	22	Revelation .. 22:6-21
8	Revelation .. 16:1-21	23	Leviticus 14:1-20
9	Revelation .. 17:1-18	24	Leviticus 19:1-18
10	Revelation .. 18:1-20	25	Numbers 20:1-13
11	Revel. .. 18:21-19:8	26	2 Kings 11:1-16
12	Revelation .. 19:9-21	27	2 Kings .. 11:17-12:8
13	2 Kings 5:1-14	28	2 Kings 12:8-21
14	2 Kings 5:15-27	29	Deuteronomy . 4:1-14
15	Revelation .. 20:1-15	30	Deuteronomy . 5:1-21

5 LUTHERAN CHURCHES SHARE CAPE CANAVERAL MINISTRY

FIVE LUTHERAN CHURCHES are cooperating to reach all segments of military and other personnel stationed in the Cape Canaveral area.

The joint ministry is aimed at some 20,000 Air Force, civil service and contractor personnel now working on missile projects, in an effort to relate them to the ongoing programs of the congregations.

The decision of the Canaveral congregations to work together on the project came after planning sessions were held with the Rev. William Marwede of Washington, D. C., eastern area director of the Lutheran Service Commission. The commission is a joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod.

Mr. Marwede noted that the community itself has many aspects which provide a uniqueness not normally found in other areas of the nation. It resembles a military establishment in many respects, but is civilian in its social organization and business affairs.

The Air Force Missile Test Center with headquarters at Patrick AFB controls an extremely complex operation which includes in addition to Cape Canaveral some 12 subsidiary telemetry and camera sites in Florida plus 11 island stations of the Atlantic Missile Range.

The Lutheran congregations involved in the coordinated ministry include three of the Lutheran Church-Missouri Synod and one each of the United Lutheran Church in America and the American Lutheran Church.

Sharing Your Experience

"WONDERFUL, WONDERFUL COPENHAGEN"

By A/2c Frans Edward Nelson

THE WINDOWS in the dining room were always open at breakfast time. The bright sun shone on the hedges and flower beds just outside and a persistent bee returned each day to settle on the jelly. It was very pleasant to sit there enjoying the Danish breakfasts (which included corn flakes). Erik, my Danish friend, always insisted on cereal after he had been to America.

Immediately after breakfast we would set out to tour Copenhagen—for me—the city of Lutheran Churches.

In the week that I stayed with them I grew to love this family; even though the Danish proved practically incomprehensible to me. One family picture showed an uncle to Erik with his classmates at the University—among them was Kaj Munk, the Danish Lutheran pastor, martyred by the Nazis. Probably more than anyone else Kaj Munk personifies the modern Dane of moral conviction.

Late one afternoon we visited Our Savior's Church. Richly ornate and fully in accord with the liturgical tradition this must be the most beautifully inspiring church in Denmark.

Its steeple dominates a skyline of steeples. A wrought iron stairway climbs up, like an ancient fire escape, to the steeple's top. The view is tremendous.

And on the day of my departure we stopped at the organ-shaped Gruntvig Church. Over a hundred years old, it seems today ultra-modern in style. And there is that in its form which retains the symbolism of conventional churches. Stark in their simplicity, nevertheless, the sand-colored columns lift one's eyes and heart to Heaven.

Then there is Trinity Church—famous for its round tower and observatory. The astronomer Canon Tycho Brahe's statue stands near the huge tower.

Of course, we cannot forget the Marble Church—located just off the courtyard of Amalienborg Palace. All around the domed building stand tarnished green figures of the Church of Denmark's famous sons. To the right of the narthex is the guardian St. Ansgar.

And far from these churches, near the old fish market, stands the figure of Bishop Absalon, atop his galloping horse. It was he that Christianized the Danes and built the "Merchant's harbor" city.



INTERIOR OF *Vor Frue Kirke* (Our Lady's Church) in Copenhagen. In the niche above the altar is Thorvaldsen's world-famous Christ. The Twelve Apostles line the walls.

Sunday morning I attended Our Lady's Cathedral. An obelisk, with scenes depicting the Lutheran Reformation in Denmark, stands in the square before the cathedral. Inside, the lofty ceiling and great windows create an atmosphere of luminousness, unusual in churches. Along both sides stand Thorvaldsen's statues of the Apostles and over the altar is his figure of our Lord with outstretched arms. The celebrants were fully vested. The chasubles and paraments were trinity green. The congregation of young and aged included a number of sisters in grey habits and filled most of the pews.

I shall never forget these and many more experiences in Lutheran Denmark.

A/2c Nelson will be the recipient of the June $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.

June, 1959

A MIGHTY FORTRESS

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Lutheran

GIRL OF THE MONTH

SHARON BECKSTROM, our Lutheran Girl of the Month for May, is a member of Christ the King Lutheran Church of Escanaba, Michigan.

Sharon is now president of the Senior Luther League and very active in all District and Conference Luther League activities. She has been a member of the Senior Choir for two years and is a frequent soloist in church. She is director of the "Cherub's Choir," superintendent of the Primary and Kindergarten Department, Vacation Bible School teacher's assistant.

She will graduate from the Escanaba Senior High School next June. At school she has been active in various clubs and is currently president of the Library Club as well as head of the Athletic Department.

She was in the Homecoming Queen's Court during her 11th grade and was recently the Homecoming Queen during this, her senior year.

"Sharon is a very conscientious Christian girl and attends to every responsibility that is hers," according to her pastor, the Rev. Erland E. Carlson.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

SERVICE TO MILITARY PERSONNEL

A MIGHTY FORTRESS

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

LUTHERAN UNITY APPROACHES

A CONSTITUTION for the new 3,000,000-member denomination to be formed by a merger of four Lutheran bodies was given provisional approval by the Joint Commission on Lutheran Unity which represents the United Lutheran Church in America, the Augustana Lutheran Church, the Suomi Synod and the American Evangelical Lutheran Church.

The commission also accepted an invitation from the Joint Union Committee of three other merging Lutheran denominations for a meeting to discuss matters of mutual concern and responsibilities between the two new merged Churches.

Involved in the three-way union for the new 2,000,000-member American Lutheran Church are the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church.

The Joint Commission on Lutheran Unity hopes to have the final draft of the constitution for the unnamed Church ready by the middle of 1960. At that time it will be submitted for final approval to the conventions of the four merging bodies.

If approved by these conventions, the constitution must be ratified by at least 22 of the 32 ULCA synods, but no further action is needed by the other three communions. The constituting convention of the new Church may be held in the fall of 1961.

The constitution defines the doctrinal basis of the new Church, its structure and character, its basic powers and polity. It also deals with such items as membership eligibility, congregations, ministers, synods, conventions, officers, boards, commissions and agencies.

A name for the new Church will be selected at a later meeting. At previous meetings preference has been expressed for *The United Evangelical Lutheran Church in America.*

CLAIM GARDEN OF EDEN SITE DISCOVERED

DANISH ARCHEOLOGISTS working in the British protectorate of Bahrein in the Middle East say they have found the site of the Biblical Garden of Eden.

A Copenhagen Radio broadcast said the explorers believe that Bahrein itself was the legendary city of Dilmun, which is mentioned in the Gilgamesh Epic as the abode of Adam and Eve.

According to the broadcast, the archeologists maintain that Dilmun was a desert spot made fertile by God. It quoted them as saying that their discoveries confirmed that Bahrein became fertile several thousands of years ago following a period of desert-like conditions.

Bahrein is an independent Arab state under British protection. The capital and commercial center is Manamah. The ruler is Shaikh Sulman bin Hamad al Khalifah.



O LORD, how manifold are Thy works! In Wisdom hast Thou made them all. (Ps. 104:24) RNS Photo

Second Glance

General Lyman L. Lemnitzer, 59, will take over the top Army position on June 30, when he becomes the Army Chief of Staff. A Lutheran who grew up in Honesdale, Pa., he attended St. John's Lutheran Church (ULCA) there. As the new head of the Army he also is proud of his strictly Army family—his son is a Captain at West Point and his daughter recently married a Lieutenant who is stationed at Ft. Sill, Okla.

A communist youth magazine in Poland suggested that because of the "considerable shortage" of women in Poland, the government should permit polygamy. It argued that polygamy was "recognized as normal" in ancient times "until the Roman Catholic Church condemned it," adding that "now when the Catholic Church is no longer an official Church in Poland, there should be no obstacle to reviving polygamy."

An estimated 2,275,931 refugees overseas still need help in resettlement or integration, the director of the Lutheran Refugee Service said rcently. He reported that 1,010,000 of the "non-integrated" refugees are in the Far East, 1,048,000 in the Middle East and 217,931 in Europe.

A record 51,524 students are enrolled in Lutheran seminaries, colleges, and high schools in the U. S. and Canada, the National Lutheran Educational Conference reported. The current enrollment is more than 3,700 over last year's figure. Of the total 51,524 students, 11,162 are in 39 high schools, 2,598 in 16 junior colleges, 34,296 in 31 colleges and 3,468 in 21 seminaries.

Several shut-in members of St. Peter's Evangelical Lutheran Church in Washington, D. C., are being served through an intercommunication system linking their homes with the church. The shut-ins can "tune in" to services or speak with their pastor. In turn, the pastor can speak to all of them at once.

An official Soviet publication issued a stern warning in Moscow that membership in the Communist Party is incompatible with the practice of religion. *Agitator,* bi-weekly organ of the Central Committee of the Communist Party in the U.S.S.R., addressed its warning especially to "some party members in the Gorky region along the Volga River who continue to display religious icons in their homes." These people, it said, "even have church weddings and celebrate religious festivals."

Erection of a $7,000,000 two hundred and fifty bed teaching hospital in the Texas Medical Center at Houston, Tex., is planned by the Central Lutheran Activities Council of Harris County. It will be the eighth hospital in the center and the third sponsored by a church group.



THE LUTHERAN BIBLE INSTITUTE will build a new 30-acre campus in Golden Valley, Minnesota. By next fall ground will be broken for five of the modernistic structures shown above. They were designed by architects Hammel and Green, Inc.

According to the institute's president, the Rev. Bernt C. Opsal, who is a frequent contributor to the *Mighty Fortress,* the first three buildings to go up on the quadrangle campus will include an auditorium-gymnasium; a commons building with provisions for the library, bookstore, and lounge; and a classroom and office building. Two dormitories each with housing facilities for 66 students will be included in the first phase of the $1,750,000 building program. Within five years, a chapel will be constructed in the center of the quadrangle and the campus will be expanded to a capacity for 660 students.

The campus will include a glass-enclosed walk, pathways, small pavilions for rest and meditation, terraces, a lake, sculpture, and large murals done in various media.

The 40-year-old Lutheran Bible Institute, which is supported by gifts from friends, is at present located in downtown Minneapolis, with other schools in Teaneck, N. J., Seattle, Wash., and Los Angeles, Calif.

CHRISTIAN CHURCH IS YOUNG IN HAWAII

HAWAII, THE 50th STATE IN THE UNION, has a Christian history dating back only to 1820, when Congregationalists from New England first arrived in the lush, tropical islands.

With 113 churches and 18,000 members, the Congregationalists still comprise the largest group in a current Protestant population of between 50,000 and 60,000. This is slightly less than ten per cent of the 640,000 population.

The three next largest Protestant groups are the Mormons, whose first missionaries reached Hawaii in 1849; the Protestant Episcopalians, who came to the islands in 1861 and number at present 9,500 members; and the Methodists, who arrived in 1855 and now have over 4,000 members.

Despite their comparatively small numbers, the Protestant bodies are extremely active and influential. They include the Lutherans and Seventh-day Adventists, who came in the 1880's, the Disciples of Christ, who became established in 1894, and the Southern Baptists, who have shown an increasing growth in the last decade.

The five Hawaiian Lutheran congregations affiliated with the United Lutheran Church in America have over 1,200 members. The Missouri Synod has established five, the Evangelical Lutheran Church two congregations.

However, by and large, Hawaii is still a Buddhist stronghold and even claims the only woman Buddhist bishop in the world. Shintoism also flourishes among the large Japanese community, as revealed in the large number of Shinto shrines. In addition, many of the ancient pagan sects are still deeply rooted among the native people.

Formerly known as the Sandwich Islands, Hawaii — the name means "homeland"—was discovered by the legendary Captain James Cook in 1778. The people were then ruled by King Kamehameha I, who had fought off attempts by the Russians and Spanish pirates to seize the territory. In 1794, the king sent a request to England for Christian teachers. But it was not until 1820 that the first missionaries arrived. They were sent, not by England, but by the American Board of Commissioners for Foreign Missions.

Despite much opposition from foreign officials, the missionaries were able to print the first books in the Hawaiian language and to open the islands' first schools.

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Grand Forks; AFB; Rev. John P. Goardsmoe, NLC, United Chestnut St. at Fourth Ave., South.
Minot; AFB; Rev. Harold B. Kildahl, Jr., NLC, First, 5th Ave., 2nd St., N.W.

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†Harlingen; Harlingen AFB; Rev. Vance Daniel, Mo., Grace, 10th & E. Jackson.
Houst[illegible] Ellington [illegible] Rev. Frank R. Wagner, ULCA, P[illegible] Peace, [illegible]innesota.
*Kille[illegible]rt Hood; [illegible]AFB; Lutheran Service Center, 101[illegible] Ave., "D".
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Waco; James Connolly AFB; Rev. Robert L. Otterstad, NLC, First, No. 10th at Jefferson Ave.
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Richmond; Fort Lee; Rev. F. J. Eckert, NLC, First, 1605 Monument Ave.
Roanoke; Radar Station; Rev. J. E. Stockman, NLC, St. Mark's, Franklin Rd. & Highland Ave., S.W.
*Virginia Beach; Fort Story; Rev. John D. Keister, ULCA, Good Shepherd, 18th & Arctic Ave., Lutheran Service Center, open June thru August.
Warrenton; Vint Hills Farms; Rev. Kenneth A. Price, NLC, Our Saviour, Hunt Room, Warren Green Hotel, P.O. Box 794.

WASHINGTON: Auburn; Auburn General Depot; Rev. Carlton L. Berg, AUG, Messiah, 805 4th St., N.E.
Bremerton; Shipyard; ULCA, Messiah, National & J St.
Colville; AF Station; Rev. S. F. Goldenman, ALC, St. Paul, Dominion & Elm Sts.
Ev[illegible] Paine AFB; [illegible]Herbert Ringo, NLC, Central, [illegible] and Rocket[illegible]ve.
Mo[illegible]ke; Larson F[illegible] Rev. A. Baehmann, NLC, Immanuel, 505 "A" Street.
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WE SUGGEST that you tear this sheet off to keep for reference and to make for easier reading of the other pages of the FORTRESS. A revised listing will appear with each issue.

National Lutheran Council—Bureau of Service to Military Personnel

FREEDOM IS DYNAMIC

By Wilfred Bockelman

This essay won a second-prize $100 award and a George Washington Medal for Pastor Bockelman, who is associate editor of the *Lutheran Standard*. We are reprinting it here with the author's permission.

IT'S BECOMING POPULAR in some circles in this sophisticated age to speak critically, disparagingly, and even cynically of "the American way of life." The very fact that this is possible is in itself a vindication of that way. That is the very essence of the American way, that it allows for self-criticism. Those who would defend the American way do it no credit when they immediately label as un-American anyone who honestly questions American principles. True Americanism is based on the conviction that truth is so powerful that it need not fear being put to the test or being examined.

Some of the fundamentals of Americanism held dear today by conservatives and liberals alike—such as public education, for example—were once attacked as being un-American. Basic to the American way is the use of democratic methods to bring about changes in that way.

In one respect the American way is an elusive thing. If as soon as you have it, you cling to it in a desperate effort to maintain it as the status quo, you have already lost it; for it is its very nature constantly to be submitted to re-examination.

In essence the American way is freedom, and its worst enemies are those who believe that freedom is static instead of dynamic; who believe that once it has been achieved it becomes our possession and needs be defended only when someone tries to take it away. But freedom must always be worked at, even when it has already been achieved. It is to be compared more with a plant or an animal that must be fed and cared for than with an object that needs only to be guarded to keep it from being stolen. Freedom can be lost through death caused by lack of nurture as well as through attack from an outside enemy.

Freedom is a directional thing—if indeed it can be called a "thing" at all. It does not put its possessor into a free-wheeling shiftless neutral. Rather it frees him *from* something, but only if it also frees him *for* something. The very definition of the word right, used so often in the Bill of Rights, carries with it the exercise of that right.

It is impossible to speak of the right to worship and never to worship, to rejoice in the right of free speech and of the press and never to speak or to publish anything. The right to assemble is meaningless if you never assemble. More freedom is lost through atrophy because of lack of exercise than through overt conquest by an enemy.

I recall a simple episode in my high school days that impressed me with the fact that rights carry responsibilities. Every night when I came home from school, it was routine procedure for me to fix a jelly bread sandwich, spread the daily paper out on the floor, and then stretch out to read the comics before I did the farm chores.

There was one more thing that I read in addition to the comics. The paper carried a brief true and false column intended to test your knowledge as well as wisdom. This night one of the statements was: "Everyone has a right to his own opinion." Here was an answer of which I was sure. Of course, everyone has a right to his own opinion. Wasn't that the essence of Americanism? Wasn't that why the pilgrims came to our shores? Obviously the answer was "true," and I was sure the paper had made a mistake, when, upon turning the page to read the answer, I saw it was false. The next day I told my civics teacher about this, feeling quite smug that I had caught the paper in an error.

But my teacher agreed with the paper. And then he made a statement that has become a guiding principle for me both as a clergyman and as an editor: "You have no right to have an opinion unless you have sufficient information on which to base that opinion." He added, "You have no right to have an opinion whether a law is good or bad unless you have taken the time to get some information about the law and its purposes."

This basic truth applies to the rights granted in the Bill of Rights. Every right carries with it responsibilities. Rights are not for the lazy man to enjoy as a free gift. They do not of themselves assure the American way of life. Not the possession of those rights but the responsible exercise of them is the essence of the American way.

Fortify Your Faith Through

Daily Bible Readings

THESE SELECTIONS of great narrative and instructive passages from God's Word will give both the new and the veteran Bible reader increased familiarity with the "whole counsel of God."

We suggest that you:

1. Set aside a definite time each day for reading your Bible.

2. Read the Bible in company with someone else whenever you can.

3. Read it when you are alert.

4. Read it thoughtfully, prayerfully, unhurriedly.

5. Look for a message to you personally, and be ready to respond to it.

6. Reread verses which strike fire. When He condemns, bow penitently. When He offers light, place your hope on it. When He Commands, obey. When He guides, follow.

MAY

1	2 Samuel 5:1-25	**17**	1 Corinthians 2:1-16
2	2 Samuel 6:1-23	**18**	1 Kings 9:15-28
3	2 Samuel 8:1-18	**19**	1 Kings 10:1-22
4	2 Samuel 7:1-17	**20**	1 Kings ..10:23-11:8
5	2 Samuel 7:18-29	**21**	1 Kings 11:9-25
6	2 Samuel 11:1-21	**22**	1 Kings 11:26-43
7	Luke 24:44-53	**23**	1 Kings 12:1-15
8	2 Sam'l 11:22-12:15	**24**	1 Kings 12:16-33
9	1 Kings 1:5-21	**25**	Revelation 11:1-19
10	1 Kings 1:22-40	**26**	Revelation ... 12:1-17
11	1 Kings 5:1-18	**27**	1 Kings 16:29-17:16
12	1 Kings 7:51-8:21	**28**	1 Kings..17:17-18:16
13	1 Kings 8:22-36	**29**	1 Kings 18:17-35
14	1 Kings 8:37-53	**30**	1 Kings....18:36-19:8
15	1 Kings 8:54-66	**31**	1 Kings 19:9-21
16	1 Kings 9:1-14		



T-SGT. GRED GEBERS AND S-SGT. (MRS.) GEBERS gave an unusual present to the Lutheran Church of Our Savior, Jacksonville, North Carolina. It is a "Reigning Christ" crucifix carved from walnut and imported from Italy, and believed to be the only crucifix of its kind in the South.

According to the Rev. T. C. Plexico, who received the gift on behalf of the congregation, "the symbolism of the crucifix is two-fold. First, there is the cross itself and the nail prints to remind us of the suffering Christ and the price that He paid for man's redemption. Secondly, the figure of Christ in His kingly vestments reminds us of His victory over death and of the fact that he reigns today over His creation as the King of Kings and Lord of Lords."

The Lutheran Church of Our Savior was organized in 1954 and 90 per cent of the congregation is comprised of sailors and marines stationed at nearby Camp Lejeune, N. C. The cross given by the donors is being used in a new church building completed recently and to serve as a religious symbol of faith to other worshipers once the donors have received military orders for elsewhere. The Gebers are both members of the church choir. He is a member of the church council and president of the United Lutheran Church Men.

HUNGARIAN COMMUNISTS HAVE NEW NAME-GIVING RITE

A NEW COMMUNIST name-giving rite intended to replace Christian baptism was inaugurated at Pecs in southern Hungary, according to Nepszabadsag, organ of the Hungarian Communist Party.

The ceremony was held in a factory. The local Party secretary, Mrs. Jenoe Babinek, acting as a "godparent," announced that the Party would follow the development of the child "with keen interest." The audience drank a toast and wound up by singing a "song of the working class."

"The baby is now known everywhere as a Party child," Nepszabadsag reported. "Since the child was baptized by a Party organization, it has already started participating in the working class movement."

Sharing Your Experience

A REMINDER FROM YOSHIKO

By Chaplain (Lt) A. L. Thompson, USNR

YOSHIKO is a friendly, middle-aged Okinawan maid who has worked for the past three years in our Officers' Quarters here on Okinawa. She is proud of her ability to converse in the English language, which she acquired through this association with Americans. When returning the laundry, she enjoys chatting with the men, always interested in their families back home. The latest snapshot of an officer's baby-san never fails to draw a compliment.

Having learned to speak our language, her current desire is to learn to read it as well. One day while demonstrating her reading progress to me, she read the title page of a National Lutheran Council *Service Prayer Book* lying on my desk. I suggested she take the book and use it to practice her newly learned skill. Extremely grateful, she made a gracious bow and left.

Several weeks passed before I saw her again. In her hand she gingerly carried the little book and very reverently handed it to me. "No, Yoshiko," I objected, "I gave it to you to keep."

She gave me a puzzled glance, shaking her head in disbelief. I repeated my offer, mistakenly thinking she didn't understand. "You give me this book, Chaplain?" As I nodded, she again shook her head.

Finally, it dawned on me. Yoshiko, in the process of reading the prayer book, had recognized it for what it was: selected passages of God's Holy Word, beautiful prayers addressed to God, together with hymns praising the Saviour. Something had touched her soul as she had labored over the unfamiliar phrases. That a Chaplain would give up such a treasure was unthinkable! It was to be shared, not given away.

After explaining how I was able to give her a prayer book for her own, she gracefully accepted it. Whether or not this heathen woman will ever embrace Christianity remains in the hands of God. But the impact made upon her by this simple prayer book, which we often take for granted, will forever remain in my mind as a dramatic illustration of the power of God's Word.

Chaplain Thompson will be the recipient of the May $10 check for a contribution to our column, "Sharing Your Experience in the Service." Why don't you try to get the next?

We want short reports on any true experience you think may be of interest for others, and will pay $10 for each piece that appears in the MIGHTY FORTRESS.

Stories of religious significance will be favored, but any well-written report not exceeding 300 words may make the grade.

Try to sit down and write about what happened to you or your friends in the service, but, please do not expect us to acknowledge contributions or to return them.



WHEREVER YOU SEE A SIGN LIKE THIS you can be sure that you will be welcomed. The particular sign in our photo indicates the way to the Lutheran Service Center in San Diego, California.

A SHARED EXPERIENCE IS QUESTIONED

THE LITTLE STORY by "Sauce," which we ran in the Sharing Your Experience column in March, has been questioned. "Sauce" claimed that an instructor dozed off during a training flight, saw a red light and bailed out on the runway, breaking his collar bone.

Now Lt. Jg. M. L. Mickelson writes us that "this story has been going around this training base (U. S. Naval Air Station, Pensacola, Fla.) long before your author ever heard of the Navy." He explains that "a student never flies his 'safe-for-solo' flight with his own instructor, but always with a stranger for all 'check' flights."

"In closing," the lieutenant wrote, "I would like to say that while my nickname is 'Sleepy' in the squadron in which I am an instructor, because I have been known to doze off on the deck and in the plane, neither I nor anyone else in this business would ever think of sleeping while in the landing pattern with a student."

He added in a postscript, "My collar bone has never been broken."

All the editor can add is that we printed "Sauce's" report with tongue in cheek as we hope it was written.

May, 1959

A MIGHTY FORTRESS

Published by the National Lutheran Council.

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